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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JANUARY 6, 1927

No. 1

NOTES AND COMMENTS

In Norway there exists a peculiar ratlike creature, called the Lemming. These little creatures increase rapidly at certain periods and then migrate in mass toward the sea where they are swallowed up and destroyed, leaving only a few individuals who did not join the migration to continue the race. Observers say this migration to destruction takes place about once every 28 years and recently such a migration took place. Nature has some curious ways of balancing itself, but this seems to be one of the most remarkable of its manifestations. There are those who seriously maintain that sun spots are responsible for the abnormal increase of these creatures and their suicide in mass. Well, we suppose, one guess may be as good as another in this case.

Alarmists are just now throwing fits because some one in Congress declares that in the Conference that led to limitations of several of the world's largest navies the United States had the wool pulled over its eyes and finds itself in the third place. It seems that Japan has outstripped us in the building of certain types of vessels. We suspect that the professional military man has as much to do with this state of alarm as any one. He is always hunting for occasions for increasing the military strength of the country and excuses for justifying the occasion. It was of people of this class upon whom we must place the guilt for the late war and if another war comes to curse the earth with its horrors it will not be the fault of the people of Japan, or any other nation, but of the professional war makers who form but a small proportion of any population.

Secretary Mellon has given orders that commercial Alcohol is no more to be denatured with poisons to prevent its passage into bootleg channels, holding that it is not necessary to trap citizens, who endeavor to break the law, with deadly poisons. He

should remember that all alcohol is a deadly poison and if he is so anxious to protect those who take a chance with poison there should be considerably more energy displayed in preventing any of the stuff getting out of control for beverage purposes. The whole trouble with the liquor question lies in the hands of the authorities who will not enforce the law which they are pledged to support. In the whole story of political corruption there is no Chapter that discloses such brazen corruption and official inefficiency as the one that deals with the enforcement of our prohibition laws. With our officials lukewarm or out-and-out corrupt and many of our citizens defiant of the law the boot-legger seems to be having clear sailing.

An extremely fertile valley 70 miles long and 30 miles wide has just been located on the Island of Mindanao by army men from Manila. The inhabitants had never seen a white person and were of the simple kind who would trade their valuables for a few beads. One wonders how long it is going to be before the whites will deprive these simple Mandos and appropriate the wealth nature has given them to themselves. Nature people are never safe from being robbed or exploited so long as they have anything that may be of value to the whites. It is our hope that the missionaries will be early in locating among these people, for the only real friends the uncivilized races have to protect them from the whites are the missionaries.

The brassiest piece of eloquence that ever came on the air was heard on New-year's Eve when the Mayor of Philadelphia, in the exercises that marked the close of the Sesqui-Centennial declared it to have been an event of greatest spiritual import. Perhaps the thousands who were lured to Philadelphia in the expectation of participating in a great patriotic event only to find nothing there but an empty shell, will not be keyed up to appreci-

ate the spiritual end of the Exposition. It is certain that the thousands of Christian people of the city who washed their hands of the entire business because it defied the laws of God and man in the name of patriotism, are far from being keen about the spiritual ends that the much photographed mayor seeks to emphasize.

A few politicians will make millions because the exposition was located on their lands that had been improved at the expense of the people who will now have to pay \$5,000,000.00 or more of the expositions debt. This fact, however, the speech-making mayor ignored in order to wax eloquent on the thousands of comfortable homes that will rise on the site of the Sesqui. We don't wish him any ill luck, but if the site is so Eden-like we hope he will find occasion some time to live a summer over this mosquito-infested, misty and unhealthy swamp. We doubt whether it would be in him to stick out such a summer.

Apart from the Christian doctrine of immortality it is interesting to note that in our day men of science are not as often regarded as being out-and-out disbelievers in the existence of the soul and its immortal destiny as they once were. An interesting light on this subject is thrown by the Philadelphia Evening Ledger in an Editorial Comment that goes on to say:

"Dr. Heber D. Curtis, a Pittsburgh astronomer, asks science to prove that the soul lives forever. Addressing the American Astronomical Society, a division of the American Association for the Advancement of Science, he pointed out the indestructible factors in the world, with energy, matter, space and time continuing, with nothing lost. And he asked: 'Are we ourselves the only manifestation that comes to an end, stops, ceases, is annihilated at three-score years and ten?'"

What we crudely call "spirit" of man, says Dr. Curtis, makes new compounds, plays with the

laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms, a creative spirit which reasonably cannot cease to be.

If we accept Dr. Curtis' thesis that the soul, mind or spirit of man cannot be an exception in this infinite world, we have removed the artificial barrier which has long existed between science and religion. The scientist and the theologian use the same methods when they leave the charted roads of fact. Hypotheses and faith are the resources with which they venture out into the unknown. Scientists have had little to say about immortality; but if science seeks to find what is beyond life as we now know it, it may find its conceptions of the known manifestations of life clarified and exalted.

MISSIONARY H. J. KLINE- WER ON FURLOUGH

405 9th Ave., Upland Calif.
Dec. 21st, 1926

Dear Readers of the Mennonite: Instead of writing from our mission station near Hammon, Okla., I am writing this time from Upland, Calif., where my wife and son are making their home and where I have come from the Bible Institute in Los Angeles to spend the holiday vacation. As you perhaps all know, we are out on furlough, mostly on account of the poor health of my dear wife, but also on account of us both needing a spiritual uplift after having confined ourselves to the work among our Cheyenne Indians in Okla. for the past twenty-eight years. Very likely it would have been better for us personally as well as for our mission work, if such a vacation could have been taken a number of years sooner. We are glad for this opportunity. The wonderful California climate and the Christian association here are doing us much good physically and spiritually. If it is God's will that we shall serve him longer on our mission field among the Indians, we plan to return next summer.

The health of my dear wife is slowly improving. The length of my stay in the Institute depends largely on our ability to meet the financial needs.

Perhaps a few remarks from the Institute would interest some of the readers. As is well known, the purpose of the Institute is to train Christian workers for all the various branches of church activities, especially in home and foreign missions. Thus the influence of the Institute has become world wide and there are students here from many nationalities. The Bible is the main text book, even in teaching such branches as psychology, public speaking, philosophy, etc. Very much stress is laid on the fundamental teachings of the Word.

Have thus far found nothing that a good Mennonite could not heartily endorse, though in some things we are not as radical as the Institute and especially some of its students. Our church has always stood firm on the fundamental doctrines of the Bible, but perhaps it needs the warning now as do most other denominations, not to become too "modern". The many devotional exercises and prayer meetings in small and large groups are very helpful to the students. Also the many good lectures that are delivered by visiting missionaries and church workers. At present the great Scotch evangelist, John McNeill, is holding evangelistic meetings in the Church of the Open Door, a little later Dr. Campbell Morgan will do likewise. So we often have seasons of refreshing. For practical work the students nearly all teach S. S. Classes, or help in C. E. or church work. My privilege has been to teach a doctrine class in our L. A. Mission among the many assignments during the week are also those on the shop and car barn teams. These go out daily in groups of from 6 to 8 and hold gospel meetings either during the noon hour or some other convenient time. At the shops the attendance and attention is usually quite good. But the barns seem to be some of the most difficult places for holding religious meetings. The men sit mostly around tables and play cards and even talk quite loud while the services or going on. Some read papers and others pretend to do so, but are really listening to the Word. They nearly always accept a tract and sometimes ask for a copy of the Gospel of John. Sometimes there is opportunity for personal interviews. It was surprising to me that so many white people, even such who have grown up in Christian homes,

show much less respect toward God's word that do the heathen Indians. Still there are conversions even among these men which proves the power of the gospel. In doing personal work it is interesting to meet so many types of people and learn of the different opinions they have about themselves, God, Christ, salvation, etc. One of the most frequent excuses they give for not accepting Christ as their personal Saviour is, that there are so many hypocrites in the church. That may be a poor excuse, but it should nevertheless be a warning to all of us. One suggestion I wish to drop here, namely that we should all do more personal work. Not only in heathen lands, but also in our largest cities there are many groping in darkness and bound by the fetters of sin. The only remedy is Christ. Are we His witnesses wherever we are?

Christmas will be very unusual for us this year. Our family will not be together, but we will enjoy other Christian fellowship, that we have missed so long. Instead of cold weather and snow we see the green trees and the blooming flowers, even the deserts and mountains are getting green now. This is certainly a world of change and the older we get the more we long for that perfect home above, where change never come.

Wishing you all God's richest blessings during the coming holidays and throughout the year, we remain, sincerely yours,

H. J. and C. Kiewer

CORRESPONDENCE

Wadsworth, Ohio. Among the activities of the Wadsworth Mennonite church during the summer and autumn of 1926, the repairing of the church is the most notable. This work was accomplished through the efforts of our pastor, Rev. L. L. Miller, and is appreciated by all who are interested in improvement and preservation of beautiful architecture. The ladies of the Fidelity Class are purchasing shrubbery to beautify the church lawn.

A successful Daily Vacation Bible School was conducted in the basement of the church. Forty-five pupils were enrolled. Rev. Miller supervised the school and Rev. H. C. Baptist Seminary, Fort Orange, N. Y., was the principal. At the close of the school a fine demonstration program was given in the church. Rev. Louis of Akron and Rev. Freeman of the First Baptist church in Barberton, addressed this meeting.

The Interracial and Good Will

Service Dec. 5th, was the most inspiring and impressive service of the year. Rev. Etter of the Lutheran church spoke on the general theme: "The Influence of Christianity in Europe and the Orient". The meeting was closed by the nationalities represented singing the song: "We've a Story to Tell the Nations", and the benediction by Rev. Etter. The ministers of Medina Co. sponsored a November city-wide and county-wide "Go to Church" campaign. It was met with great success. Many of the churches were crowded, and all of them reported an increased attendance.

The Children's Day program was directed by Mrs. Carl Morgan. It was given in such a quiet and orderly manner that it was indeed very attractive.

On Sunday morning before Christmas the Children's Christmas play was given. It was nicely directed by Miss Fannie Houseworth. A number of other exercises by the younger classes added much to the program. On Sunday evening the church choir rendered beautifully to an appreciative audience a cantata: "The Chimes of the Holy City". Wm. Overholt, director; Mrs. Wm. Overholt, pianist.

A happy new year to the readers of the Mennonite.

Mrs. W. B. Schaub, Corr.

WOMEN'S WORK

TAMINGFU, CHIHLEI

Nov. 9, 1926.

To the Women's Missionary Societies:

Dear Sisters—

In November, 1923, there was written to the Women's Mission Societies of our Conference a letter by our Chairman and Secretary in the name of the China Workers' Conference "thanking the Societies for collecting money for building in China and calling their attention especially to the need of the Lohrenz and Voth houses". We wish now to thank the societies for what you have done for us and to encourage you to "be not weary in well doing".

In the "Mennonite" of Sept. 16, we notice in the report of the business meeting held at Berne, Aug. 26th, the decision to finish the China Building Fund. This is to be done "as a thank offering for the blessings received during the Conference". According to all reports the Lord showered rich blessings upon that Conference and we rejoice with you for it all. We are glad of the practical way in which you wish to show your gratitude. To make

the task before you lighter let us tell you some of the practical results of your labors.

Building on our house was begun last year on the last day of August (1925). The weather was favorable so the work could proceed uninterruptedly till Christmas and after that because of cold weather a few men only continued on interior work until Chinese New-year. Although it was not completed we moved in at that time and the next day, Feb. 13th, entertained about 500 Christian and heathen Chinese who enjoyed visiting our new house as part of their New-year's festivities. We gave them peanuts and Chinese sweetmeats and tea and were glad that the floors were not oiled yet.

The woodwork and painting of the house was done as dust storms and war permitted during the spring. Two nights during the fighting the fifty girls of the boarding school sought refuge in the basement of our house from explosive shells, and we ourselves spent three nights and the greater part of two days in the basement.

This last summer we did not go to the mountains and were a hundred times thankful for our comfortable home. We were glad for the cool sleeping porch, the good protection from rains, for the cleanliness of wooden floors, and all things that helped to make our work easier during the hot months.

Our sincere hope is that this home may be used to glorify God and help to keep us and any who may live here after us more fit for the work in His Kingdom. We have lived in many different rooms and houses since coming to China seven years ago, most of them on Chinese order, small, with brick floors and damp walls. As our work developed and the number of Chinese coming to our house increased it became increasingly difficult to work that way. We, therefore, appreciate the new home doubly. For the children's sakes, too, we are glad for a comfortable home in which they are more protected from the diseases and dangers by which we are surrounded.

Thanking you all heartily and wishing you the Lord's blessing in your further endeavors, we remain,

Your co-laborers,
W. C. and Matilda Voth.

The secret of a Christian's happy life is in himself. It is not where we are, but what we are, that determines pleasure or pain. It is not what we possess, but what we have become.

THE MENNONITE

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EDITORIAL

With the New Year the tension between the United States and its neighbor Mexico has reached an acute stage that may at any moment result in an open break. Mexico insists upon exercising her sovereign rights with regard to property and the Roman Catholic Church. The United States is involved chiefly because capitalists, who have gone into Mexico to exploit the country want the U. S. to stand behind them with its moral and military support in their defiance of Mexican law. Because the Roman Catholic supremacy must bow before the Government of Mexico Catholics have already appealed to the President in large numbers, notable through the Knights of Columbus, to interfere.

Some see in the situation the possibility of a war between the two countries. In that event citizens of the United States, rich and poor, will be called upon to go into Mexico, either to kill or get killed, that exploiters may continue collecting unreasonable profits on their investments. Should the voice of the Knights of Columbus prevail it will then mean that the Roman Catholic church may continue to exercise a higher political power over Mexico than the Mexican people themselves possess. There is absolutely no reason for any condition but one of peace to exist between the U. S. and Mexico. A resort to war at any time is without excuse and to go to that end in that that American dollars and the Catholic priesthood shall prevail in a country with which we have nothing to do is

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unreasonable to the highest degree. Before the tension increases the numerous churches and denominations that have been passing beautifully sounding peace resolutions should make themselves heard so clearly that Washington certainly will know that the religious people of the United States are against any more that may lead to a use of force against our sister republic south of the Rio Grande.

Have any of our readers heard of any New-year resolutions being made? If they have, by this time, no doubt some of them have already been broken. Good resolutions sound well, but an old proverb says: "The way to hell is paved with good intentions."

Now, a resolution is important. We must have behind it an aim and a determination before we can get anywhere. As a wise old saw once said: "Some people aim at nothing and hit it every time they shoot." Without a goal, without determination or without a purpose nothing will be accomplished. We associate resolutions with determination that aim at accomplishing something worth while. Let us therefore not discredit honest resolutions but at the same time let us give the proper consideration to consistency and so realize that the next and perhaps the more important step after taking a resolution is keeping everlastingly at it. The whole thing resolves itself down to saying what we are going to do and then doing what we said we would do.

About the first of the year most of our congregations hold meetings for the transaction of their annual business. Every Christian who is really interested in the affairs of the church will be sure to be present and assist in the prayerful consideration of the Lord's business in that part of the Kingdom in which he or she has a place.

Much of the congregational business seems like routine. They do the same thing every year, elect officers, appoint committees and consider improvements to the church property. To an outsider this may mean little but to the interested party it means much because the effectiveness and efficiency of the whole church is involved. There are also things not exactly within the scope of the work of the congregation that should not be slighted. For example, do our congregations give careful deliberation to the appeals made to them by our last General Conference? Are our educational institutions given the sympathetic consideration they

deserve? Does the congregation assume a responsible part in the benevolences conducted by the church? And what kind of interest is the church showing in its publications? The latter consideration involves several things such as, the appointing of a dependable correspondent whose business it shall be to keep the papers informed concerning what's doing in the church, the increase of subscriptions to the church papers until it is certain that a Mennonite paper is in every family connected with the church and available to every individual in the family who is old enough to read. It might be well also, at such a time to call attention to the English and German Year Books which may be consulted when information about the church is desired.

CORRESPONDENCE

Altoona, Pa. Dear readers of the Mennonite: We are very happy to tell you how the Lord has blessed us during the year, and especially this last quarter. Our Thanksgiving service was a real time of praise to God for His goodness. Many people told how God has worked definitely in their lives to His glory. We sent out 13 baskets to the poor and needy. A shipment of cookies were received from Bluffton and these were greatly appreciated by those to whom we gave them. The Christmas services were well attended and closed with a splendid Christmas program by the children and young people of the Sunday school. We are looking forward to a great year of activity and blessing.

L. H. Glass,
510 21st Ave., Altoona

Berford County Mission Church. Dear readers of the Mennonite: We are very grateful to God for His goodness to us. We have been able to hold services regularly, even though the weather has been bad. Our people have been faithful to the work and we are looking unto Him to lead us into greater heights of blessing. In visiting among the people I found a number of families who are in great need of clothing of all kinds. Many of our people are very poor and any gifts of clothes or shoes would be appreciated. We had splendid Christmas exercises at both the Napier and Mann's Choice churches and also gave out a treat to the members of the Sunday schools. We are looking to the Lord for the coming year for His perfect will for us and ask

you to pray with us that He will perform it.

A. E. Wolf, pastor.

SPURGEON ON EVOLUTION IN 1865

In a sermon, given in 1865, C. H. Spurgeon, in calling attention to evolution, and to the statements of men, said: "Evil tidings will also come to us concerning spiritual matters, and babes in grace will be greatly alarmed. Every now and then there cometh a messenger in breathless haste, who tells us that sages have discovered that the Bible is fiction. Years ago we were all astonished to find that people had been digging down into the earth, and had brought up loads of very hard stones, with which Revelation was to be slain, like Stephen by the Jews. Revelation has lived on wonderfully well and flourished amazingly, notwithstanding all that. Another very judicious naturalist afterwards discovered—and, oh, what consternation there was!—that we had all sprung from monkeys, and that all living creatures were the result of successive developments from infusorial atoms. Somehow or other, the Gospel has managed to survive even this tremendous blow. Not many months ago a learned quarryman dug up a jaw-bone and a bushel or two of pointed flints, the undoubted property of primeval men who lived, according to report, ages before Adam; now this discovery was to silence forever the teachings of inspiration. Those flints were invincible and deadly weapons! But the religion of Jesus is so full of life, that her deadliest foes cannot make an end of her.

"Voltaire, you remember, had a printing-press at Geneva, some years ago, with which he printed a prophecy that Christianity would not survive the century of which he thought himself the bright and shining light; that very press is now printing copies of the Bible in Geneva. (1865). A few weeks ago we were informed ethnologically that negroes were nearly allied to apes, and that the Scripture statement that God has made of one blood all nations that dwell upon the face of the earth was clearly contrary to fact; but, my brethren, this grand old Book still manages to survive, and I think the most of us who know its value can say we are not afraid of evil tidings which prophesy the overthrow of its authority, for it will see all its foes withered like grass, and yet not one of its jots or titles shall pass away."—Publisher Unknown.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
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"But this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before." Phil. 3: 13.

REACHING FORWARD

New-year is the traditional time to make resolutions, to take stock account in respect to the successes and failures of the past year. But when the year is young it is also a good time to "reach forth unto those things which are before."

Youth symbolizes hopefulness, and perhaps never before has the future looked more hopeful than it does at this the beginning of this New Year. This is true because the leaders of tomorrow are always the Youth of today, and the Young People of our Mennonite Church as well as of every other denomination are a better educated, more aggressive, and clearer thinking group than of which no other age could boast. The Young People of today are facing problems critically, reverently but not superficially. Jesus Christ is being held up as the touch-stone and standard for all phases and activities of life. That requires courage and often brings condemnation in its train but dare we not do that for our Lord and Master?

It is with such thoughts in mind that we are instituting this Young People's Department into our Mennonite. These two pages shall be the medium for expression of Mennonite Youth and forward-looking ideas of those who are young in spirit. This Department is yours. Members of the above committee are merely your servants through whom your articles and thoughts will appear.

May the Lord bless this venture and may we together help Him so that it may succeed.

BE STRONG

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.

Maltbie D. Babcock.

OUR PLANS

The ideal very seldom becomes the reality, but the reality is quite often patterned after the ideal. The committee in charge of this department has an ideal in mind, as to how near the reality will coincide with it will remain to be seen.

It is our aim to have each of our six District Conferences represented in the committee and then to unify our Young People's work and become better acquainted with one another. In the columns of these two pages we will aim to have weekly: a poem, editorials, one article from each district written by a leader of tomorrow, a missionary article fresh from the field, the C. E. Topics interestingly written, and possibly from time to time some S. S. and C. E. Methods and Activities. But this venture can succeed only as you consider it a privilege to contribute voluntarily or when asked. To us the torch is given. Be ours to hold it high!

TAKING IT UPON OURSELVES

There is no service so gladly, cheerfully given as that which we volunteer to do. Any coercion to work is irksome; but given an opportunity to exercise their free will, the majority of persons are willing to serve even to the extent of a sacrifice.

Many of the finest deeds in history are those that were performed voluntarily to meet a need for which it seemed no one else felt responsible, or to perform which no one had been appointed. Such deeds invariably require more or less sacrifice, and the greater the sacrifice, the higher we value the service. However, the finest volunteer work is that of which the world knows very little, or nothing. In such service the doer knew beforehand that there would be no public recognition or support, and possibly he knew that there would be misunderstanding or even criticism, yet he felt impelled to make the sacrifice and to do his best work. Which is the more noble service, that which has public recognition, or that which, in spite of all disadvantages and discouragement, is performed just as faithfully as the other? There is hero-stuff in the volunteer.

The missionary is a volunteer. He has of his free will chosen to serve the Lord wherever and however He may direct. He has counted the cost and gladly paid the price and made the sacrifice, regardless of rewards or praise that may come to him. Thus is the Lord's work performed even to the uttermost parts of the earth. There are missionary volunteers at home who give their life in prayer for the service and the servants in faraway lands.

All these have taken it upon themselves to serve where they saw a need, not counting the cost too great. We may carry this thought to the "here and now". There is a need for young men—and young women—volunteers who will give their service to build up this Young People's Department. No matter how small, nor how commonplace, the service, if it is done in a spirit pleasing to Him, He will remember it and accept it as done to Him.

Oh, that many of our young people would take it upon themselves to build up this Young People's Department, to the honor and glory of our Lord, and to the best service of our fellowman.—A. G. S.

QUESTIONING YOUTH

No doubt it is true that a fool can ask more questions than a wise man can answer, yet I shall take the risk to put in writing some of the questions that have reached my ears from the lips of a group of fairly representative Mennonite Youth.

To me it seems that the increase in questions is a sign of the increased dissatisfaction with the conditions as they are, and perhaps a promise of a brighter future. But for the present be that as it may; the fact remains that these questions are asked by serious minded Mennonite youth. Who knows what unuttered questionings lie in these same minds!

The very first question perhaps is that which asks: Does

the Mennonite church have a future? This query takes many forms. Do we have anything distinctive to contribute to the world? What do we stand for that is not included in the faiths of our contemporary denominations? It there an excuse for our further existence as an individual organization?

This naturally leads to the question of church unity. Why all our separated groups? If this is not ideal, what is being done to alter this condition? Can we as young people do anything to further church unity among the Mennonite groups and finally among all denominations?

By this time some one will have said that the Mennonites have something distinctive to offer the world, meaning the peace policy. What is this policy some one immediately asks? What does non-resistance mean? Granted that the Mennonite church in its 400 years of history made a wonderful contribution to the world, what is her program now? Then if as we too often take for granted, we have a peace program, what are we doing to share this with others? Can we as Mennonite youth really do anything in this endeavor?

To the writer it seems that we as young people need increased activity in three lines if the preceding questions are to be answered; if we are to continue as vital religious forces; if we are to be Christians in any true sense of the word.

In the first place we need a re-thinking (if we have done any at all) of what religion really is; what place it is to fill in our lives, and does. All the questions of doubt, and honest inquiry must be faced and fought through.

Paul suggests that we must work out our own salvation, that is, really make it such in our own lives. It is my belief that here is the crux of our whole problem. We have our organizations but there is no fire. We do not experience the fact that religion is a vital force, is a way of life, not merely something tacked on. We teach school, work in the store, or farm and on Sunday go to Church. Until we have the conception that we are here to bring in the Kingdom first of all our programs will be dead and our organizations lifeless. Our entire life is either religiously lived or none of it is. This idea I realize is vaguely stated, perhaps misleading. This is so because it is

not worked out clearly enough in my own mind. Yet I maintain that our intelligence and faith must together fearlessly.

The second need is a result of the lack of the preceding as any other need will perhaps be. We as young people have our respective so-called non-religious occupations or professions, school teaching, business and farming. We must put our time and effort into preparation for that work lest we fall by the wayside. Consequently the best trained of our number are generally lost to active, "concerned", persistent work in our young people's organizations. Perhaps this can not, ought not be changed. But if that be true then all our efforts are not far from vain. I think there is need for a change and with that change a plan to bind together all our number whether in our home churches or scattered elsewhere.

The third and perhaps the most easily accomplished (?) is that of uniting the Mennonite youth perhaps at the time of the All-Mennonite and General Conferences for a real Mennonite youths' convention. The word convention brings to mind so many different concepts that a word of explanation is necessary. By convention I mean not the ordinary kind with lectures, music, and talks. The kind that will alone meet this need is that given mostly to discussions of questions that are real questions to youth, and these discussed by the youth themselves under the leadership of capable sympathetic, openminded elders. With the new organization of the Young People's Committee this might be possible of achievement by next conference time.

Raymond Hilty

THE LURE OF INDIA

Seven and eight years ago when we prepared for the foreign field,—it was with a feeling that we HAD to come if we would be true to the best we knew. But now it is the love of Christ, and the love of these people which makes us happy to stay here, and glad to return after furlough is over if God so leads. The door by which we entered was Christ's command, "Go ye." But the dazzling splendor of the treasury of the possibilities we see here holds us. Law has been replaced by love.

Never have I so marveled as the last several weeks at what appears to be the Wide Open Door in Phulhar and Deori.

Previously we had heart rending times when it seemed that much of the seed sown sent forth tender sprouts only to be scorched by persecutions or choked by disappointments. But not so this fall. Now for the first time has one missionary been free at Basna Station to put his best into the pastoral care of the 400 baptised converts of the compound, and to carefully direct the Indian preachers, teachers and co-workers. Another missionary is set apart to attend to the local church of 50 others, and the local compound needs. What do we find? The hearts of the people in the district are much like a prepared seedbed somewhat neglected. It only requires the proper attention, and heart cheering results come forth.

The seemingly insuperable obstacles were supposed ill health, language, homeland needs, and a house to live in, in these jungle parts. But these have cleared from off the pathway, and we are beholding the treasure.

Village after village have I visited where Christians were reported to be cold, turning to Hinduism, steeped in sin and backsliding. Over and over again have I asked: "Do you still want to be considered Christian?" They have answered to a man, "Yes!" "Will you be willing to be regularly taught, and to learn?" Again the unanimous reply, "Yes!" In those villages where the Christians have been regularly worked, all the results one would expect and look for are coming forth. Those villages which have been most faithfully worked, the Christians in such show the most steadfast faith. The results are largely according to what we are putting into the work.

And the old story holds. The work among the low caste converts is bringing from all sides serious thinking, devout, high caste Hindu inquirers,—"Tell us of your faith." "We want to learn of your Saviour" I have started a notebook listing the names of all such high caste inquirers. If the rate by which they come continues; I will have by the end of the season a most precious prayer book with the names of many who are near the Kingdom of our Lord and Saviour.

What then are the high points on our horizon? The glory of this new kingdom is bathed in the flood light of Jesus Christ the sun of righteousness. Prophecy is not of the future. Prophecy is now being fulfilled. "But in the latter days it shall come to pass that the mountain of Jeho-

vah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and the people shall FLOW unto it. And many nations shall go and say, come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob and He will teach us of His ways, and we will walk in His paths." "But unto you that fear My name shall the sun of righteousness arise with healing on its wings."

India indeed has its beauty. Missionary work has its haunting charms. When horizons split away, undreamt worlds of splendor open up. There is a lure and a passion in this work of our Lord in India which grips the heart. These cast their spell over one. It is not safe to linger; one may never leave.

Samuel T. Moyer

CHRISTIAN ENDEAVOR MEETING

January 16th, 1927.

A. J. Neuenschwander

"How To Develop Our Devotional Life" Scripture: Psalm 40: 1-8.

M., Jan. 10. By prayer. Luke 11: 1-13.

T., Jan. 11. By Bible-study. Ps. 119:97-104.

W., Jan. 12 By meditation. Ps. 1: 1-6.

T., Jan. 13. By worship. Ps. 100: 1-5.

F., Jan. 14. By others' experience. Acts 18:24-28.

S., Jan. 15. By service. Acts 20: 17-35.

The Scripture Lesson Brought Down to Date.

The devotional life grows slowly. The Psalmist experienced a need of patience.

Deep and hard experiences often are the best points of contact with God, and trials may serve to bring us closer to our Father. The devotional life needs and wants expression. A hearty season of song to open the meeting helps to tune our hearts to God's message.

We cannot measure God's thoughts with our finite minds. This ought to challenge us to honor and reverence our Father.

Outward adherence and empty lip service do not count with God. With our entire being we must serve the Lord, to grow in His Grace.

The Prayer Thought

Someone has well said: "Prayer is the soul's sincere desire uttered or unexpressed." Still in our prayer thought we ought to

strive to cultivate that higher, and sweeter fellowship with God with care and deliberation. The devotional life can be developed only by careful and constant communion with our heavenly Father. The fruits of a developed devotional life are sincere enjoyment in a period of quiet Bible reading, in ready obedience to the Spirit's guidance, willingness to serve in any capacity where we may be called.

The Topic Form.

1. Have you ever asked your pastor for a list of helpful books to develop the devotional life? Present this list. If possible have some of the books at the meeting ready to loan out.

2. Have you ever asked those members of your Society who keep the Quiet Hour, how it helps them to develop their devotional life? Two or three might report at the meeting.

3. What outstanding qualities have you noticed in great Church leaders?

4. What is the relative value of prayer and service in developing the devotional life?

Devotional Life.

Have you ever noticed how remarkably the Christian Endeavor pledge is constructed to help in developing the devotional life? If you have a pledge in the room, repeat it slowly, pausing at the end of each phrase, so that the full meaning in this respect might impress itself upon the members of the society. A deep devotional life is the main spring in every Christian's life. Discouragements and opposition may come, but if a strong impulse is present nothing will be able to divert you from your task. Prayer is the vital need in a sweet devotional life. Prayer makes the vital contact between God and man, and hence the devotional life will have an avenue for expression.

Illustration

In the Methodist Church, there are many mighty men of God. One that has impressed me greatly by his books and life is, William F. McDowell, Bishop of the Washington area. In his devotional book, "In the School of Christ", he shows a familiarity with the teachings of Christ that is refreshing. The book leads one into a closer relationship with the task of Christ for His followers. Yet in his life Bishop McDowell shows a manysidedness that is only natural for his devotional life. He has helped in every large movement in the Christian Church. His devotional life has fitted him for his wide field of service.

AN APPRECIATION OF THE LIFE AND WORK OF REV. JOHN OBERHOLTZER

(Address given at the Celebration of the 200th Anniversary of the Mennonite Settlement in Milford, Bucks County, Pa. Held in the West Swamp Church, Milford Square, Penna., Nov. 28, 1926. By Silas M. Grubb.)

(Continued.)

The first vision of which we will speak came to him while still in the folds of the Old Church. Mennonites are said to be peculiar always but one of the peculiarities of the Franconia Conference was that it thought it could do the Lord's business with less accuracy and care than men undertake to use in their private business. They kept no records, they had no written constitution. Disorder and misunderstandings are sure to rise in a body that thinks it can get along without a working constitution. It means to us today that because well meaning brethren thought records and regulations need not be written on paper we are without historical data concerning one of the most important periods of the Mennonite church in America. How, pray, are we to know what happened and how things were done 80 years ago when nothing but vague tradition remains? Oberholtzer's dream was of a conference governed by law, not law intended to be a taskmaster, but law that would assure that everything be done decently and in order. The very suggestion of a constitution gave offense to the brethren and the fact that he published a prospectus of a proposed Constitution and distributed it among the brethren was regarded as a heresy worthy of the penalty of excommunication. I now turn to my library today and examine the records and regulations of many Mennonite congregations and conferences. They are no more something to be shunned as if they were of the devil, for every one now knows that these things are absolutely essential.

Then, being a teacher, knowing the limitations that ignorance places upon body, mind and soul, it was quite natural that he should dream of higher education in the church. I have in my library a copy of Hunzinger's essay on education in the Mennonite church in Germany, and this copy belonged to Father Oberholtzer. It is filled with his notations. One would surely be greatly disappointed if the publication of this work were not among the first that he printed. You older ones of my hearers, when you dig through the dust of your attic

will probably come across a long forgotten copy of this book turned from the press here in Milford Square. The interest of Oberholtzer in the Wadsworth school was natural, of course. In its short career it contributed more than anything else I know to the progress of our denomination. The germ of the Wadsworth school found its birth in the fertile brain of John Oberholtzer.

Oberholtzer knew the power of the press. His appeals could only reach a worth-while constituency as they had a wide circulation. This had to be done through the press. He was also a discerning man and realized that the reading matter of his time was good, bad and indifferent and he hoped to place the good where it might be preferred to the harmful. The printing of BOTSCHAFTER was an undertaking worthy of the man of faith. With little or no capital and with an equipment that was more of the kind that an amateur school boy would use than one fit for hard regular work he undertook the publication of his bi-monthly. It more than served the purpose of supplying good reading matter for Christian homes, it opened for him and his cause a wide circle of acquaintanceship. Soon we find him in friendly contact with Mennonites of whom he scarcely heard before. Mennonites in Ohio, in Illinois, in Iowa, in Canada and in Europe. In one of his issues we learn that he had come into information that the Government of Germany was preparing to make it hard for Mennonites because of their non-resistant teaching and that they were looking for a refuge from expected persecution, elsewhere. He invited them all to come to America, telling them that there is plenty of room for all and he seemed to swell with a spirit of patriotism when he told them that America is the land of the Free and that religious persecution need not be feared.

Besides the printing of the Botschafter he undertook the printing of a number of books of interest to Mennonite people. There was the Catechism, practically the same as it is today. It had been used in Europe for a long while but was practically unknown to American Mennonites until his time. Then he essayed to print a volume in defense of Daniel Hoch who was passing through practically the same experiences with his Canadian brethren that Oberholtzer had to pass through in the Franconia Conference. The big undertaking was the printing of a volume the title of which was ERFÄHRUNGS-LEHRE by Gottfried Arnold. In fact the undertak-

ing was too big for him to handle and it broke the printing business. The BOTSCHAFTER had to suspend for lack of funds. It appeared as though the Milford Square Press was to die for good, but only for a while. The brethren came to the rescue and organized a stock company with stocks at ten dollars per share. He was then enabled to continue. The Botschafter was resurrected and given the name of Volksblatt. It was a larger sheet and well patronized by advertisers. Perhaps at this day the kind of advertising that he accepted would meet with disapproval and might mean trouble with the Government for I noticed that small private stills were advertised for the use of thrifty housekeepers who wished to make their own whiskey. This concession to the thirst of his time was however offset by several strong temperance articles. So, after all, we learn, he was considerably in advance of his time, for temperance was an unpopular subject, even among Mennonites. They could expel a brother for not wearing a coat of the approved fashion but he could make whiskey to his heart's content and drink it all, so far as they were concerned. Even a minister of that time who did not furnish his harvest hands with an abundance of good whiskey lost his standing in the community. I wonder what our Conference would do with the minister who treated his guests to a "wee nippy" or took an occasional "horn" himself?

As we read the papers that were printed and sent abroad from his little shop we get a glimpse of the man, his manner of life his friends and his concern about the affairs of the church. It was a great day for him when he could tell his readers of the arrival of a Mennonite paper from Germany the MENNONITISCHE BLAETTER which continued as a standard of Mennonitism until a year ago when it had to suspend because hard times in Germany and a lack of funds. After this there was much to learn and tell. Rev. Mannhardt's scholarly articles and those of his colleague, Rev. Roosen were an education to the young printer. There was also a wider revelation when, through this paper, he learned of the Mennonite Society for the Propagation of the Gospel in the Colonies of the Netherlands. The Society had begun its missions on the Island of Java. In one of his articles he mentioned the fact that a young man in Canada had offered himself for the missionfield. It was with elation that he gave notice of this first Mennonite

on this side of the water offering himself as a volunteer. After this the reports of the Dutch missionary society became regular items of news. He was happy to report the first five candidates baptized by Missionary Jans and when the report had to be made later than they had lapsed his heart must have been deeply moved.

The man of vision saw the time approaching when Mennonites must make their visions come true and have laborers of their own on the foreign field. Here in this congregation he organized what I believe to have been the first Mennonite mission society in America. As I read the list of members who signed its constitution I discover names that may have been forgotten long ago but they are the names of men and women with whom he shared his vision and missionary interest has always been keen in this congregation because it caught the inspiration that came from Oberholtzer. They did their part toward realization and what they could not accomplish, because of the bigness of the task, they left for us to continue. We must receive that heritage, enlarge it, and carry its message to the ends of the earth.

The climax of all the visions that came to this resourceful pastor was the dream of a union of all Mennonite bodies, not for numbers alone, but for more effective work in the kingdom of God. Many a man, unjustly discredited, as he was, by a large body of his brethren, would have despaired to suggest a union of brethren so intolerant as to hold it an unpardonable offense for one to wear even a collar that did not fit into the approved pattern. But he saw beyond collars, beyond shad-belly coats, beyond caps and bonnets, and recognized a power that if united and organized, would accomplish great things to the glory of God. So he set to work and the brethren he had been corresponding with in Iowa and Illinois and Ohio joined with him in the effort to realize his dream. The first General Conference then came into being. Not much of a conference one would say when beside the Pennsylvania churches represented by himself and Enos Laux, there were only a few other congregations in attendance through delegates. With the country in civil war, with travel slow and tedious and with men of another type and environment to meet the wonder is that there was so much harmony, from the beginning.

The Eastern District Conference was never destined to cover much territory. It comprised a handful of congregations in which

it was possible for him to be personally acquainted with every member of the churches belonging to it. Because of the limited number of people identified with it the success of the venture had to rise and fall with the personality of John Oberholtzer. We must not think that things went along smooth as a summer's day in this little Eastern conference. Storm after storm shook it to its foundations, but, like the sturdy oak on the hill side, it survived them all and continued to flourish. However, the throes of the birth agony continued long and hard. Scarcely had the first gathering been called than there were signs of breakers ahead.

It is of the nature of every reform movement that it must be composed of dissatisfied people. These dissatisfactions arise from various causes and the party of reform often has little in common save the fact that they are not satisfied with things as they have been going and they want a new start. Each is bound to feel that the new start should be in accord with his peculiar ideas. Then, from the beginning the possibility of farther conflict is in prospect. This was particularly true in the Eastern Conference, or East Pennsylvania Mennonite Conference as they called themselves. First came the conflict with the Hunsicker faction whose liberality went farther than most of the rest wanted to go. Here already the troublesome secret society question came to the foreground, although I believe this might have been settled amicably had there not been an intense personal element entering. It was too much to expect that at that early date there should have manifested itself an idealism that could sink personalities and work harmoniously for the good of the cause. At this date we are in a position to realize what was forever lost through the haste of the brethren. The group of churches that went the Hunsicker way were soon lost to other denominations or passed out of existence altogether. Next came the division under William Gehman which party for a long time was spoken of in common parlance as the "Number Threes", ours being the "Number Twos". This division was caused by a tendency toward emotionalism entirely unknown in the Mennonite church. Emotionalism of the kind that appealed to many was in the air. Our fathers could not adapt themselves to it and so there came another division that in many instances separated families as well as the church. Again came the difficulty with the Hunsicker people. Like in the Hunsicker division, personalities were

the reason and the question of foot washing as an ordinance of the church the excuse. Now, after all these years, when we see the Spirit of God blessing the activities of those with whom our fathers could not get along, we should be gratified to note that in our General Conference there are churches that stand for the things that Hunsicker, that Gehman, that Johnson stood for. We have Liberal churches, we have churches that go in for revivals and we have churches that find a blessing in continuing the ordinance of foot washing in the congregation. Why, we ask could there not have been the same attitude to these things then as now? I am not going to answer that question because I did not live in those days and I am living in a later day when our outlook is broader and we have become mellow with experience. I must say this for Father Oberholtzer, however, he was not the aggressor, the personalities at the bottom of most of these difficulties did not center about him. But he was democratic enough to go with the majority.

(To be concluded.)

"ROOM FOR JESUS"

Room for Jesus, can it be
Bethlehem could find no place
For the Christ of Galilee
Saviour of a fallen race?

Does He yet inquire in vain
For a place His head to lay?
Can I still His plea disdain
Let Him turn from me away?

Enter in, O Heav'nly Guest,
Make my heart Thy dwelling fair;
Then am I forever blest
With my Saviour's presence there.

I, with Christ, am one today;
Weakness I, but strength is He
Will He ever with me stay?
Yea, thro' all eternity.

Chorus:

O, My Master, Thou wilt find
Room within my heart for Thee
And I know Thou, ever kind,
Wilt make room in Thine for me.

There is nothing more wonderful about the life of Christ than the sublime leisure of it.

THE S. S. LESSON

Jan. 9

The Christian's Use of the Bible
Deut. 6:4-9; II Tim. 3:14-17

Golden Text: "Thy Word is a lamp unto my feet, and a light unto my path." Psa. 119:106.

When Moses revealed the law of God to Israel it was, first, by word of mouth that those who heard might know, and, second, written, so that future generations should receive and know the revelation coming through

Him. This has always been the way the Bible has come to us. First it was the spoken Word, learned at the mother's knee, and in the intimacy of the family circle. With this came the instruction we received in the house of God and from such other teachers unto whose care God has entrusted us. Then, it was the written word—the Bible—which it is the duty of every Christian to learn and know. With this twofold source of truth there is no excuse for ignorance of God's Word for any one born and brought up in a Christian land. The most sacred heritage any generation receives is the Word, which it is its duty to pass on to the generation following. All truth must be preserved, but the most important truth is that which, through God's revealed word, has to do with our eternal salvation.

The traditional method of preserving the truth belonged to an age when the knowledge of writing was not so generally known, but, now that reading and writing are universally known, it is the privilege of all of God's children to possess a fuller knowledge. To neglect this privilege is to do so at the peril of losing the multitude of blessings that the Word reveals.

In giving the Word certain definite things were demanded of the people by Moses. First, they were to lay it upon their hearts. This is the place where all the children of God shall keep it. To have it upon the heart means to know it, to treasure it and to obey it. Secondly, they were to teach it to their children. Nothing better can be given to them.

To give it to them is to lead them into the way of eternal life. Not to give it to them is to have a responsible part in the losing of their souls. Thirdly, the Word was to be a continual subject of conversation. There is nothing better to talk about. It is the message that God has given us to bring to all men. It is suited for all occasions and for all kinds of company. It is the one thing that enables men to meet life's problems successfully. One who knows the Word and speaks of it continually speaks the language of the Kingdom of God, thus confessing before the world His heavenly citizenship. Figuratively, the hands, the frontlets between the eyes and the gates of the house were to have the Word written upon them. This meant more than a mere profession to Israel. It indicated that the Word should control the whole person, the hands, the countenance and the possessions.

One who knows the Word and loves and obeys it will show it in his entire life. His very looks will indicate that he is a child of God. What his hands do will be from an impulse of the heart that indicate a consecration to God and even his personal property will have the mark: "Holiness unto the Lord", which indicates that all he has is accepted, as having been entrusted unto him as a steward of God, using it only as "unto the Lord".

In the lesson's passage from the New Testament we note that Timothy, an old and seasoned student of the Word, is enjoined to continue in the things which he had learned. The remarkable thing about the Bible is that it is an unending source of spiritual food upon which one is to feed so long as he lives. To the beginner the Word is a marvelous revelation from God and to the wise and experienced student of the Word it continues to be a fresh and never-failing source of instruction, inspiration and blessing. The wonderful thing about Timothy was that he had known the Scriptures from a child. This accounts for the fact that he became such a power for God. No one can hope to be a mighty factor in God's plans who is ignorant of the Word. Such a person will never come to the point where he is past being a student of Scripture. Indeed, he will find that the more he learns the more there will be for him to learn. In the study of the Word there is more than just the letter to learn. Knowing the letter he will be all the more able to delve deeper and deeper into its rich and unending treasures.

Paul's comment on inspired Scripture is that it is profitable for the most important things in the Christian's life. It is profitable for doctrine or teaching, unfolding more and more into perfect fullness the will of God. It is profitable for reproof and correction, and, since we are such weak and erring creatures, it would be impossible for us to continue in the Christian life without its leading and inspiration. As a source of instruction nothing is to be compared to the Bible and nothing can take its place. The child, the mature person, the wise, the simple and those of both high and low degree have no other place to turn for the rule of their lives and faith.

Right doing and right being are the highway to right thinking.

It is better to be true and thorough than to be fast.

JOTTINGS

The Ladies' Glee Club gave a program in Grace church, Pandora, O., on the night of Dec. 21.

Prof. J. F. Balzer of Northfield, Minn., College, formerly of Bethel College, was operated upon for chronic appendicitis last week.

The South church, Buhler, Kansas, recently enjoyed a treat in the form of an illustrated lecture given by Professor D. H. Richert, of Bethel College.

The combined choirs of the First Mennonite church of Newton, Kan., and Bethel College, rendered Dudley Buck's "The Coming of the King", in the Newton City Auditorium, which was filled to capacity and many people were turned away at the door.

At the latest meeting of the Bethel College corporation it was decided to discontinue the academy after the close of the current year. Present enrollment and prospective enrollments make this step necessary. Another resolution declared it imperative that Bethel College should continue to remain an accredited senior college. The resolution was adopted to encourage the continuance of the present endowment campaign.

The annual sale of useful articles conducted by Grace Church, Pandora, Ohio, netted \$380.30. The Dorcas Society took in \$141.50 and the Senior Society \$238.80. The main source of income for the girls was the friendship quilt with its 484 names. It had already brought 10c per name when it

was sewed and at the sale a group of men bought it, for \$75.50 and turned the quilt over to the pastor's family for a Christmas gift.

The Mennonite Year Book is ready for distribution and should be in every Mennonite home. The information contained in this work is useful to every church member and can be obtained nowhere else.

Dean Whitmer of Witmarsum Seminary delivered the address at the dedication of the new building at Freeman, S. Dak. On the Sunday following he preached in Bethany church, when an offering was lifted for the Seminary.

A Short Bible Course at the Oklahoma Bible Academy, Meno, Okla., is planned again for four weeks from Jan. 17th to Feb. 11th. Instruction will be given in the following: Leviticus and Numbers; the Gospel of John; Revelation; Mennonite History; Bible Geography; S. S. Teachers' Course. Several outside speakers will attend.

The historic church at Wadsworth, Ohio, reports the greatest financial year of its existence. The total receipts in pledges and cash contributions for all purposes amounts to nearly \$6,000.00. This is largely due to the fact that some of the business men contributed toward the repair work of the church this summer, and partly due to the fact that more contributions came from the members than any time in the history of the church, due to increase in membership in the past few years.

The choirs of both the First and Second churches of Philadelphia followed their annual custom and went carol singing on Christmas Eve. Their visits were greatly appreciated by the shut-ins and others whom they visited.

On Christmas Eve, Dec. 24th, a "White Gifts for the King" program was given by the Sunday school of the Zion Mennonite church of Donnellson, Iowa. The program included a pageant which brought home the truth to every one that "it is more blessed to give than to receive". Following the program the white gifts were brought to the manger. On Sunday, Dec. 26, the choir rendered the Christmas cantata, "Peace on Earth" by Heysen. It was splendidly given and well attended.

The sympathy of every reader of the Mennonite will go out to our Brother David Toews, chairman of the Canadian Mennonite Board of Colonization. On the night of Dec. 13, while six inches of snow lay on the ground, a fire destroyed the house and all the property of Brother Toews causing serious injury to every one in the house and the death of one of his children. Brother Toews is suffering from a badly burned arm and frozen feet and the other members of the family are suffering from burns, cuts and frozen limbs.

Harrison Updegraf and wife celebrated their golden wedding Sunday, Dec. 26, with their 10 children, 32

grandchildren, 3 great-grandchildren. They are members of the Eden Mennonite church, Schwenksville, Pa. Mr. Updegraf is a direct descendant of John William Opdegraf, whose father was a brother to the three Opdegrafs who came to Germantown in 1683. John William Opdegraf came to Germantown in 1753 and finding that a Reformed or Calvinist church had been organized in Reading, located there. The grandfather was induced to unite with the Reformed church at Coblenz by offering him a government job. The Updegrafs were renamed by Rev. N. B. Grubb, who had been a life-long friend to the groom.

According to its latest report the number of graduates of Witmarsum now totals 29. Of these thirteen are pastors of churches, six are foreign missionaries, five are teachers and four of the five are teachers in our church schools, two are continuing their studies, one is training to become a graduate nurse, one is a home maker and one does not have a definite work at this time. In addition to these twenty-nine there are approximately twenty who have spent from one to two years as students at the seminary who are in active service somewhat similar to the twenty-nine who have graduated. The Seminary is about able to meet its expenses but needs an endowment that will assure its future. It should also be better housed. A recent gift to the seminary was a 30-acre plot of ground valued at \$3,000.00, given on the annuity plan.

Scripture Text Calendar

For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—\$1.40; 12—\$3.00; 25—\$5.75; 50—\$10.00.

The Mennonite Year Book and Almanac

1927

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, \$2.

DAILY TALKS WITH GOD

A Calendar of daily devotions for family worship. Book has 365 leaves, one for every day in the year, printed on both sides. The block is fastened to a back with a relief embossed Biblical picture. (Published annually in fall for the following year.)

Price, postpaid, 60c.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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BERNE, INDIANA, JANUARY 13, 1927

No. 2

NOTES AND COMMENTS

The Administrative Committee of the Federal Council of the Churches of Christ in America notes with profound satisfaction the following important utterances bearing on the policy of the United States with reference to enlarged expenditure for naval armament:

1. In his message to Congress on December 7, 1926, President Coolidge stated that the proposed expenditure of \$680,000,000 for the coming fiscal year for the Army and Navy provides "the most adequate defensive force" our country "has ever supported in time of peace"; and that "as a whole, our military power is sufficient".

2. On December 8, 1926, in his message regarding the Budget, the President stated further that "no provision is made in the estimate for the Navy Department for commencing the construction of the remaining three of the eight light cruisers" already authorized, because "this country is now engaged in negotiations to broaden our existing treaties with the Great Powers which deal with the elimination of competition in naval armaments"; and that "it would be unfortunate at this time and not in keeping with our attitude toward these negotiations to commence the construction of these three cruisers".

3. The Honorable Charles Evans Hughes said, when Secretary of State, that "so far as we can see into the future, the United States is not in the slightest danger from aggression—in no single power and in no possible combination of powers lies any menace to our security."

4. And the Honorable Frank B. Kellogg, in a message published December 24, 1926, affirmed that "one of the greatest obstacles to such understanding and sympathy (between nations) is brought about by competitive armaments on land and sea. History has shown that this competition is one of the conditions most pregnant in provoking fear followed by armed hostility." Moreover, outstanding leaders in

many lands have recently made numerous significant declarations along the same lines, stating among other things, that "the next step should be a general agreement for the reduction and limitation of armaments."

5. And, finally, in his Omaha address in 1925, President Coolidge declared that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding." And in his sesquicentennial address, at Trenton, on December 29, 1926, the President reaffirmed his convictions when he said, "I do not believe we can advance the policy of peace by a return to the policy of competitive armaments."

Therefore be it resolved by the Administrative Committee of the Federal Council of the Churches of Christ in America:

FIRST: That it inform the President and Congress that it wholeheartedly supports him in his opposition to enlarged naval expenditures for the building of additional cruisers at this time.

SECOND: That it commend the policy announced by President Coolidge for broadening the application of the spirit and principle of the limitation of armament formulated at the Washington Conference, and earnestly hopes that Congress will cooperate with the President in every possible way in bringing the nations into conference to carry out this policy.

The Rev. Dr. S. Parkes Cadman has been elected chairman of the "Share with Others" Committee, promoting the ideal of giving in connection with National Thrift Week, January 17 to 23. In addition, according to an announcement by John A. Goodell, executive secretary of the National Thrift Committee in New York, both Dr. Cadman and the Rev. Dr. Daniel A. Poling, pastor of the Marble Collegiate Church, New York, have announced their intention of discussing the tithe, as a part of the thrift ideal, in at least one of their radio sermons.

This year will mark the tenth anniversary of National Thrift Week. Plans have been made for an intensive nation-wide campaign, beginning on January 17, the birthday of Benjamin Franklin, the apostle of thrift, to be conducted through the medium of the radio, advertising, pageants, speeches and national contests. The Federal Council of Churches, the Post Office Department and the Savings Division of the United States Treasury have allowed their names to be used in connection with the list of forty-seven national organizations supporting the movement, which is sponsored by the Young Men's Christian Association.

Among these organizations also are the American Bankers' Association, American Library Association, American Red Cross, Boy and Girl Scouts, Camp Fire Girls, United States Chamber of Commerce, Jewish Welfare Board, Federal Council of Churches, General Federation of Women's Clubs, Kiwanis and the Y. W. C. A.

Adolph Lewisohn, New York banker-philanthropist, is chairman of the campaign.

Rev. Enrique With, President of the Danish Sunday Committee, reports a most interesting tour with another Danish clergyman to Iceland. This tour was arranged by the British Committee of the World's Sunday School Association, under the special direction of James Kelly, Honorary Secretary. Both visitors were most cordially received by ministers of all denominations. The difficulties facing the establishment of Sunday school work in Iceland on anything like a satisfactory basis are very great, though not insuperable. The formation of the country itself is an obstacle to Sunday school work, as the great distances over icy mountains prohibit in winter-time any regularity in attendance. The work which is actually being carried on at the present moment is practically all in the hands of foreigners—principally Danish—

who know very little of the difficult Icelandic language, and the vital necessity at the moment is to gain the interest and cooperation of the members of the Church of Iceland in work among their own children. The ministers of the Church of Iceland agree with the tremendous importance of, and the great necessity for progressive Sunday school work in their land, and deplore their inability to further same. The British Committee will keep in touch with the Danish Committee concerning this needy field.

Organized Sunday school work on the Continent of Europe is under the direct supervision of the British Committee of the World's Sunday School Association, with James Kelly as Honorary Chairman. The Sunday school missionary in Norway is Chr. Svensen, who gives cheering reports of the advancement of Sunday school work in his country, but at the same time tells of the great need for more workers. In the northern district of Norway, there is as yet none to carry on Sunday School work. That district, while large and difficult to work in, is a wide door of opportunity, and, provided the right man to tackle the work should be found, the results in the bringing of the children of that large district under the influence of the Sunday School, would be well nigh incalculable. In the Bergen District Mr. Chr. Jakobsen has been opening up new ground for Sunday School work, but he, too, finds his great difficulty is obtaining teachers. In the southern district of Norway there is much evangelistic work among adults, but no Sunday Schools. Mr. Jakobsen hopes to be able to carry through the enrollment of various young people, and to inaugurate a Sunday School in this district, at an early date.

In Oslo recently, a great meeting for Sunday School children was held at Calmeyergatens Mission House—the largest hall in Norway—when 2,500 children and teachers assembled together for a united rally, and three speakers

gave short interesting addresses to the children. Thereafter a special meeting for teachers and friends was held, when 300 people attended, and the difficulties and problems of Sunday School work were discussed, and much mutual help obtained. Mr. Svensen has traveled extensively over various areas; he has visited several of the larger cities for the purpose of conferring with Sunday School teachers on various aspects of their work, and he has also been endeavoring to raise funds for the more efficient carrying out of the work.

MIDDLE DISTRICT CONFERENCE — STEWARD-SHIP DAY

Sunday, February 6, 1927.

The Evangelization Committee of the Middle District Conference has set aside Sunday, February 6, 1927 as Stewardship Day in the Conference. All pastors of the Conference are asked to observe this Sunday, or if not suitable, some other as near to it as possible, by laying stress on the practice of stewardship.

The Committee also suggests to the pastors the presentation of a series of sermons, possibly throughout February, on this subject. An important theme such as this could well stand such an emphasis.

Attention is called to the fact that the Sunday school lesson on this Sunday will be on this subject. In the 1927 Mennonite Year Book and Almanac an article by Bro. P. H. Richert also treats of this theme. The Committee also plans to furnish shortly some suggestive material.

The Evangelization Com. per A. S. Rosenberger.

COOPERATION FOR PEACE IN PACIFIST CHURCHES

Mennonite, Friends and Church of the Brethren met to consider joint work for peace in a conference held December 29 and 30, 1926, at Elizabethtown College, Elizabethtown, Pa.

A telegram to President Coolidge encouraging him in his stand for peace as expressed by his Trenton speech and by his opposition to appropriations for more cruisers, and urging the solution of the difficulties with Mexico by reason rather than force; approval of the Findings of the Carlock Conference of last summer as the basis of the joint work of the Pacifist Churches; and hope that a large and widely representative Conference be held in the summer of 1927, were the actions taken by the Conference.

Paul Jones, a bishop of the Episcopal Church and secretary

of the Fellowship of Reconciliation, was the speaker at the opening meeting on Wednesday evening, December 29. "Pacifism at work" was the subject of his talk, and he described the work being done by members of the Fellowship of Reconciliation in Europe. He attended the General Conference of the Fellowship of Reconciliation, at Oberammergau, in Bavaria, last summer. About 175 delegates from 25 nations described the work for disarmament in Denmark, for demilitarization of the frontier between Sweden and Norway, for reconciliation between the hostile Germans, Czechs and Magyars in Czechoslovakia. French and German groups of the Fellowship of Reconciliation are exchanging visits and speakers, cementing the friendliness between their countries. Bulgarians and Roumanians, Bulgarians and Yugoslavs, are promoting understanding and removing fear.

This work is being done because the Fellowship of Reconciliation, feeling that as Christians they can take no part in war, feel also that they must do what they can to bring healing and reconciliation to every point of human relations where friction may cause hatred and war.

Dr. Alfred C. Garrett opened the session on Thursday morning with an interesting discussion of the teachings of Jesus and the prevention of war. Showing that Jesus commands all men to love their enemies, and that His Kingdom is not of this world, else would His servants fight, he examined the difficult texts which are used to confute the claim that Jesus taught pacifism. The scourge of small cords is not recorded to have been used against the men in the Temple; when Jesus says that He comes to bring, not peace, but a sword, the Revised Version uses *disension* instead of *sword*, and if the word is *sword* it is quite as likely to be used against the Christian as by him. The entire example of Jesus' life, in a land suffering from military despotism and eager to revolt; shows that He opposed violence on both spiritual and practical grounds. His method was the method of victorious love.

Earnest Christians of all denominations desire peace, and a policy for peace on the part of their government. Dr. Robert Bagnell, chairman of the International Relations Committee of the Pennsylvania Council of Churches, declared that they may not be absolute pacifists, but they want peace and are ready to work for peace. They want international cooperation, through

the World Court and the League of Nations, they want the United States to treat Mexico and the little Central American neighbors fairly, they want our country to be generous about the debts, and they think that we will find it good business as well as generosity to reduce the debts in exchange for general reduction of armaments and the outlawry of war.

The work of the Brethren Mennonites and Friends was reported at the afternoon session. The Brethren are arranging peace oratorical contests in their colleges, and a group of able younger men are devoting themselves to studying the question of peace and war, preparing themselves for greater service for peace. The Mennonite Sunday schools are teaching all their young people the peace principles of the Church, and the reasons for them. Friends are endeavoring to spread the message of peace at county fairs, by a news service and through a speakers' bureau. All three have done or are doing relief work, which promotes friendship and gratitude between nations.

The Continuation Committee report indicated that progress has been made in getting regular peace lessons into the Sunday school material of the three denominations, and the International Lesson Committee has been asked to include at least one peace lesson a year in its Lesson Series.

Danger spots in the world were reviewed by Frederick J. Libby at the final meeting Thursday evening. In spite of much that may cause war, he feels that, through the League of Nations there is hope to end the world of war. But the League needs the United States in it, and it needs more "steam", a more determined will to peace, to enable it to prevent war between great nations. It was demonstrated, a year ago, in the trouble between Greece and Bulgaria, that it can prevent war between small nations. There are enough Brethren, Friends and Mennonites in the United States to rid the world of war, if they all really cared and really worked to bring the Kingdom of God on earth.

On that note the conference adjourned.

Richard R. Wood,
Chairman, Continuation Com.

The Berne, Ind., church held its annual business meeting on New-year's Day. The chief item of business was the election of deacon.

A series of cottage prayer meetings have been held in Berne, Indiana, in preparation for the annual Union Evangelistic meetings to be held under the direction of Evangelist Rader.

CORRESPONDENCE

Zion Mennonite Church, Donnellson, Iowa, Dec. 27.—Greetings to Editor and readers of The Mennonite. Another Christmas season with its joy and happiness has passed into history. Only a few more days till the close of the year, and duty calls me to write once more in 1926.

We look back over the passed days with thankful hearts for the many blessings received spiritually and materially. We must confess the Lord has dealt kindly with us, more so than we deserve. The health of the community has been good, no death in our congregations the past year.

Spiritually He gave us much, and we are able to report of more visitors than formerly. Prof. Paul Whitmer was with us May 30th and preached morning and evening, both sermons were very inspiring and helpful. June 1st, Prof. Whitmer and about 80 members of our congregation attended the annual Get-together Picnic at Noble, and enjoyed the fine program which had been arranged for the occasion.

June 20, we enjoyed a visit from Rev. C. E. Krehbiel (Sec. of Gen. Conf.) who served us morning and evening. We feel very grateful to the visiting ministers who so kindly served us with a special message. The Sunday school as usual held their annual Children Day in June, a short but interesting program being given. Also another fine program was given at the close of the Daily Vacation Bible School on July 2, the program, consisting of Bible verses, songs, stories and other numbers, gave an idea of the work that was accomplished during the four weeks of school, although the weather being quite warm, the program was well rendered, enjoyed and complimented upon as the best ever, considering the short time in school. July 10th and 11th were Rally Days for the C. E. societies in Iowa, when Christian Endeavorers from Pulaski, Wayland, Noble and Donnellson held a conference in our church. Questions and problems of C. E. work, and a special task for the year were discussed. As the program has been reported in a former letter, we will not say any more, only that the conference was both very enjoyable and profitable.

While our pastor and wife were away attending Conference, our young people had charge of the Sunday services. August 13, the Sunday school gave a program of short talks, readings and special music. August 22, the

(Continued on page 3.)

THE MENNONITE

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EDITORIAL

The readers of The Mennonite will take note that reports from our various congregations indicate very busy weeks that mark the end of the old year and the beginning of the new. Christmas music, Christmas programs, Bible Conferences, Congregational meetings and weeks of special services, offer enough for special consideration on the part of most members to keep them actively occupied. It is a healthy sign when we see the church functioning in so many directions, but we should not get into a state of mind that feels that entering into the extra services that mark this season is sufficient for the entire year. Fat months are sure to be followed by lean ones and it remains for the faithful member to demonstrate that his interest in the Lord's work is not merely seasonal and that it is of the Everlasting keeping-at-it kind.

An abundance of material compels us to withhold some timely articles until there is sufficient space to print them. This is not a slight to those who have furnished us with able articles but a necessity that has been imposed upon us. We would not have our contributors however, feel that they need not continue their efforts on behalf of The Mennonite. Though for the time we are somewhat crowded we still need all the material that our people can supply, for the make-up of a really Mennonite paper should always be in Mennonite hands.

A study of the age factor in marriage, as reported to the Journal of Social Hygiene, sets forth the following interesting conclusions. Marriages seem most

likely to be successful if the groom is about 29 and the bride about 24. If the groom is under 24 and the bride under 21, the chances for happiness are much less. If either party is under nineteen is from 10 to 20 times as risky as marriages at the preferred age. The data for this study was secured from records of the Domestic Relations Court and the Marriage License Bureau.

We are inclined to think, in the face of these figures, that something more important than age at marriage enters as a factor into a happy marriage. The important things are: Do those entering this solemn contract have a proper conception of the marriage state? Are they prepared by proper home training to enter it properly? Do either parties realize that a mutual understanding of one another and a readiness to adapt themselves to one another is essential to a happy marriage? and, Do they appreciate the fact that marriage, being a holy estate, must have behind it, if real happiness is to be attained, that Christian character that inspires great ideals and promotes an unselfish desire to share the hard burdens of life as well as to enjoy its pleasures? Only that marriage state that we know our Lord can bless can be the one that is truly happy.

WOMEN'S WORK

AVON, S. D.

I shall try to give a report of our Mission Sewing Society. Our meetings have been a great blessing to all who have taken part in this work to help these poor people in India.

We meet once a month and generally on the first Thursday. Our meetings always open with singing, Scripture reading and prayer and also close with song and prayer.

We have sewed for the Lepers' Asylum in India for two years. The past year we have sewed 133 garments. Instead of sewing men's leper jackets we sent the amount these jackets would cost, which amounted to \$22.00. This money was used for the India Hospital Fund.

We have a collection at every meeting. Averaging up the amounts, the collections amount to about \$9.00 at every meeting. In all, the collections amount to \$160.78. The money we used to purchase goods was \$80.00. We sent \$23.00 to the China Building Fund.

On Thanksgiving Day we had a fancy work sale, at which a light lunch was also served. We also had a short program. A report of our society was given,

also a report of the teacher we are supporting in India. The amount made was \$145.00, which was sent to different places. \$42.00 to the teacher in India, \$35.00 to the China Building Fund, \$35.00 to the India Hospital Fund, and \$30.00 to Missionaries Petter in Montana.

We had our business meeting the first Thursday in December. This coming year we will sew for the Girls' Home in India. We are anxiously looking forward to begin our work for the coming year. Trusting the Lord will help us.

Sec.

CORRESPONDENCE

(Continued from Page 2)

Senior, Intermediate and Junior C. E. societies gave a joint program. August 29 the five young people who attended the Bluffton Retreat gave their reports on the various subjects: "Life of Jesus", by Anne Krehbiel.

"Mennonite Teachings", by Robert Krehbiel.

"Young People's Tasks", Leota Rings.

"Christian Way of Life", Lloyd Krehbiel.

"Young People's Day at the Conference", by Goldie Krehbiel.

The reports were very interesting and helpful.

September 5th and 19th we had the rare privilege to have with us Missionary Ed. Kaufman, who served us both Sundays, telling us of the wonderful work that has been accomplished in our Mission in China. There is still much to be done, yet it is encouraging to know that the work is bringing forth fruit regardless of the political turmoil that is raging in China. How true are the words of Paul, "Let us not be weary in well doing; for in due season we shall reap if we faint not."

October 10th, baptismal service was observed in our church, when six young people (three girls and three boys) were received into the church upon their profession of faith in Jesus Christ their Saviour. The following Sunday, October 17, we celebrated the Lord's Supper, when the six young people for the first time together with the other members partook of the Holy Sacrament.

In the evening, the Intermediate C. E. society gave a mission play entitled "Missionary Arithmetic" to an appreciative audience. An offering of \$30.14 was received for Missions.

October 24 to 31, our congregation had a Mountain Top experience, when Rev. Lester Hostetter was in our midst and gave his series of lectures on "Young

People's Problems". The general theme was "The Things Which We All Need." The ten discourses on various subjects were evangelistic, educational and inspirational and were all well received. On the last Sunday of the series, October 31, we celebrated the 75th anniversary of our church, when we had the pleasure to have with us former ministers, Rev. P. P. Hilty and Rev. Elmer Basinger.

November 9th, we had the pleasant opportunity to listen to Dr. J. E. Hartzler give an address on his trip abroad. The general theme, "New Palaces for Old", was listened to by a large appreciative audience.

On Armistice Day, November 11th, the third annual Father and Son Banquet was held, at which time another delightful and profitable program was given. These gatherings are always looked forward to with great anticipation. Mr. Eli Saltzman presided as toastmaster, and in his amiable manner kept things lively in presenting the various numbers on the program. The main address was given by Rev. Schrag of Wayland.

On Thanksgiving morning, the four churches joined in a union service, held in the Evangelical church, Rev. D. H. Middents, the Presbyterian minister, preaching the sermon. An offering was received for the Graham Hospital at Keokuk. In the evening, we held our annual Children Mission Sale, in the basement of our church, owing to the threatening weather many could not attend.

Our Sunday school observed Christmas Eve in an unusual and interesting way this year, that of "White Gift Christmas", instead of the children receiving gifts from the tree, each class brought its gift in money to be sent to some needy children that have no Christmas to make them happy. The main feature of the program was a pageant, "The King's Tribute" (which was in keeping with Christmas giving) and was rendered in a very pleasing way. On Sunday evening, a Christmas Cantata, "Peace on Earth", was presented by a chorus of 28 voices to an appreciative audience, who was inspired and thrilled as it listened to the solos, duets and other numbers. And thus came to a close the last Sunday in the old year.

In closing, let me repeat the words of J. M. Buckley: "Let the new year be a year of freedom from sin, a year of service, a year of trust in God, and it will be a happy year from first to last. It may be the hardest year we have known, but it will be the happiest", is my New-year's greeting to all.

Corr.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"But this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before." Phil. 3: 13.

LESSONS ON PRAYER

Lord, teach us to pray." Lk. 11:1

January being the first month in our calendar, should be the time of the year to emphasize good beginnings and how could we better begin a new year than by much and sincere prayer.

It would have been a matter for surprise if among the manifold subjects concerning which Jesus taught, prayer had not occupied a prominent place. Accordingly He taught often concerning the necessity and nature of prayer. But one day after Jesus had been praying His disciples came to Him and begged of Him, "Lord teach us to pray." He then gave them what is usually called the "Lord's Prayer" which should perhaps be called the "Disciple's Prayer" because it is a model for young and immature Christians containing all the content of an ideal prayer.

The circumstances under which this prayer was given teaches us two things. In the first place that Jesus prayed often and much of the time in secret. It also teaches us that His social or public prayers must have been very impressive. The disciples were thrilled and Spirit-filled by it and desired some of His power and fervency. Oh, that we might also earnestly, honestly ask, "Lord, teach us to pray." David Livingston once prayed, "Oh God, help me to paint this dark continent (Africa) white." As a result of that prayer a power broke loose that before had been pent, and all because a man's prayer was backed by his life and this opened a way for the Divine Presence.

"Truly my soul waiteth upon God, from Him cometh my salvation." Thus testifies the Psalmist who has experienced the power and nearness of God. Some time ago Mr. Babson sent six questions to fifty of our foremost business leaders asking them concerning their personal trust in God, their belief in prayer, etc.

Most of them returned an unqualified "Yes" to all the questions, many of them added that they pray daily and several said "very fervently".

But that our prayers may reach God there is an absolute requirement that there, in the attitude of prayer, our lives may be purified in His presence. In Milton's "Grace Abounding" he pictures a narrow pathway to the Heavenly Land as having room only for body and soul and not for body, soul and sin. "Oh Holy Spirit, cast out every sin, and enter Thou in".

"More things are wrought by prayer than this world dreams of. Therefore let thy voice

Rise like a fountain for me night and day.

For what are men better than sheep or goats

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer,

Both for themselves and those who call them friend?"—Tennyson.

A CONVERSATION

After stepping into an elevator in a hotel in Los Angeles, I noticed a friend enter just as the door closed. In place of the usual (and superfluous) greeting "Going up?" he asked, "Do you have your ticket for heaven?" I replied, "Yes." "What did you pay for it?" "Nothing. Someone paid it for me, in full." "Hm, you must have a good understanding with Someone!" Then my friend had reached his floor and stepped off the elevator. Nothing more had been said, but to me it was a most remarkable conversation. The words exchanged have rung in my ears and echoed in my heart these many days, and I have had a sweet contentment in the thought that my entrance into heaven is assured. No need for anxiety, only gratitude. Jesus paid it all, and I owe Him all I am, and have, and all I can ever get. That does not begin to repay Him, but He is pleased to receive the deepest gratitude and love of my heart. Have you secured your ticket to heaven?—A. G. S.

Pearls from Our Mission Co-Laborers

A GLIMPSE OF CHINESE LIFE

If you go along the streets of any village in this section of China about the middle of the forenoon or afternoon, you will find the people at meals. Some stand in the doorway and some squat by the roadside. The chil-

dren are with them, even the little ones, whose chubby little fingers hold bow in one hand and struggle successfully with chopsticks in the other. The most common items of food that you will find are boiled millet and black bread. Sharks' fins, birds' nests, ancient eggs and such delicacies will not be found here because they are poor people. Not poor as you call it in America, but poor as 90 per cent. of the Chinese are poor. So poor that they must eat the cheapest they can and wear the cheapest they can, not for one day a week or for a few months or for a few years until their fortune turns, but day after day, year after year, for a lifetime. The economic situation is such in China that before birth and even for generations ahead, the great mass of the people are foreordained to a life of poverty.

But they smack their lips over the boiled millet and black bread because they appreciate it. It is food and they are hungry and they lay all cares aside and eat what they have while they have it with relish. Then I think of my own little boy, who can hardly be induced to finish a dish of porridge even though it be covered with milk and sugar and who thinks he needs butter and jam to make a piece of white bread palatable. Then I realize we of the west have developed an artificial craving for luxuries that takes away from us the ability to appreciate the necessities.

I slept on a Chinese bed the other night, solid brick construction, and in the morning I felt worse than the night before. But the Chinese can sleep in almost any situation. I saw one lying on a board and so oblivious to the world it took three lusty yells to bring him back.

We need to learn to appreciate life, even bread and porridge and beds and lamps and stoves and wooden floors and windows and roads and sidewalks. But all of these together are not worth the ability to read and write that we all have, or the knowledge that we can trust each other and put faith even in a stranger's word. More important yet than these is the knowledge that God is Love. Just try to order your life for a day on the basis that your fellow men cannot be trusted and that God and spirits are to be feared, and you will begin to appreciate the benefits of a Christian civilization.

We here are engaged with your help in introducing into China those ideas of God, forgiveness of sin, trust and love,

which are the fundamental needs of China. S. F. Pannabecker.

SQUARING LIFE WITH OUR CONVICTIONS

In one of the post-Milwaukee pamphlets which was handed to us at the close of that memorable conference, appears the above statement and under it this quotation from G. A. Studdert-Kennedy: "If a person hasn't anything for which he would gladly die, then he's not living, he is merely postponing death."

The statement caught and held my attention. You notice it says squaring life with our convictions, not our convictions with life. According to Studdert-Kennedy, I believe many of us would be "merely postponing death." The great people of all ages have been those who lived for something for which life would have been, and in many cases was, gladly sacrificed. And in most cases the reason they were so consecrated to their tasks was that they were trying to square life with their convictions. Many of the founders of our own denomination were compelled to choose between life and convictions and they invariably chose the latter.

Have we convictions for which we could die if squaring the world with them would call for that? Or are our convictions so indefinite and obscure that no one, not even we ourselves, could tell what they were or when we were relinquishing them?

In our Endeavor Society at Bluffton we have been trying to face some of the problems concerning which we as Mennonite Young People should have workable convictions. We have held open forums on such topics as Peace; The Mennonite Church's Reason for Existence; and on Interdenominational Relations. We have discovered that we really were a little more interested in such things than we thought when we began but we have also discovered that we are very ignorant and proportionately lacking in workable convictions.

I believe the main reason we are lacking in convictions is that we are lacking in knowledge. How can we have any beliefs as to how Jesus would meet present situations when we do not know the situations which are to be met? Is it any wonder that we walk about complacently, gloating over the 400-year-old achievements of our ancestors, if we do not know that there are awaiting us greater tasks than our forefathers ever dreamed of?

At least, I hope it is because we are ignorant. I have enough faith in Mennonite young people to believe that we will rally to the need when we realize that we have been raised in an atmosphere which has been more or less permeated with things the world so sadly needs today—peace and simplicity. Echoes from various district conferences have brought similar exhortations to bestir ourselves and start squaring the world with our convictions—especially our peace convictions. I believe they will be heeded.

As I stated before, I think ignorance is one of the first stumbling blocks to be removed. Ignorance of present day conditions and the reasons for those conditions; ignorance of existing machinery for remedying them; and even ignorance of Jesus' methods of handling similar difficulties.

So for our first step toward squaring life with our convictions I would suggest what Kirby Page suggested to the Milwaukee delegates: "Be intelligent." Read newspapers and current magazines. Get in touch with some source such as the Fellowship of Reconciliation which distributes literature concerning social, international, and inter-racial problems, free to those who are interested. Study the life of Jesus in view of solving the problems we face in the way He would do it. And think things through for yourself as much as possible! Attendance at one of our summer retreats will help you in this.

Privilege imposes obligation. With a heritage like ours we dare not sit back and let the world work out its own salvation. We will be the losers if we do—for ultimately the world will come to the beliefs which we have professed for so long. We must wake up and fulfill our duty, and "blessed are they who start out to use the resources of God, for they shall experience God!"

Jesus leads in the quest for the kingdom of God on earth. Can we do less than follow?

Bluffton, O. Vivian Musselman.

NOTES FROM UPLAND, CALIFORNIA

General Notes

On Sunday afternoon, December 26th, the Upland Mennonite church had the pleasure of a visit from the Ladies' Glee Club of the Los Angeles Bible Institute. It is the opinion of many that this organization is one of the finest of its kind in the West. In 1926 this Glee Club won the annual Southern California Eisteddfod contest, competing against

the best that the colleges and Universities of the Southland had to offer. Two numbers which have a great spiritual message and which the girls render to perfection are, "Did you think to pray?" and "Lead Kindly Light". It is impossible to describe the beauty and perfection with which these selections were rendered. The Bible Institute girls are doing a splendid service carrying the Gospel message in song.

The men of the Upland Mennonite church, young and old, are organizing a Men's Brotherhood. A temporary organization has been effected, with Willard Dettweiler, Chairman, and Herbert Brandt, Secretary. A committee was appointed for the purpose of formulating a constitution. Wholehearted interest in this project is manifested by the men. At a dinner given by the boys of the high school and Junior College group, this project was first officially proposed. The boys planned the entire meal, made and served it, including the baking of some delicious pumpkin pie. Approximately seventy-five men and boys were present at this first gathering. It is hoped that this organization will arouse more intimate relationship among the men and boys, and stimulate their interest in the church life, and also promote the spiritual welfare of the congregation in general.

Sunday School Notes

CHRISTIAN ENDEAVOR MEETING

January 23, 1927

"How Can We Train for Service?"

Scripture: Acts 18:24-28; Luke 9:1-6, 10.

A. J. Neuenschwander

M., Jan. 17. Learn of Jesus. Eph. 4:20-32.

T., Jan. 18. Trained by service. Matt. 10:1-15.

W., Jan. 19. Opportunities seized. John 13:1-17.

T., Jan. 20. Timothy Paul's apprentice. Acts 16:1-5.

F., Jan. 21. Full consecration. 11 Cor. 8:5.

S., Jan. 22. Listen to God. Isa. 6:1-9.

The Scripture Brought Down to Date

Service in Christ's Kingdom, depends on accurate knowledge of the Scripture.

Full consecration to one cause makes for readiness in service.

Men in secular occupations have the opportunity to know the Word of God accurately.

Healing was as definite a part of the commission of the disciples as teaching. Why has this been so neglected today?

Readiness to do our best is acceptable to Christ, for we learn

Christian Endeavor Notes

November 18 to 20 the Christian Endeavor societies, Senior, Intermediate and Junior, entertained the San Bernardino County, California, Christian Endeavor Convention in the local Mennonite church. Three hundred and fifty delegates were in attendance, San Bernardino county enjoys the distinction of being the largest county, in geographical area, in the United States. In size it compares with the State of Kansas. The Convention was initiated with a "Fellowship Banquet" on Friday evening. A feature of the program was the addresses of the Presidents of the County organizations, who have served since 1900. Saturday morning was given over to Departmental meetings, and in the afternoon the County Juniors rendered a splendid program. After an enjoyable "steak-bake", the delegates again assembled in the auditorium of the church to listen to an inspiring message given by Dr. Chas. B. Evans of the Corona, Calif., Congregational church. The convention sermon was preached by Rev. M. Horsch, pastor of the local church, on the theme, "The Pre-eminent Christ". This was also the theme of the convention. All local arrangements were in charge of a committee from the Mennonite Christian Endeavor societies under the leadership of Mr. Dave Dahlem.

by doing.

Jesus expected His disciples to return and report. Doesn't Christ expect us to report?

Prayer Thought

Our high and sincere desire ought to be "rooted and grounded" in the Word, so as to be able to meet every situation. The best guide to help us understand the Scripture is the Holy Spirit. The Father is anxious to send this Spirit to all who ask. The Christian Endeavor Organization has helped many to train for service. Sincere thanks to God for the founder, for Endeavor is in place.

The Topic Forum

1. What agencies for training for service did Apollos have?
2. Wherein did the preparation consist that Jesus gave to His disciples?
3. How do the opportunities to prepare for service today compare with those of the New Testament times?
4. What callings may be termed as definitely Christian in nature?
5. What points should come into consideration when one faces the issue of Life Service?

Training for Service

We often get into a perverted notion of thinking that one can be of service to Christ only when one gives all his time and effort for His cause. Too many think that the Foreign Mission field or the ministry are the only two outstanding fields of Christian service. We know of a friend who was afraid and unwilling to sing the song, "I'll go where you want me to go", simply because of the fear of being called to the Foreign Field. Later the friend learned that God had a mighty field of service in this country. If we faithfully train for service, we will naturally grow into the field where we are best fitted, and there will be no hesitation to follow God's leading. To some it will be a business career with a generous portion of Church, Sunday School or Christian Endeavor work added, to enrich the life, while to others it may be to go into distinct Christian work. But if in each case the individual follows God's leading sincerely, joy and happiness will crown their life of service.

Illustration

In "Makers of Freedom", Eddy and Page, I read the heroic effort of John Wesley to serve his Master as he understood it. I was deeply impressed by the wonderful manner in which God prepared Wesley for his life of service. His classical studies, as well as his meetings with the "holy club", prepared him for the remarkable service he has rendered to the Christian Church.

AN APPRECIATION OF THE LIFE AND WORK OF REV. JOHN OBERHOLTZER

(Address given at the Celebration of the 200th Anniversary of the Mennonite Settlement in Milford, Bucks County, Pa. Held in the West Swamp Church, Milford Square, Penna., Nov. 28, 1926. By Silas M. Grubb.)

(Concluded.)

As one thumbs the files of the Botschafter and the Volksblatt we learn something of the numerous journeys that Oberholtzer made. Once it was to Canada, then it was to Iowa, then to Ohio, then to the center of this State. We are hardly in a position to appreciate the meanings of these journeys in our day of almost universal travel. The matter of finance offered serious problems then, time was consumed and accommodations were not comfortable. I recall on one occasion when Rev. Moses Gottshall returned from a visit to Ephraim Hunsberger in Wadsworth, Ohio, he said publicly: "Denk yusht mol dra, ich bin fimm hunert mile aweck fun Hame gewest". Today wife and children would hardly know that you were away from home were you to take such a trip. Oberholtzer's visits to Canada were for the encouragement of the brethren in Ontario who had trials similar to those through which he had to go. His visit to Central Pennsylvania was a preaching tour to Juniata and Perry counties. He stopped at the Richfield church and preached. This is in Juniata County. It is significant that in these later years the Richfield church in Juniata County has again come into close relation through fraternal visits from these brethren. While visiting there some years ago I met persons who had a distinct recollection of Oberholtzer's visit many years before. But distances then were greater than now and it was hard to continue close relations. We have every reason to believe that this friendly relation will continue between the Juniata brethren and the Eastern District Conference.

Another thing about John Oberholtzer. He loved children. His was the sad experience of having his son disappear as though the earth had swallowed him and no one to this day has been able to solve the mystery. (I might say in passing Davy assisted his father at printing and once branched out in a venture of his own, the printing of a secular paper to which he gave the name of "Yankee Doodle". The venture was short lived. I once had copies of this paper but have lost them, much to my regret.) His in-

terest in children made him my good friend. I recall once having found his glasses which he had lost and as a reward received a dime from him. After this I found them several times when they were not so thoroughly lost as before—and collected the usual reward. After a long and busy life John Oberholtzer had the rare privilege of being permitted to remain here and bask in the warm sunshine of life's afternoon. We came to know him affectionately as "Der alter John". It was a title of endearment, for he was not only old in years, but old in the friendships he had made. One of the characteristic bits of his writing that remains is a letter written on his 80th birthday to Father Krebbel of Cleveland Ohio, who celebrated his 80th birthday on the same date. This letter was thought sufficiently characteristic of the man to be published in the proceedings of the General Conference that marked its 50th Anniversary.

I began with a word from the Apostle Paul. I see many suggested experiences of St. Paul that were common to John Oberholtzer. Like the mighty Apostle he became a cast-off from his people for the Gospel's sake, to be slandered and persecuted by them though his heart bled for their love. His written contributions to the literature of the kingdom were many, he traveled far to carry the message of his Lord and he cheerfully wore himself out in following the course of duty. I am sure that in the evening of his life he too could say with the Apostle: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the just Judge, shall give me in that day and not to me only but to all those who love His appearance."

THE S. S. LESSON

January 23

"Prayer in the Christian Life." Mk. 1:35; 14:32-36; Matt. 6:9-13.

Golden Text: "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you." Matt. 7:7.

Our lesson gives us several examples of the prayers of our Lord. We cannot know Him intimately until we make a study of His prayers. His prayer habits and what He has to say about prayer. The promise of answer to prayers is assured to those who ask in His name. No one can ask in His name who does not pray for the things He would bless and pray in the way He directs.

First, let us note the prayer

habit of our Lord. It was His habit to attend services regularly in the House of God, where prayer was made. This was an example to us. Beginning in childhood, He continued this habit to the end of His life. After all is said about the importance of private prayer, and there is much to be said about it, the fact remains that God expects His people to assemble in public prayer and worship. The decline in morals and of the Christian family of our time, as well as of regular Bible study, is to be traced to the neglect of the house of God and a neglect of God's house is a sure indication of the lack of the spirit of prayer that should dominate every child of God. External conditions in the house of God did not interfere with the Master's regularity. Many people expect that conditions there must be to their liking. It should always be the place to which we go expecting visions from God and fellowship with His people.

Jesus also prayed privately often. He set His blessing on this kind of prayer when He commanded us to go into our closets and pray secretly. Our relation must, if anything at all, be an intimate one. There can be no real intimacy without a private and personal relation. This does by no means discredit the worth of public prayer, for it will be noticed that he who is diligent in his private prayers will also be regular in his public attendance in the House of God.

We have in our lesson an account of our Lord going to prayer early in the morning. He began the day right, as all of us should, for a day begun in the spirit of prayer will continue to be a day of prayer. We also note that our Lord prayed at night. There is no set time for prayer when one's whole life is in tune with God and seeks to be in continual communication with Him. As we depend upon God for our daily needs, so we should keep in continual communication with Him.

In the account of Christ's last night upon earth, we have a full description of His prayer at that time. He prayed and sang with His disciples before entering the garden and then, in the supreme crisis of His life, He poured out His soul to God. He prayed for His disciples as well as for Himself. Prayer is a blessing we can give others the benefit of, and since the prayer of the righteous availeth much, it is our particular duty to give others the benefit of that availing prayer.

As we read of our Lord, we note that His whole life was a prayer life. What a beautiful

example! Pray without ceasing! In what Jesus has to say about prayer, we have a guide to our own prayer life. Prayer should be frequent, regular, persistent, for others as well as for ourselves, in the spirit of humility and in the name of Jesus.

God will hear the cry for mercy that comes from any sinner. But when we pray, it must be with a surrendered life. One who continues in sin cannot expect that the Father will look upon him with favor. Like Jesus, our entire attitude must be that of "not my will, but Thine!"

The Lord's prayer is the last example given for our study in this lesson. We call it the Lord's Prayer. Better call it Our Prayer, for He taught it to us for our guidance. An analysis of this prayer indicates the recognition of the sovereignty of our Father God. It shows a desire to bring Him honor. It anticipates a perfect obedience to His will on earth as in heaven. It recognizes Him as the Giver of every gift and looks to Him to supply it. It confesses sin and craves pardon as well as recognizing forgiveness as a duty and it looks to Him for strength to meet and overcome the temptations that are sure to assail through mind and body.

DEATHS

Moser—Mrs. Lydia Schumacher Moser, wife of Noah Moser, and daughter of the late, Rev. Peter Schumacher, died suddenly at her home, north of Bluffton, on November 17, 1926. She was 62 years, 6 months, and 19 days old. She is survived by her husband, seven sons and three daughters. One son, Homer, and one daughter, Mrs. Nettie Martin, are missionaries under the Presbyterian Board and located in Brazil. Her many friends in the church and without feel her loss distinctly. The funeral services held in the First Mennonite church on the 21st was very largely attended.

Yoder—Florence Yoder, daughter of Christian and Louisa Yoder, was born in Illinois, Nov. 17, 1898, and died Nov. 20, 1926, aged 28 years and three days. Florence was a devout Christian and very conscientious, and as long as her health made it possible, very much interested in the things of the church. She leaves to mourn her departure, her mother, Mrs. Louisa Mosiman Yoder, her father having died, also in the month of November, 1911.

CONTRIBUTIONS

Emergency Relief Commission, December, 1926.

For Russia: Bergthal ch., Pawnee Rock, Kans., \$30.63; Mrs. Menno Eicher, Berne, Ind., \$10.00; Catharine Roth, West Swamp Cong., Quakertown, Pa., \$10.00; P. Penner, Newton, Kans., \$22.00; Mina Warkentin, Newton, Kan., \$135.00; Deer Creek Ch., Deer Creek, Okla., \$20.88; Deer

Creek Children's Class, Deer Creek, Okla., \$8.50.

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For Rev. Dav. Toews: Anonymous, Newton, Kans., \$100.00; Mrs. John Regier, Newton, Kans., \$25.00; P. J. Schmidt, Newton, Kans., \$5.00; John P. Regier, Newton, Kans., \$1.00; Mrs. Helen J. Harder, Whitewater, Kans., \$10.00; F. F. Moyer, Newton, Kans., \$1.00; C. P. Wedel, Moundridge, Kans., \$5.00; Peter H. Wedel, Moundridge, Kans., \$5.00; Rev. B. Regier, Newton, Kans., \$50.00; Peter M. Krebbel, Moundridge, Kans., \$50.00; John J. Klassen, Inman, Kans., \$5.00; Buhler Menn. Ch., Buhler, Kans., \$40.00; A. P. Prose, Buhler, Kans., \$4.00; Mrs. Sara Hiebert, Newton, Kans., \$5; B. H. Friesen, Goessel, Kans., \$5.00; Laura J. Smith, Bluffton, Ohio, \$20.00; A. J. Neuschwander, Philadelphia, Pa., \$5.00; C. S. Sprunger, Berne, Ind., \$5.00.

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For Russia: Bergthal ch., Pawnee Rock, Kans., \$30.63; Mrs. Menno Eicher, Berne, Ind., \$10.00; Catharine Roth, West Swamp Cong., Quakertown, Pa., \$10.00; P. Penner, Newton, Kans., \$22.00; Mina Warkentin, Newton, Kan., \$135.00; Deer Creek Ch., Deer Creek, Okla., \$20.88; Deer

Crack Children's Class, Deer Creek, Okla., \$8.50.

THE MENNONITE JOTTINGS

January 13, 1927

The Sixth Annual International Conference of Vacation School workers is announced to meet at the Hotel Sherman, Chicago, Ill., Feb. 9.

Prof. G. A. Lehman, formerly director of music in Bluffton College, and now an instructor in the John Finley Williamson Choir School at Dayton, Ohio, was a visitor at Bluffton over the holidays.

Dr. Roselle Biederman of Bluffton, Ky., is connected with Berea College, Ky., in the capacity of physician and physical director. She greeted old friends while visiting her old home during the mid-winter vacation.

The annual S. S. Convention of the Mountain Lake, Minn., churches was held in the Bethel Mennonite church on December 26 and was well attended. Three sessions were held. Rev. J. C. Peters was the leader. Various problems of the Sunday school were taken up and the discussions were quite interesting.

The Immanuel Mennonite church, Los Angeles, Calif., is preparing for a series of evangelistic services, to begin on January 9, 1927. Rev. W. S. Gottshall of Marion, South Dakota, is to be the preacher. Among the preparations now going on are the cottage prayer meetings in the homes of various members of the congregation, and in other homes in the district. Pray with us that these meetings may result in great spiritual blessings for the congregation as well as for the district around the church.

Rev. Arthur Rosenberger of Pandora, Ohio, was a visitor at Berne, Indiana, last week.

At the yearly meeting of the East Swamp, Pa., congregation, held last week, Clayton Bleam was elected a trustee, J. Walter Landis was elected superintendent of the Sunday school, and Elwood Rosenberger assistant superintendent.

Twenty-seven Mennonite families have purchased land on the south side of the Arkansas river between Deerfield and Larkin. The tracts are amply irrigated and suitable for raising a variety of products. A new Mennonite church is in prospect for the use of those locating on the lands.

Last month a conference of the newly immigrated Russian Mennonites was held in Rosthern, Sask., and matters relating to immigration and colonization were discussed. These brethren have secured large tracts of land on credit and have had the Canadian Pacific R. R. invest one million and a half dollars on their behalf but they believe the outlook for the future to be good and are actively at work in developing their holdings and meeting their obligations.

The first party of Canadian Mennonites to start for Paraguay, South America, left New York in December and consisted of 81 men, 95 women and 38 children. These are of the conservative type of Russian Mennonite settlers, who, because of the Canadian supervision of their schools, became irritated and left the country. They are not to be confused with the

more numerous bodies of Mennonites who have been located in Canada since the early '70's and are continually receiving additions through immigration from Russia.

The C. E. society of the Presbyterian church of McPherson, Kansas, was a visitor to the society of the Hoffmingsau, Kansas, society on December 6. A very interesting program was rendered.

The new officers of the Salem Sunday school, Sonnenberg, Ohio, are: Supt., Merle Gerber; Ass't. Supt., D. J. Moser; Treas., Clayton Tschant; Chorister, Clinton Sprunger; Pianist, Molly Badertscher; Committee, Mrs. Amos Sprunger, E. E. Kirchhofer and Rudy Studer.

The rendition of the Christmas cantata, "Noel", in the West Zion church, Moundridge, Kansas, was exceptionally good. Large numbers were forced to stand throughout the program. This was the seventh year that the chorus presented the cantata under the direction of Nelson W. Krehbiel.

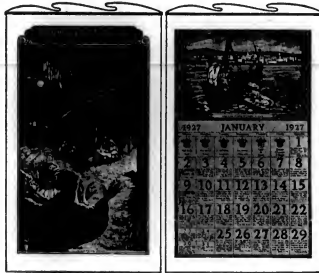
With the beginning of the year it developed in the Sunday school of the Second church, Philadelphia, that Mrs. Emma Rees had not missed a session of the school for twenty-three years and Howard Spoerl has a record of twenty-two years of perfect attendance. With the assistance of the Sunday school and several of the organized classes, it is planned to make certain improvements in the building that will tend to greater efficiency.

The two new trustees elected at the last annual meeting were the Brethren Walter Traubel and John Parkinson. After a service of sixteen years, Raymond Moyer relinquished the office of treasurer and Edgar Young was elected in his stead.

Missionary Sam. J. Goering and Mrs. Goering are in Sioux Falls undergoing medical treatment. They expect to remain in Sioux Falls about three months.

The annual Bible Week at Bethel College for this school year is planned for January 26th to February 2d. Dr. E. E. S. Johnson of Hartford Seminary will give a series of English addresses on the Reformation period, showing also the development of the Anabaptist movement. He will also give a series of German addresses in which he will give the observations that he made while he was studying in Germany. He spent fifteen years in Germany, extending his period of stay through the World War. President J. W. Kiewer of Bethel College will lead in five periods of Bible study. The Letter to the Philippians will be discussed. This series will be conducted in German. Besides the above series of subjects, a number of individual themes will be discussed in English: The Missionary Program of the Church; The Women's Society in the Church; Why a Young People's Retreat?; The Pastor and the Young People; What the Young People Expect of Their Pastor; The Teaching of Religion in the Day School; Christian Stewardship.

Scripture Text Calendar For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—\$1.40; 12—\$3.00; 25—\$5.75; 50—\$10.00.

The Mennonite Year Book and Almanac 1927

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, \$2.

WORDS TO YOUNG CHRISTIANS by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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No. 3

A PILGRIMAGE TO THE HOMES OF OUR MEN- NONITE FORE- FATHERS

C. Henry Smith, Ph. D.

I. Switzerland.

In the course of a tour through Europe the past summer it was my pleasure to spend six weeks visiting a number of Mennonite communities in Switzerland, along the Rhine, and in Holland—the original homes, either direct or indirect of all the Mennonites of Europe and America. I shall attempt in this and following articles to give the reader my impressions gathered on the way. It is not my purpose to speak to the specialist in Mennonite history, but rather to the layman who is interested in his fellow Mennonites of other lands as well as other times. This shall be merely an account of a pilgrimage, therefore, and not a serious attempt at an exhaustive treatise on Mennonitism. I shall attempt merely to describe the adventures of a casual visitor to places of interest to American Mennonites, and tell what I saw and heard, and what happened to me on the way, against such historical background as may help to put meaning into these observations.

Since the Eddy party of which I was a member, closed its tour at Geneva, my first visit was to the nearby Mennonite community in the Emmenthal, in the canton of Bern—the original home of practically all the Mennonites of America east of the Mississippi. The valley of the Emme, in the northern part of the canton, was once the home of numerous small Mennonite groups in the sixteenth and seventeenth centuries; but religious persecution and economic pressure in course of time drove most of them out into other more promising lands. Today there is left only one congregation of some three hundred members scattered about the country side in the region of Langnau, a city of some five thousand, in the outskirts of which this remnant of a once

large population has a small and modest meeting house.

Arriving in Langnau one beautiful Saturday evening in late August, I put up for the night at the "Lion House", the best hotel in the town. When I learned from Pastor Kipfer that the Mennonite services the next day would not be held until two o'clock in the afternoon, I decided to spend the morning in exploring the town. Langnau is beautifully located on the Iflis, a small branch of the Emme, near the foothills of the Bernese Alps. From an elevation back of the Mennonite meeting house one gets a splendid view of the snow capped peaks to the west, as well as of numerous small villages up and down the valley whose names have a familiar sound to the student of Mennonite history, including the village of Bowil the supposed home at one time of Jacob Amman, the founder of the Amish branch of the denomination. Whether the little clusters of houses which on the map are called Neuenschwand and Habegg are the original homes of the forebears of "Speedy" Neuenschwander and Joe Habegger or not I am not sure, but I have a suspicion that there is some connection. Brauchbuehl, a little farther down the valley, would seem to have some relation to Baker Brechbuehl in Langnau, as well as the Brackbills of Lancaster county. In the course of my

ramblings along the winding streets of the city that Sunday morning I met many familiar names on the sign boards and on the store windows. One of the prosperous stores belonged to Hans Eshleman; D. Broenneman ran a livery stable, while a man by the name of Moser was the proprietor of a garage which advertised Michelin tires; C. Hostetler announced on numerous bill boards throughout the city that he sold non-alcoholic wines. The evening before while standing in a small grocery store I heard a customer ask for a certain brand of tobacco. "Sie muessen beim Mosman luigi!" replied the proprietor, "hinnen em Loewe Hus."

The Swiss are a friendly people. Although a perfect stranger, I was greeted everywhere on the streets, by old men and women, young people, and even by little children standing in the doorways with a word I did not at first understand—a word sounding something like "graeze"; but which I later learned to be "gruesen" (greeting). I had already met with a surprising, though agreeable case of Swiss courtesy to strangers that morning at the Lion House. Among the guests at the tavern for the night were two young Swiss military officers. These I met in the morning in the breakfast room. They had just finished their breakfast as I entered, and were about

ready to leave. I was hardly seated when one of them arose, walked to a near by table, picked up his sword and buckled it about his, put on his cap; then turning toward me, a perfect stranger and foreigner, whom he had never seen until that minute, clicked his heels, raised his hand in a military salute, made a profound bow and walked out. I was completely taken by surprise and was at loss to know how to respond to such courtesy; but soon recovered sufficiently to smile at the thought of how differently an American second lieutenant would have acted under similar circumstances.

My visit to the church that afternoon was a disappointment. The young people, responding evidently to that urgent call of the wild which plays such an important role in all of the youth movements of Europe today, had all gone to the woods for a service of their own; thus leaving the church services to the older men and women. Judging from appearances entirely, I gained the impression that the membership of this congregation, unlike that of most of the congregations in Holland and northern Germany, is composed not of the most prominent business and professional men and women of the community, but rather of the ordinary folks, the small dairymen and over-worked farmers of the country-side, and the day-laborers of



Combined Parsonage and Meeting House, Langnau, Switzerland.

the city. There seem to be no men of prominence among them. Centuries of persecution, the constant drain of their most vigorous stock to the Palatinate and America, a rural life of isolation in the surrounding hills and valleys, perpetual struggle with a barren soil on hillside farms to eke out an existence, a spirit of self depreciation engendered and fostered by the traditions of an oppressed people, untrained and inefficient leadership—all these factors have doomed the Emmen-thal Mennonites for centuries to a position of great humility among their fellow countrymen of the dominating state church. Numerically they have hardly held their own through the years; and the wonder is that any remain at all. Rev. Kipfer says they are now slightly increasing, however.

For nearly four centuries the scattered Mennonite groups here about have kept up their worship in private homes; the present meeting house, the first to be erected in Emmen-thal, being built in the eighties of the past century. At first the need of secrecy, then later poverty, but finally a spirit of extreme conservatism had prevented them during all that time from worshipping in public meeting houses. The present building is a two story structure, the upper story being used for worship, while the lower is devoted to living quarters for the pastor, thus in a way departing as little as possible from the old custom of holding their meetings for public worship in a private home. The interior of the upper story is plainly though neatly finished in the unpainted wood of the near by forest. The two rows of benches, one for the men and the other for the women, are home made, with seats that are hard and narrow, and backs that are straight. A plain pulpit near the entrance and a small reed organ near by complete the furnishing.

Elder Kipfer is a sincere, pious and devoted old soul, but with little training for his work, and with a preparation that may have sufficed in earlier times, but which is entirely inadequate to meet the demands of the new day. He belongs to a generation of leaders common to some parts of south Germany and to certain groups in America as well which has served its day fairly well, but which now must give way to a type of leadership better trained and equipped to cope with the problems of this rapidly changing age. He is also the editor of a small religious weekly called the "Freie Zeuge", formerly known as the "Zions Pilger" which is meant largely for circulation among the Swiss

Mennonites but which has little of a distinctive Mennonite character. It evidently is not designed to develop among its readers a spirit of distinct denominational loyalty.

I was disappointed, too, to find that in this cradle of the American Mennonite church, and in a region so rich in Mennonite history so little should be known of that history. Kipfer himself, who is not of original simon pure Mennonite stock, is not well versed in Mennonite lore and evidently not greatly interested. But what the Mennonite pastor does not know about the past of his own people, his neighbor the Reformed pastor, Ernst Mueller, does.

(To be concluded.)

WOMEN'S WORK

"As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth.... so shall My Word be that goeth forth out of My mouth," Isaiah 55: 10-11.

"So," says the God of grace, "My Gospel shall descend, Almighty to effect The purpose I intend; Millions of souls shall feel its power

And bear it on to millions more."

WISDOM FOR THE WISE

From the lips of D. L. Moody: We cannot over-estimate the importance of a thorough familiarity with the Bible. I try to lose no opportunity of urging people by every means in my power to the constant study of this wonderful Book. People are running to religious meetings and they think the meetings are going to do the work. But if these don't bring you into closer contact with the Word of God, the whole impression will be gone in three months. The more you love the Scriptures, the firmer will be your faith.

Do you ask: "How can I get in love with the Bible?" Arouse yourself to the study of it, ask God's assistance, and He will assuredly help you.

If we feed on the Word, it will be easy then to speak to others; and not only that, but we shall be growing in grace all the while, and others will take notice of our walk and conversation. So few grow, because so few study.

Study the Bible carefully and prayerfully.

When the Holy Spirit touches the eyes of your understanding and you see Christ shining

through the pages of the Bible, it becomes a new book to you.

Master the Bible

Where is to be found the world's best literature—the great masterpieces of the English language? In the Holy Scriptures.

Who does not know that the best attorneys in the world are constantly quoting the Bible in the courts, the best poets perpetually enshrining it in verse, the best artists always looking to it for inspiration, and the best writers turning to it for examples of style? The Bible is the only book in the world that answers the question: "How shall a man be just with God?"

Believers study it in order to be more fruitful. There is no advance in holy living for any one who neglects the Word of God. Nothing is more necessary to the sustaining and strengthening of the vital principles in us than a habitual feeding upon the Scriptures. Let us compare Scripture with Scripture, enter into the spirit of it, pray much over it, get illumination from the spirit upon it, and above all, embody it in life and practice—that is, make the Word of God a part of yourselves. Then we may expect spiritual progress.

Note the command in II Timothy 2: 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A Wonder Book

The Bible, which is the Sunday school teacher's text-book, is the most wonderful book in all the world. One who has carefully studied it and loves its teachings says it has:

1. An origin—that is mysterious.
2. An existence—that is miraculous.
3. A unity—that is marvelous.
4. A depth—that is matchless.
5. An influence—that is mighty.
6. A fulfillment—that is manifest.
7. A proof—that is maturable.

—Otterbein Teacher.

Reading the Bible Daily

The Commission on Evangelism of the Federal Council of Churches is promoting a campaign whereby multitudes over the country will join in a simultaneous Bible-reading revival. Luke's Gospel will be read during January and the book of Acts during February. "The objective of this campaign is to bring millions of people into contact with God's Word, for the development of spiritual strength

and fervor. Let us read carefully, studiously, intent on acquiring a better understanding of Christ's teachings and a fuller appreciation of the heroism with which the leaders of the early Church carried His message to needy humanity."

The Bible

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its Grand Subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents."

God's Testimony

For ever, O Lord, Thy Word is settled in heaven. Ps. 119:89.

The grass withereth, the flower fadeth, but the Word of our God shall stand for ever. Isaiah 40:8.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. II Tim. 3:16.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. II Peter 1:21.

Heaven and earth shall pass away; but My words shall not pass away. Luke 21:33.

The Scripture cannot be broken. John 10:35.

For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God, which effectually worketh also in you that believe. I Thess. 2:13.

(To be continued)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

The Mennonite endeavors to bring to its readers as much of the church news to which it is possible to collect. This involves not only the diligence of the editor, but also the interest of the churches and their various members. As our churches are scattered from the Atlantic to the Pacific and from Canada to Texas, we have a large field to cover and are anxious to do it as well as possible. There is a peculiar relation that binds us into one large church family, and so our interests reach into every corner where Mennonites are located. It is the hope of the editor that news may come from every quarter of the church.

Some readers find peculiar interest in special departments. No doubt the young people will rejoice in the recognition given to them in two full pages. Some Sunday school teachers tell us that they depend upon our lesson exposition for help in preparing for their classes. The women's organization find a valuable source of information in the Women's Work columns, information for which, by the way, will hereafter be supplied by Miss Luella Krehbiel of Clarence Center, N. Y. Every one should be interested in missions and so The Mennonite aims to give the fullest missionary information concerning the mission interests of our church. But when all is said about the features of interest in our paper, we must agree that the sections that furnish news such as our Jottings and the Correspondences, are the ones most desired. It is an American habit to look over the papers for news rather than for long articles on special subjects. We carry this habit to our religious papers. Special articles are of the greatest worth and always meet with appreciation and we feel that it

is the duty of those who are in a position to furnish them to keep the columns of The Mennonite well filled with them. People of the future will look to such articles to discover just what we represent in the religious thought of our times, and our people today need to keep in close touch with the thought of the church as expressed in our denominational paper. The pity of it is that those to whom we naturally look for expression through the columns of the paper are often so unwilling to give the people of our church the benefit of their talents. We hold that a message that is worth anything at all is worth the largest possible circulation. Let the editor receive more items of news from all quarters and let the teachers, pastors, and thinkers realize their responsibility, and we promise a continually improving paper. This is the time when most congregations hold their annual business meetings and at such times in many congregations correspondents are selected to furnish regular information concerning their work. We hope for a larger interest in this matter and ask that each congregation insist that the persons selected for this work will do it faithfully and regularly.

CORRESPONDENCE

Salem Mennonite Church, Dalton, Ohio, Jan. 4, 1927.—Happy New Year greetings to all the readers! With Mother Earth mantled with a goodly blanket of snow and almost daily more added to it, we feel like saying with Tennyson: "Ring out, wild bells, across the snow.... Ring out the false, ring in the true!" The false is that which seems and is not, and the true that which is whether it seems or not. Life, among a multitude of things, is ever a struggle against things that seem and are not. Psalm ninety teaches us what is eternally true and our grave responsibility to that eternal Truth as against all the transient falsehoods. It is because of this that that psalm is probably read more on New-Year's Day than any other portion of Scripture.

The past year has been one of steady and harmonious labors in our congregation with all its auxiliaries. The annual report at the business meeting showed a collection of about \$4,000 for all purposes (present membership about 200) of which a total of about \$1,600 went to home and foreign Missions and education. We can say the congregation and its auxiliaries are in a flourishing condition. The pastor, A. R. Keiser, was unanimously re-elected for

the ensuing year, which speaks well of the esteem in which he stands with his congregation and the harmony that is prevailing. And well it may, for the years of turbulent experience it has passed through should have taught it the unforgettable lesson of forbearance, the burying of petty preference in personalities, and so forth. May we never forget it!

During the last quarter of the past year we were favored with three outstanding visits; one by Mr. O. F. Gilliom of Berne, who told us graphically about his experiences and observations while attending the World C. E. Convention in London last summer and about his trip through the Continent. Two weeks ago last Sunday we were favored with a visit by Missionary Alfred Habbeger of Montana, who told us vividly about the work among the Cheyenne Indians there. The evening before, he gave an illustrated lecture at Dalton.

And the day before New-year, we had the privilege of listening to the gripping story of Missionary E. Kaufman about the mission work in China, with its difficulties in that land of political chaos and awakening atheism, but also of the great hope the work gives in its results among the youth.

In November, a Peace Oratorical Contest, which was carried out throughout the churches of Ohio, was also participated in by nine contestants of our high school members—all girls. The orations were so well rendered that it was difficult for the judges to decide. Miss Martha, daughter of our deacon, D. J. Moser carried off first honors, and she came out second winner in the county contest at Wooster.

N. G. Fankhauser, Corr.

Bethany Church, Quakertown, Pa.—The joyful season of Christmas and New-year is past, and we have entered upon another year of service and labor in the Lord's vineyard. May He grant us grace for greater faithfulness and may we find much joy in His service in the church and its various departments.

In anticipation of the Christmas celebration this Sunday school prepared a program of singing, recitations and class exercises, which was rendered on Monday evening, December 27. The service was a simple one and the old familiar carols, accompanied by the pipe organ and three violins, played by Prof. Russel Boorse and two boys, were sung in a very effective manner. The pastor also made a brief address. The festival was also made the aim to complete the budget of \$300.00 to be made

up for the Harvey Bauman fund, to build a bungalow on the mission field in India, as proposed by the Eastern Conference. \$150.00 was contributed on Christmas, 1925, and the balance, and some more, this year. The Young People's Society and others, all interconnected with the Sunday school, also contributed to this budget.

The pastor preached a fine Christmas sermon on Sunday, December 26, and on January 9 his sermon, in a clear and forceful manner, outlined the congregational activities and privileges for the ensuing year. Brother Daniel W. Landis of Philadelphia gave us a message on January 2, as also at West Swamp and Flatland, the pastor being somewhat indisposed.

The annual business meeting of the congregation was held on January 4, when the usual routine of business was transacted. Rev. S. M. Rosenberger, the pastor, opened the meeting with Scripture and prayer, and presided. The trustees' report showed the financial condition to be very good. In spite of heavy extra expenses, all obligations had been met and left a substantial balance in the treasury. The spiritual condition was also reported to be healthy and encouraging. There was no addition of numbers the past year, and no special catechetical instruction. The pastor is desirous of organizing a class and hopes there may be such that are ready to come.

Bro. A. G. Moyer, the superintendent, reported the Sunday school in splendid condition, the attendance good and teachers faithful. The enrollment is a few over one hundred. Bro. Moyer was re-elected superintendent, Miss Verna Landis, assistant secretary, all other officers being re-elected.

Harrison Trumbower was elected a trustee for three years, and all other officers of the congregation whose time had expired, were re-elected.

The annual Year Book of the Swamp church was authorized to be printed. These booklets contain notes of all the activities of the congregations of the charge, officers of all the organizations, financial statements and church membership lists.

It was also decided to issue a monthly leaflet in conjunction with West Swamp and Flatland in the interest of charge, similar to that which was issued in the charge a number of years ago.

One of the future events will be the anniversary of the Adult Bible Class. A committee is at work in preparation for it.

Corr.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Haltstad, Kansas
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25.

GOD'S CONSTANT MERCY

A sower sowed his seed, with doubts and fears;
"I dare not hope," he said, "for fruitful ears:
Poor hath the harvest been in other years."
Yet ere the August moon had waxen old,
Fair stood his field, a waving sea of gold,
He reaped a hundredfold!

In a dark place one dropped a kindly word;

"So weak my voice," he sighed, "perchance none heard,
Or if they did, no answering impulse stirred."

Yet in an hour his fortunes were at stake:
One put a life in peril for his sake.
Because that word he spake!

"Little I have to give, O Lord," one cried,

"A wayward heart that oft hath been denied;
Couldst Thou with such a gift be satisfied?"

Yet when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint

And from it made a saint!

—The Sunday Magazine

CRUSADING YOUTH

A little more than a century ago the Established Church of England was shocked at the enthusiasm that John Wesley was manifesting in the name of religion. The spiritual life of the Church must have been quite low and the venerable Anglican Bishops evidently did not want that little spark diffused in what they called "aimless exertions". We rejoice that the Church of today is inviting enthusiasm of the right kind. Definite efforts are made to enlist in the project of the Church and the youth of the land. The leaders know that if the youth is interested in the cause and work of the Church, they can count on their enthusiasm. True, youth does not always move along in an even tenor, but if youth is in earnest they will be willing to temper their ready action with the experience

of age and then real progress will be made. A great crusade that had its inception, and found enthusiasm for its prosecution, in the Church, is the temperance cause. Years ago many Churches thought that the temperance cause was without the pale of the Church, but saner judgment won out and today the Church is the main source of support for the crusade. What we hope for is that youth might recognize the seriousness of the situation and add the freshness of their enthusiasm to drive the drink evil from this fair land of ours.—A. J. N.

POLL ON RELIGION

The country wide poll on religion which is being carried on by two hundred of our daily news papers is creating considerable interest. A newspaper poll is never a very accurate index of the real situation and yet where it is honestly carried through it does give us at least the pulse of interest.

In one of the larger dailies of the Middle West whose readers are to be found in a large city and the surrounding territory 4500 cast votes in this poll of religion. This number does seemingly not represent a cross-section of that territory because seven out of ten announce themselves as church members. Consequently it appears that church members availed themselves of the privilege more than did the non-church-goers, just like in a wet and dry straw vote the wets can usually be depended on while the dries are less in evidence.

A number of conclusions can be drawn from the poll results. In the first place, those calling themselves church members are seemingly all believers in the doctrines included in the poll by the same percentage. A number of those calling themselves church members were honest enough to admit that they do not attend church regularly. It is of great interest to note that the great majority prefer to live in a religious community, 80% say they had a religious training in childhood and yet only 25% are willing to have family worship in the home for their children. That there is a great need for religious education in the home, Sunday school and public school is quite evident.

But as a whole, the interest taken in this religious census throughout our whole country does show that people are greatly concerned about religion and that in itself is a healthful sign.

Pearls from Our Mission Co-Laborers

VISITATION WORK IN CHICAGO

Visitation work in the city may be very interesting but, at times, it may also become very tiresome. I just now remember one day when I was doing religious census taking, it was a very windy, rather cold March day. If you have never lived in Chicago you may perhaps not quite appreciate this, for the wind here often is very strong, so that you have difficulty in going against it, and has a tendency, at times, to come, all of a sudden, from all directions; due, perhaps, to the way it circles around the numerous buildings, making it necessary to hold to your hat with both hands for a few moments.

This particular day I had been out all forenoon calling at the homes in our community. Census taking makes it necessary to say very much the same things over and over and over again. I started out again immediately after lunch, and by the middle of the afternoon, with stair climbing, holding almost constantly on to my hat, (which was a rather wide-brimmed one, and the Chicago wind loves to play with that kind), and repeating scores of times the same message I was getting very tired, both physically and mentally, and besides I had come across some very unfriendly people, which evidently helped to add weariness. I promised myself that I would work to the end of that block and then go home. Tired and weary I mounted the stairs to the next house, rang the bell, and waited; when lo! the friendliest woman came to the door. When I explained my mission, she immediately invited me into the house, she was much interested and was so nice and friendly to me. I enjoyed my visit with her so much, that rested and refreshed, I worked for the rest of the afternoon.

That woman perhaps never knew just what a help and blessing she was to me that afternoon. How little we usually realize how much a kind word and a friendly attitude can do to help people. It is after all the little things which make up life day by day that tend to mar or make it.

Often while visiting certain people you feel that soon they will be won for Christ, and then you keep on visiting them for weeks, and months and finally years have gone by and still they

have not become Christians, and sometimes a person begins to wonder if, after all, the time spent for them is perhaps wasted.

However, when we think of others whom we have visited and to whom we have brought the Gospel, who finally realized their lost condition and came to Jesus Christ for cleansing and have accepted Him as their Saviour and lives, then we know that no word spoken in sincerity for our Lord and Saviour is ever in vain.

How our heart rejoices when we see these faithful ones growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. When we hear their earnest prayers, and know their sincere desire to see others brought to a saving knowledge of our Christ, then our heart is glad and rejoices and we feel like saying with the Psalmist "The Lord has done great things for us, whereof we are glad," and we know that we need never be weary in well-doing, for in due season we shall reap if we faint not.

Yours in Christ,
Catherine Niswander.

YOUR INFLUENCE IN 1927

How often we meet people who seem to be the personification of our ideal. It is at those times we think that if we could be just like that man or woman we would surely be above reproach from our associates. But no matter how hard we wish it, we shall never be just like that other person. Why should we be? Every individual is different, in some respects, from every other; we were made to be different. Each one of us has to live his own life and the attitude we take towards it is going to determine our character, reputation or influence.

Sometimes we console ourselves with the thought that when we grow a little older we are going to be different. If we do things now by which we would blush to be remembered, we must drop them immediately and act differently because in a few years we shall still be the same person we are now; either we shall have grown a little or shall have degenerated in character. In other words we are either builders or destroyers. In this highly socialized age it is theoretically and practically impossible to be one or the other without affecting those about us either favorably or unfavorably.

All of us want to be builders. Why do we ever fail? Would it not be much better if our path were one of continued progress, unbroken by any side tracks?

Sometimes we lose sight of our perspective of real life. We forget to put first things first. In our ardor to do great things we overlook the little tasks that must be performed faithfully. After all, the little things count for a great deal. If you think you have a heavy load to carry, you can still find time to smile upon a little child or speak a kind word to someone

when such an opportunity offers itself. We young people think we are so hard pressed on every side for our time and strength that we rush about at a fearful pace. When we look at Jesus we see that He had a great deal of work to do. The multitudes thronged about Him. Yet He found time to "depart into a desert place to pray and rest." That made it possible for Him to be in public the calm teacher, physician and friend that He was. What was the secret of his serenity? He did His thinking and fought His battles alone with the Father. The time He spent thus was well repaid. So is ours if we only try it.

At the bottom of our hearts we enjoy having some one looking up to us or at least to have a certain amount of prestige. If only every one of us could realize that the very obstacles which confront our daily path are put there as a means of perfecting our character, we could progress much faster providing we face them squarely.

We live in a busy crowded world, but in the inner recesses of our mind we can extend to all men love and cheerfulness. When is it that we are really happiest? Is it when some selfish desire is gratified? No, it is when we lose ourselves in doing something for a worthy cause or in sharing another's burdens. It is only when we forget self that we can grow bigger and stronger. If we wish to influence those about us we must also pay the price. Influence and power in Christ's kingdom mean power to serve. We ought never to let one opportunity to do something that may bring another nearer to Christ slip by unheeded. In the coming year we shall be challenged anew by the many problems our generation must solve. As a preparation to meet them let us "build more stately mansions" by exercising love and faith and radiating cheer and kindness.

Let us always keep in mind the goal of life to relieve the monotony of toil and to give us dignity and courage. We pray for world fellowship. Let us make our lives testify that we are all His children. Therefore we must listen and speak to the Father often and live, and laugh much.

A Humble Follower

CHRISTIAN ENDEAVOR MEETING

January 30th, 1927.

A. J. Neuenschwander

"How Show Loyalty to Our Church." (Denominational Day, Beginning Christian Endeavor Week.) Romans 12: 3-13.

M., Jan. 24. By church attendance. Ps. 84: 1-12.

T., Jan. 25. Loyalty service. I Tim. 4: 9-16.

W., Jan. 26. Christian humility. I Pet. 5: 1-7.

T., Jan. 27. Helpers of missions. Phil. 4: 10-19.

F., Jan. 28. Abounding benevolence. Rom. 12: 13.

S., Jan. 29. Co-operation. I Cor. 3: 1-10.

The Scripture Brought Down to Date

The Church of Jesus Christ is in principle the most democratic organization on earth.

Are we in our churches following out this principle?

Loyalty is shown by members of a church when they willingly perform whatever tasks for which they are fitted.

The Church of Jesus Christ ought to be the source of love and consideration one for another. Exclusive cliques and groups have no place in the true Church.

Faithfulness under adverse circumstances shows the true state of our loyalty.

Prayer Thought

First, let us get very close to the Master, to feel the warm heart throbs of His love for men. Second, let us seek to carry out with charity, the plans and program of our denomination, as we feel it given to us by Christ. Third, let us seek to so hold forth our denominational principles that we might make our contribution to the sum of Christian thought and endeavor.

The Topic Program

1. When and under what circumstances did the Mennonite denomination come into existence?

2. Can you name three or four of the sixteenth century leaders?

3. What are the outstanding points of distinction of the Mennonite Church from other denominations?

4. Why are you a Mennonite? Simply because you were born into the Church or do you truly agree with the principles of our denomination?

5. What ought to be done so that our denomination would grow more rapidly?

6. Can you name and briefly outline the life of the man that led the way in forming the General Conference? See "The Mennonite" dated December 26th, January 6th and 13th.

Loyalty to Our Church

A Church that is built on the teachings of Christ, without any philosophical or ecclesiastical appendages ought to be simple and basic enough to challenge the loyalty of any believer. Our Church is such a Church, and although small in numbers, she has been a pioneer in many ways. Our Mennonite forefathers have advocated separation of Church and State, the priesthood of believers, adult baptism on confession of faith, and non-resistance long before any other denomination was ready to agree to these tenets. These principles are being recognized more and more today among other denominations.

How can we show loyalty to our Church? By faithfully carrying out the principles laid down by our forefathers. This can be done by lectures and addresses,

articles in the press. Our leaders ought to write more articles for religious journals that do not confine themselves to one denomination. We ought to have a tract system somewhat similar to the Friends. In our Christian Endeavor and Sunday School Conventions and the Retreats, the various phases of our denominational life and contribution ought to be discussed.

Illustration

In Krehbiel's "History of the General Conference", one need only turn to the chapters that deal with the beginning of the General Conference, the building of the School at Wadsworth, and the opening of our first Mission Field; and sufficient heroism and loyalty will be found to inspire the Mennonite Youth of today to go and do likewise.

CHRISTIAN ENDEAVOR NOTES

The Senior Christian Endeavor Society of the Immanuel Mennonite church of Los Angeles, Calif., was organized about a year ago, and keeps right on growing. Some who come quite a distance to attend the morning service, stay in the vicinity of the church to be able to attend the C. E. meeting and evening service, as the trip back and forth to their homes would almost entail a hardship. The meetings are held in the main auditorium of the church and at the close of the program the Junior and Intermediate Societies come in for the evening service, which follows immediately.

Our Junior Society was started long before the Senior Society was organized, and it has always been very popular with the little people. It meets in the basement of the church, under the leadership of Miss Burkhalter.

Some of the boys and girls having outgrown the Junior Society, it seemed necessary to organize an Intermediate Society, especially since a number of young people of Intermediate age in the Sunday School had asked for some organization of their own. They are faithful in attendance, eager to take part, and very enthusiastic for their society. Their meetings are held in the Workers' Home adjoining the church, in the fine, large room recently prepared and equipped for such purposes. They have a committee which prepares their own programs under the supervision of their leader, Mr. Rudolph Schmidt. Occasionally the Juniors and Intermediates take turns in furnishing a song for the evening service.

SUNDAY SCHOOL NOTES

A Teacher Training Class, which was organized last fall in the Immanuel Mennonite Sunday School, Los Angeles, is studying Oliver's "Preparation for Teaching". They have a room for their special use, which is equipped with a wide panel running along two walls, on which are displayed announcements, posters, magazine clippings, pictures, and so on, that may be of interest to the class. A stationary blackboard, various large maps, and a table for reference material, illustrative objects and curios, all help to give the room the appearance of a Teacher's workshop. It is needless to say that the class is enthusiastic. Mr. H. B. Dirks is the

teacher.

A recent addition to the Sunday School activities is the Sunday School Workers' Conference which meets once a month. Two features of special interest in the program are the previews of the lessons for the coming month, given by different teachers, and a topic on methods of teaching, psychology, or any other subject of special interest to teachers.

A feature of special interest in the Christmas preparation, and of much value we believe, was the making of a booklet containing the words and music of six of the favorite Christmas songs and carols, which the Primary Department was studying. The work was done partly by hand and partly with the typewriter and the mimeograph. The children were delighted to receive these booklets and took them to their homes. Thus these songs were sung and played in many homes where no other Christmas music could be found.

JOHN 3:16

John 3:16 is consecrated theology. Harry Morehouse preached seven sermons from it on seven consecutive evenings. Luther called it the "little Bible." It is the "proposition" of the whole inspired treatise, and has more of God in it than the whole universe besides. We found in it, in a recent meditation, an arsenal for the defense and confirmation of the faith.

First, it strikes a blow at each of the following false views of God:

At Atheism, or the doctrine that there is no God, by affirmation, "God."

At Agnosticism, or the doctrine that "you can't know God," by the statement, "God so loved."

At Deism, or the doctrine of a "don't care" God, by the declaration that "God gave."

At Pantheism, or the doctrine that "the world is God," by the statement, "God so loved the world," an impersonal God, by the personal pronoun, "God gave his Son."

At Unitarianism, or the doctrine of a solitary God, by announcing, "His only begotten Son."

Second, it deals as summarily with the prevalent false views of salvation:

At naturalism, or salvation without life, by conditioning "eternal life," ("Ye must be born again," "there is a new creation.")

At legalism, or salvation without faith, by specifying "he that believeth," ("Him that worketh not.")

At Sentimentalism, or salvation without blood, by showing that "God gave (delivered up) His Son."

At Ecclesiasticism, or salvation by the church, by limiting the condition to believing "on him," ("There is One Mediator.")

At Judaism, or salvation by caste, by embracing "Whosoever," (Judaism is not confined to Jewry.)

At Universalism, or salvation without exception, by limiting it to "Whosoever believeth," ("He that believeth shall not be damned.")

We know this Scripture does not discourse of systematic theology, but of a personal theologos; that its burden is not logic, but love. That it is quivering with life. But the above is justifiable vivisection. —J. H. S. in Eastern Methodist.

CORRESPONDENCE

Pilger, Nebr., Jan. 6, 1927.—Greetings from the Salem Mennonite church, near Wisner, Nebraska. As a work and duty of your correspondent to give a little report of the life and happenings in our congregation. We had our annual church meeting the 3d of January, on which all business transactions were settled for the year 1927.

In looking back over the last few months, we find that the Lord has wondrously blessed us. Rev. Gerhard Toews from Mt. Lake, Minnesota, has been with us since September. We are indeed fortunate to have so able a man fill the vacancy of Rev. Gerhard Buhler, who had been with us through the summer months, who has gone back to take up his school work in Bluffton, Ohio.

Rev. P. R. Schroeder of Berne, Indiana, was here October 28. On the following Sunday, two young souls were united with our congregation through baptism. On the same Sunday morning, we celebrated our communion. On Friday evening, December 24, we had our Christmas program, with bad roads and severe weather, more turned out than anticipated.

On New-year's evening, the young people of our church and Rev. G. Toews as our sponsor went serenading. We sang at the different homes and I'm sure all those present enjoyed the long drive.

Rev. Toews has organized a young people's meeting, which meets in the different homes once a week. This is a wonderful organization which increases Bible knowledge and strengthens our faith.

We are having beautiful weather, the snow is melting fast, although the roads are in bad condition.

Best wishes for the New Year.
Amelia Schowalter, Corr.

First Mennonite Church, Berne, Indiana.—"Bless the Lord, O my soul, and all that is within me, bless His holy name." Psalm 103:1.

We have great reasons to praise God for His manifold blessings toward us during the past year. It has been a great privilege to have the Young People's convention of the Middle District Conference in our church in June and a special blessing to have the many delegates and visitors in our midst during the General Conference in August. To be able to meet so many missionaries and missionary volunteers at one time is a

rare privilege, and we hope that they may all come back again some time.

We have had a good prosperous year for the farmers and for business in general. A new furniture factory has opened recently and there are prospects of a great organization from Fort Wayne to open a branch factory just outside of Berne soon.

The Women's Missionary Sewing Society sent several boxes of clothing to India and Montana and also several cases to Canada for the recently immigrated Mennonites. The evening before Thanksgiving the Intermediate Mission Band distributed 15 baskets of fruit and nuts to homes where there were sick people. Saturday before Christmas, the Junior Mission Band distributed canned fruit to similar places.

Thanksgiving was celebrated in the usual way. Missionary Alfred Habegger brought us the message of praise. After the service the gifts of the children were sold. The sale of children's gifts amounted to \$396.45, the children's collection to \$222.41, and that of the adults to \$4,519.04.

In November and December we were greatly blessed by illustrated messages by Missionary E. B. Steiner on India, and Missionary Alfred Habegger on the Cheyenne Indians.

Sunday, December the 19th the annual consecration of children took place in our church. Some in the forty children were born in our church during the year. In the evening of the same day, the choir rendered Mendelssohn's "Hymn of Praise."

Christmas morning, Rev. Alvin van der Smitten brought us the Christmas message. In the evening, the children of the Sunday school rendered a Christmas program. The church was beautifully decorated with Christmas trees and a beautiful lit star.

New-year's eve, several groups serenaded the different parts of Berne, singing the German New-year's song and wishing the people a happy new year.

On New-year's morning, our church held its annual business meeting. The regular business was transacted and it was also voted to again have joint Summer Bible School with the other churches in town.

December the 25th, Mr. and Mrs. David Soldner celebrated their golden wedding. On December the 31st, this couple with nine other couples of our church who have celebrated their golden wedding, had a group picture taken.

Next Sunday, the 22d series of Union Meetings will begin. These meetings will be conducted by

Evangelist Luke Rader and C. W. Jones. Evangelist Paul Rader is expected to be here for the last Sunday and latter part of the meetings. Special meetings are planned for the children.
M. B., Corr.

THE S. S. LESSON

January 30.

The Christian Overcoming Temptation

Luke 4: 1-13; I Cor. 10: 12, 13.

Golden Text: "In that He Himself hath suffered being tempted. He is able to succor them that are tempted." Heb. 2:18.

Times of great spirit exaltation are blessed experiences, but they must not throw us off our guard, for at just such times Satan seeks by some subtle way to bring about a downfall. Jesus had just come from baptism when God gave testimony to the fact of His divinity and hitherto blameless life by acknowledging Him as His well beloved Son. Jesus was perfect in His whole life. We were to have through Him a sinless Redeemer. We have God's word that He was such. However, this did not lead the devil to abandon his efforts for His destruction. If Satan will not hesitate to tempt in the way of God's own Son we must never think that he will hesitate to endeavor to overthrow any one through his cunning temptations. The person who never was tempted never existed and never will. Our parents in the garden of Eden fell through temptation and the fall of every one into sin comes through temptation. It was for this reason that Jesus was tempted. He came to take our place under the severest condition. The fact that He resisted temptation is an encouragement and an assurance that temptation may successfully be resisted. As in the case of our Lord, the devil sees his opportunity when we feel that we are enjoying the special blessing of God.

It will be noticed that Jesus was led of the Spirit to be tempted. It was something He never avoided. Since he came to meet life's conditions he welcomed them the most subtle of influences that lead to the destruction of men's souls. Some are inclined to feel that His temptation was subjective and not objective. The answer is that He was tempted as we are and His temptations were real in every particular. It is the wisdom of God that permits us to be tempted, but that is no reason why any one should throw himself into the way of temptation. The moth that hovers about the flame gets burnt and is destroyed. There are enough trials coming to us with-

out our seeking for more.

While temptations are serious, let no one feel that it is a sin when temptation comes to him. It was through meeting and overcoming temptations that Jesus displayed His divinity and it is by overcoming temptations through the power that God gives that every child of God proved his faithfulness to his Heavenly Father. The gold is tried in the fire and comes out purer and better and so with the Christian who triumphs over temptation. He comes from it better and stronger. We are sure of the thing that has been tested and we are surer of ourselves and better prepared to meet something more severe when we have resisted the temptation that tries us.

The temptation in the wilderness was not the only one that confronted Jesus. It was the beginning of many, for the devil is not discouraged by one defeat. His whole history is one of continual defeats, still, he keeps everlastingly at it. We recall that once temptation came to Jesus through Peter, one of His best friends and it often is through our most intimate associations that there comes the danger that would lead us from our path of duty and righteousness.

The temptation of Jesus was threefold. First Satan appealed to him through his natural appetite. Surely a hungry man has a right to something to eat. It is through our natural desires that most of us fall. The challenge of Satan was: "If thou be the Son of God." To have yielded would have been to disbelieve God. It was this disbelief that caused the fall of our first parents. Even to consider that He must prove that He was the Son of God would have been unbelief with our Lord. The reply of Jesus came from the Word of God as did His other replies. To be fortified with God's Word is the strongest defense against temptation. The second temptation was to accept the earthly power that it was within the power of the prince of this world to give Him. The kingdoms of this world were the bribe that Satan had to offer. To have yielded would have been to have accepted the devil as His master. This would have involved renouncing His Heavenly Father. Any one who makes Satan his lord renounces God. Here Satan shows that he too knows how to quote Scripture, but being a deceiver, he does not quote correctly. The Word of God can only be our guide as we follow it correctly. The third challenge in the temptation was to use His miraculous power for vain and useless display. Jesus never per-

formed a miracle purposely or for His own benefit. For Him to have yielded to the suggestion would have robbed Him of the seriousness of His mission. It was not the purpose of our Lord's life to give himself to vain display. He came for the very serious purpose of seeking and saving the lost. He did not then or at any other time, yield to the clamor to do wonders just for the sake of satisfying a love of display on His part or gratifying the curiosity on the part of others.

The public is cordially invited to attend all these sessions and share in the good things in store for all who are interested in the foregoing topics.

DEATHS

Roth.—Benjamin Roth, youngest son of Christian and Elizabeth (Freyenberger) Roth was born in Tavistock, Ontario, October 3, 1846, and went to his reward from his home in Wayland, Iowa, January 7, 1927, at the age of 80 years, 3 months and 4 days. At the age of 18, he left Ontario and came to Henry County, Iowa, near Trenton; from whence he afterward went to Washington County where he resided for approximately 40 years. Then he came to Wayland where he has been a resident for the last 22 years.

He was married to Fanny Schlatter, September 14, 1870, with whom he was privileged to share the joys and sorrows of life for 56 years, celebrating the golden wedding in 1920. This union was also blessed with six children, two of whom died in infancy.

He became a member of the Eicher Church soon after the establishment of that congregation by the late Rev. Benjamin Eicher, and later transferred his membership to the Wayland church, having now been a consistent member of the churches for more than fifty years.

He is preceded by all his 4 brothers, by all his 3 sisters, and by 2 infant children. He is survived by his life-long companion, Mrs. Roth, and four children, and two grandchildren. Besides these he leaves a host of relatives and friends to mourn his departure.

Funeral services were held on Sunday, January 9, at 1:30 P. M. from the home and at 2:00 P. M. from the Wayland Mennonite church. The services were in charge of his pastor, Rev. H. J. Schrag, who was assisted by Rev. Dan Graber, of the Amish church and by Rev. J. J. Pritchard of the Methodist church. Interment was made in the Eicher Cemetery.

Amstutz.—Waldo Edwin Amstutz was born in Orrville, Wayne county, Ohio, on October 12, 1894, and died at Geary, Oklahoma, January 4, 1927, at the age of 32 years, 2 months and 22 days.

At the age of 14 years he united with the Mennonite Church of Pratum, Oregon. Four years later, after the death of his parents, he returned to Geary, Oklahoma. He was united in marriage with Edna Stephens on May 5, 1918, at Geary. To this union was born one child, their son, Wayne.

Waldo lived a beautiful Christian life, had a cheerful sunny nature and a smile for every one. He leaves to mourn his death, his wife and a son; six brothers and five sisters; a large number of other relatives and a host of friends.

Funeral services were held at the M. E. Church on January 5, conducted by the pastor, Rev. H. D. Penner with Rev. W. S. Shipp of the First Baptist Church assisting.

Funeral text: Mark 5:35, 36.

Loganbill.—Aldus Clarence Loganbill was born in Morgan county, Mo.,

near Versailles, on January 14th, 1894 and died near Geary, Oklahoma January 4, 1927, at the age of 32 years, 11 months and 20 days.

On April 17, 1908 he was baptized by his pastor, Rev. J. S. Krehbiel and joined the First Mennonite church of Geary, of which church he remained a faithful member until his death.

In 1917 he was called to the service of his country, remaining until spring of 1919 when he returned and took up farming with his parents. On August 1, 1920 he was married to Susie Krehbiel, his now bereaved widow.

He leaves to mourn his passing his widow, three children, his parents, five sisters, and two brothers.

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Funeral services were held at the M. E. Church, on January 6th, conducted by the pastor, Rev. H. D. Penner, Rev. W. S. Shipp of the First Baptist church, assisting.

Funeral text: Gen 9:14, 15.

Fast.—Died at her home near Reedley, Calif., on Dec. 29, 1926, Mrs. Anna Fast, wife of B. D. Fast at the age of 61 years, 2 months and 8 days. She was born in South Russia and came with her parents to America in 1877 and they made their new home near Hillsboro, Kan.

Here she was converted and upon her confession of faith was baptized and received into the Mennonite church. On Oct. 4th, 1888, she was united in marriage with Bernhard Fast. In the year 1901 they moved to Oklahoma and from there they came to Reedley, Calif., in the year 1920, where she united with the Mennonite Church and was a faithful member. On Mon., Dec. 13, she had a paralytic stroke in consequence of which she passed away peacefully on Dec. 29.

Funeral services were conducted on Jan. 3rd. Rev. H. Janzen of Shafter spoke at the home. Rev. H. Gaede spoke German at the church and Rev. H. Krehbiel spoke in English. She leaves to mourn her death her husband, 5 sons, 5 daughters, 2 brothers, 4 sisters, 8 grandchildren and many friends who loved her because of her kind and friendly disposition.

CONTRIBUTIONS

CONTRIBUTIONS FOR THE TREASURY OF THE BOARD OF EDUCATION

First Menn. Church, Aberdeen, \$2.23; St. John's Church, \$5.00; Summerfield Church, \$5.00; Beatrice Ch., \$15.00; Christian Church, Moundridge, \$24.00; Pulaski Church, \$10.00; Gnadenberg, \$16.66; H. H. Adrian (Escondido) \$1.10; Hereford Church, Pa., \$10.00; Buler Church, 10.00; Hereford Church (Okla.), \$4.45; Berne Church, \$30.00; Alexanderwohl, \$15.00; First Mennonite Church, Phila., \$14.54.

Gratefully acknowledged.
D. H. Richert, Treas.

RECEIPTS OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR DEC. 1926

For Gen. Treas. Foreign Missions: Eigenheim Sew. Soc., Rosthern, Sask., \$30.00; Sew. Soc., Medford, Okla., \$102.00; Sew. Soc., Berne, Ind., \$45.00; Menn. Mission Soc., Trenton, Ohio, \$56.00; Oakleaf Mission Soc., Mt. Lake, Minn., \$50.00; Bethel College Ch. Mission Society,

Newton, Kansas, \$160.61; Ladies of Hebrew Ch., Buhler, Kansas, \$325.00; Ladies' Aid Soc., Monroe, Washington, \$30.69; Dorcas Mission Society, Pandora, Ohio, \$100.00.

China Building Fund: Mission Sew. Soc., Inman, Kansas, \$15.00; Eigenheim Sew. Soc., Rosthern, Sask., \$50.00; Women's Mission Soc., Upland, Calif., \$30.75; Bethel College Ch. Mission Soc., Newton, Kansas, \$63.00; Bethel Mission Soc., Wolf Point, Mont., \$76.40; Dorcas Mission Soc., Pandora, Ohio, \$50.00.

For Christmas: Women's Mission Soc., Upland, Calif., Okla. Stations, \$25.00; Do. Los Angeles Mission, \$5.00; Bethel Mission Soc., Fortuna, Mo., Hutchinson Mission, \$10.00; Emmaus Sew. Soc., Whitewater, Kansas, Okla. Stations, \$10.00; Teaba Sew. Society, 2d Menn. Ch., Beatrice, Nebraska, Okla. Stations, \$5.00; Sew. Soc., Bally, Pa., Okla. Stations, \$30.00; Sew. Society, Bally, Pa., Altoona Station, \$30.00; Mrs. A. W. Gross, Freeman, S. D., Arizona Station, \$2.00; Bethany Sew. Soc., Freeman, S. D., do., \$5.00.

Miscellaneous: Sew. Soc., Medford, Okla., Bible woman, Ind., \$25.00; Sew. Soc., Zoar Church, Goltry, Okla., Bible woman, Ind., \$9.00; First Mennonite Church Mission Society, Bluffton, Ohio, Bible woman, Ind., \$35.00; Ebenezer Mission Society, Bluffton, Ohio, Bible woman, Ind., \$30.00; Ebenezer Mission Society, Bluffton, Ohio, Bible woman, China, \$25.00; Mission Sewing Society, Avon, S. D., Helper, Ind., \$42.00; Bergal Sewing Society, Pawnee Rock, Kansas, Evangelist, Ind., \$100.00; North Star Sew. Soc., Drake, Sask., Evangelist, Ind., \$30.00; Sew. Soc., Reedley, Calif., Three Orphans, Ind., \$90.00; Sew. Society, Bally, Pa., Orphan, Ind., \$30.00; Sew. Soc., Bally, Pa., China Missions, \$30.00; Sew. Soc., Bally, Pa., India Missions, \$30.00; North Star Sew. Soc., Drake, Sask., Bartel's Mission, China, \$25.00; North Star Sew. Soc., Drake, Sask., Montana Missions, \$25.00; North Star Sew. Soc., Drake, Sask., W. Kniepkamp, Germany, \$25.00; Mission Sew. Soc., Avon, S. D., Petters' Station, Montana, \$30.00; Mission Sew. Soc., Avon, S. D., Hospital, Ind., \$35.00; Mission Sew. Society, Avon, S. D., Hospital, China, \$35.00; Menn. Mission Soc., Trenton, Ohio, Petters' Station, Montana, \$5.00; Menn. Mission Soc., Trenton, Ohio, Home Missions, \$29.00; Menn. Mission Soc., Trenton, Ohio, Near East Relief, \$5.00; Sew. Soc., (Country branch) First Menn. Church, Newton, Kansas, Russian immigrants, Canada, \$42.00; Sew. Soc., Emmaus Church, Whitewater, Kansas, Teacher families, Gretna, Man., Canada, \$25.00; Sew. Soc., (Town) First Mennonite Church, Newton, Kansas, Teacher families, Gretna, Man., Canada, \$15.00; Sew. Soc., (Town) First Mennonite Church, Newton, Kansas, Home for Aged, Newton, Kansas, \$29.00; Sew. Soc., Halstead, Kansas, Maushadi Station, in place of sewed garments, \$25.00; Eigenheim Sew. Soc., Rosthern, Sask., Expenses of the Ex. Com., \$1.00; Bethel College Ch. Mission Soc., Newton, Kansas, Expenses of the Ex. Com., \$2.75; First Menn. Ch. Mission Soc., Bluffton, O., Girls' school, China, \$21.00.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

THE MENNONITE JOTTINGS

January 20, 1927

The chorus of the West Zion church, Moundridge, Kan., rendered a program at the Christian church of Burbon, Kan., on the evening of Jan. 16.

The Young Men's Bible Class and a group of young ladies spent New Year's Eve at the home of C. C. Krehbiel. An appropriate program helped to make the gathering a delightful one.

Rev. S. M. Musselman of the Foreign Mission Board was in Atlantic City last week attending the meeting of the Foreign Missions conference of North America, which was in session from Tuesday until Friday.

After a service covering a period of more than 40 years, Rev. H. H. Regier, elder of Bethel church, Mt. Lake, Minn., has resigned because the condition of his health does not warrant a continuation in the responsibilities of his office. A meeting of the congregation is to be called shortly in order to decide upon a successor.

"From Sinai to Calvary or How a Jew Found Christ" was the subject of an address at a union meeting held in the San Marcos Mennonite church, Paso Robles, Calif., by Philip Sidersky, a noted Jewish convert, who was a co-worker with the late Dr. J. Wilbur Chapman. He gave a realistic demonstration of the Passover service exactly as the Jewish people have been observing it throughout the world. Evangelist Sidersky also gave an interpretation of the Passover in its relation to Christ.

Mrs. D. O. Rupp and her assistant, Miss Stella Schmidt, of Moundridge, Kan., entertained the Juniors of the church at the home of E. B. Schmidt. They were delightfully entertained. About 35 persons were present.

Rev. J. Norman King, a former instructor in Bluffton College and Witmarsum Seminary has been appointed chief of the Ohio State Bureau of Probation. His appointment dated from Jan. 1. He will have charge of the Juvenile and Adult Probation Work all over the state.

On Jan. 9 the Ebenezer church of Bluffton, Ohio, had a day of real blessing. For morning services Rev and Mrs. Luke Rader, with a song leader and accompanist brought a message both in song and sermon. In the evening the Women's Missionary Society rendered their yearly program, at which time Bro. Sommers, missionary from Africa, presented the needs in a very pleasing manner.

Sister Sylvia Tschantz Pannabecker, of our mission in Kai Chow, Chihli, China, calls attention to a valuable article on the "Home" and makes the following appeal to have it read:

"Will you, mothers and fathers, will you, young people soon to set up homes of your own, read the article in the November issue of the magazine, 'Good Housekeeping' entitled, 'Let's Look at the Home'? I have just finished reading it and am so impressed by its earnestness, its sound teaching, and its fearless statement of facts that I am compelled to make this plea. We are three years removed from the

homeland and perhaps are not in a position to make suggestions of this sort, but when a current magazine comes out with such a striking article it is time for us all to 'sit up and take notice'.

"Tonight, as never before, I say. 'Thank God for a Christian father and mother who could be stern when occasion demanded it and still be a good pal and chum to their children.'"

The new Administration building of Freeman College, Freeman, S. Dak., now in use is an up-to-date fire proof structure and cost about \$60,000.00. Freeman College is filling a real need in its community and enjoys the support of the Mennonite pastors and people of that section of the country.

The new building is the second modern structure recently added to the equipment of the institution, the gymnasium built several years ago, is the other noteworthy structure on the campus.

The Adams County Witness, the local Berne, Ind., paper reports a unique event in that town in the shape of a gathering of people to whom it has been the privilege of celebrating their Golden Weddings within the past ten or more years. The couples participating were: Mr. and Mrs. D. C. Lehman, Mr. and Mrs. David Bidler, Mr. and Mrs. John Nussbaum, Mr. and Mrs. C. A. Neuenschwander, Mr. and Mrs. David Soldner, Mr. and Mrs. Emanuel Liechty, Mr. and Mrs. Peter Burkhalter, Mr. and Mrs. Peter Lehman, Mr. and Mrs. C. C. Neuenschwander, and Mr. and Mrs. Peter Gilliom.

Many vocations are represented in the descendants of this group, including ministers, missionaries, farmers, jewelers, carpenters, contractors and teachers. In all there are 373 descendants and of these 87 are sons and daughters, 240 are grandchildren and 30 are great-grandchildren.

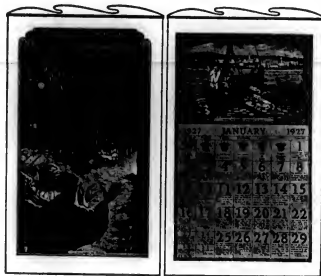
Prof. C. Henry Smith of Bluffton, Ohio, lectured at Marion College, Marion, Ind., last Friday on the subject: "The Regeneration of Europe". Dr. Smith, who was in Europe last summer gave some of the results of his observations. At another meeting held in Bluffton, Ohio, some days ago, Dr. Smith said: "No one won and everyone lost in the World War. Material losses, staggering as they were, are being replaced much more rapidly than was believed possible, but the effects of the disorganization of industry and finance caused by the war will be evident in years to come. The League of Nations, although its operations may not be carried on in the manner in which its organizers had anticipated, provides a clearing house for peaceful settlements of international questions and is proving a valuable factor in the movement toward world peace."

Happiness is tomorrow's unfulfilled promise, but it is today's best gift.

Rev. Jeremy Adams says: "The most serious deficiency of the modern flapper is her misfortune in not having wise parents."

Recipe for manliness: A quart of gentleness and a pint of power.

Scripture Text Calendar For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—\$1.40; 12—\$3.00; 25—\$5.75; 50—\$10.00.

The Mennonite Year Book and Almanac 1927

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, \$2.

WORDS TO YOUNG CHRISTIANS

by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JANUARY 27, 1927

No. 4

The Korea Sunday School Association at its executive meeting in Seoul gave special attention to the Teacher Training Course for 1927. The list of approved text books was revised that the very best available may be placed in the hands of those who are preparing to teach in the Bible schools of Korea. As before, the Teacher Training Course may be studied in Bible Institutes, Bible classes, or at home by correspondence. On each course a list of 100 questions has been prepared, which lists can be obtained by the teachers of such classes or by individuals studying the course. When ready for examination, questions will be sent out from the office of Rev. J. G. Holdcroft, D. D., Secretary of the Association, whose office is in Seoul. Papers are returned to Dr. Holdcroft and those passing will be given a certificate for each course in which they make the required grade. All students are to take the first four courses, preferably in the order in which they are listed. When these are finished, one is to be elected under Specialization, ordinarily the one corresponding to the grade in which the person works. When five subjects are completed, a diploma will be granted. Even Teacher Training classes of only ten days' duration, by studying two subjects for two periods each day, can complete two subjects in two, or at the most, in three years.

The following resolution was passed by the Executive Committee of the Federation of Churches, and communicated to President Coolidge:

"In view of the critical situation which has arisen between this nation and Mexico, a situation which may precipitate war, we recommend that this Board, through its Secretary, communicate with the President of the United States and express our earnest desire that the administration shall not resort to force in dealing with this problem, but if ordinary channels of conciliation fail, then the dispute shall be submitted to arbitration."

Of the grand total, which is the latest international figure available, \$184,033,300 is in the United States, the announcement said. Thirty-seven new buildings and additions to old ones, valued at \$15,549,000, were completed and dedicated in the United States and Pacific islands during 1926, and forty-one others, worth \$19,731,000, are now under construction.

At the annual dinner of the Citizens' Committee of One Thousand for Law Observance and Enforcement, U. S. Senator Morris Sheppard called on those present to rise as a tribute to the 50 Federal prohibition officers and the State officers who have been killed in the course of duty since prohibition became effective, in 1920, saying:

"I ask that we rise for a moment in honor of these and all other officers who have died in order that civilization might be perpetuated and that law might be enforced."

"God rest their souls in His eternal peace, and may their examples give us all a renewed and an inflexible resolve to continue our endeavors for the integrity of the Constitution, the majesty of the law, the happiness of the American people, and the spirit of the American flag." From address of Senator Morris Sheppard, known as "the father of the Eighteenth Amendment", at meeting of Citizens' Committee of One Thousand at Washington.

The entertaining class get the notion that they need not subject themselves to the ordinary conventions of decent living. Divorces are bad enough everywhere, but the acting fraternity have always given evidence of a bent in this direction. We hope for the time when even an actor or an actress must be decent or be repudiated by the public. If that former member of the President's cabinet who is said to teach a Bible class and is known generally as the "Movie Boss" wants to do something that will earn him the eternal gratitude of the public generally, he will move for the elimination of such "movie stars" whose private lives are a stretch and an insult to decency. Surely he should consider that the numerous divorce records of the heroes of the "silver screen" is bad for the multitudes of impressionable people who get their ideals from the moving pictures.

There is excellent reason for being alarmed concerning the carnival of crime that is going on just now. Within a few days there have occurred a half a dozen murders in the town in which we live. A boy was interfering with the man who wanted to steal his father's car. He was shot and killed. A policeman stopped a car that was breaking the speed limit. One of the occupants shot and killed him. A colored lad, for no apparent reason, shot and killed a young woman. And so on goes the daily tale of murders and violence. In most of the crimes that figure in our news, fire-arms play a part. We have taken booze away because of the danger it imposes upon society. We have deprived the dope fiend of his dope for his own sake. We have made and enforce strict building laws in order to protect the lives of the people who may occupy the buildings. Yet here are fire-arms, plenty of them, everywhere, whom any one can get who has the price. Even machine guns are easily procured, as one sees in the record of crimes recently committed in Chicago. Why, in the name of common sense, is the public so dense about the buying and possessing of fire-arms? A

registration of arms could be as easily accomplished as a registration of dangerous drugs. The man who owns a gun should be as much under bond to protect the public as the man who handles money. Until it will be harder to secure guns, the crimes of the gunmen will continue and increase. Why make so many laws against killing and then permit killing instruments to be placed into the hands of any one who wants them and is likely to use to the harm of others?

OUR CHINA MISSION

The Evangelistic Committee
Annual Report (1926)

With thankful hearts to God and to our home constituency we come before the Conference with this annual report. God has, through Christ Jesus our Saviour, been very gracious unto us. He has given us health and strength for the work. He has guided us by the Holy Spirit and has given much grace in every way. He has given us courage for new and difficult undertakings, and He has richly blessed all consecrated efforts for the Christian cause. We have never felt more encouraged by our home constituency than in the year just closed. This would seem a strange statement to make, if we were merely to look at the actual sums given for foreign missions and leave out of consideration the environments and parallel duties of our home supporters. But when we keep in mind the enormous amounts of money and many untold other sacrifices that our friends at home had to bring for the Russian immigration and for home mission causes, then we must wonder at the spirit of sacrifice shown for our foreign fields. Surely we have reason to be thankful for the past, and enter the future with glad and hopeful hearts. To be sure, as workers in this great cause, we have come short in many ways; but notwithstanding, the Lord has blessed our feeble efforts and has made our hearts rejoice in the good results seen. Time will not permit so we will here refer only concisely to some of the work done in the past year.

I. The Country Work.

Sister Sprunger for the greater part of the year was limited in her time for the women's country work, on account of duties in the city and especially those of the Women's Bible School. But some months since, the Bible School has been entrusted to Sister Neufeld, and thus it has become possible for her to go out more. Her Bible-women are a great help to her in this work. Bro. Boehr, too, has been partly kept busy at home, but his new Dodge car has expedited his country trips considerably. He finds the work promising for the future. Bro. and Sister Brown have visited outstations and country places as time and strength permitted. On account of family duties, Sister Brown has largely restricted her work to nearby places, while her husband visited the more remote places. The evangelists went out in groups, and opened centres of preaching for a few weeks at a place, visiting the surrounding villages during the time, and thus the message of salvation has been carried out into new places and to people who on account of great distances had not heard the Gospel before. Whether foreign or Chinese, the workers have always found open doors and willing ears to listen and receive the message of life.

The Chinese New-year was in February. The schools were closed and the people in general had time. Some of our evangelists, some teachers, and also pupils and a good number of other Christians went out daily for about two weeks to do evangelistic work. They went out in five groups, both in the city and into the country. The whole district five miles out of the city of K'ai Chou was entirely covered by these messengers of peace. Sister Goertz accompanied the women band and Bro. Pannabecker and Bro. Brown, the other bands. Since all trips were made on foot and all work done as a free time and strength offering for the Lord's work, this voluntary contribution was doubly appreciated.

II. The Tent Work.

We are so happy to have a second tent for evangelistic work. It enables us to use one at each end of the field. We can thus plan for the whole year's work, without the former interruptions. Beginning with the autumn season, both have been out. We have most pleasing experiences in this line of work. At one of the places, while they moved there, the manager failed to properly announce the tent work, and the result was that the people were afraid, and nobody

would come nearby. At last the headman of the place came and asked about their business. This neglect of properly announcing themselves was deeply regretted. But in every place, as soon as the people are informed, they come out in big crowds, and soon fill the tents to their capacities. After a stay of two weeks or so, the people just implore the Christian workers not to leave. A two-weeks' stay gives large numbers an opportunity to hear the blessed message of salvation; and out of these generally a little group forms that gets deeply interested in the way of life and later comes for Bible instruction. We cannot over-estimate the great value of this work; and the good part of it, too, is that it does not interfere with the local Chinese church organizations, but rather becomes a direct feeder for these. This therefore is one phase of work that the missions can carry on without interfering with the general shift of authority from foreigners to Chinese shoulders. In order to make more clear the immenseness of this work, it may be stated that for these two tents to visit all the larger market places of our field only once, it will require fully three years' time.

III. The Station Work.

The committee is very grateful for the spiritual work done in our station schools, especially the Bible School for young men in K'ai Chou and the Bible School for women in Tamingfu, and that work done in the hospital, but it cannot properly include these here.

The women's work in Tamingfu was entrusted to Sister Sprunger, but as she had already much other work to do, she naturally could spend only a limited time in it herself. However, with the help of the Bible-women, she managed to assist in general evangelistic meetings and to hold separate women's meetings. Some house-visiting was also done. The Bible-women, besides often going out into the country, helped at station classes for inquirers, and did work among refugees during time of war. They have the work at heart and are earnestly trying to win souls to Christ.

Under Bro. Boehr's leadership, the usual Sunday meetings and the mid-week prayer meetings were held in Tamingfu and Nanlo. The places of meeting, however, were small, so that they could not hold the people; under this condition the work suffered greatly. However, the new church building in the city of Tamingfu is now under construction. A series of tent meetings were held in the city, too, and two Bible

instruction classes. In all, one hundred persons attended these classes. Of these, forty-three were later baptized. The work progresses in many ways. The local Christians have had some meetings, in which the main topic was church organization. The fact that the Christians around here live very scattered makes the organizing more difficult.

In K'ai Chou a noted change was the going on furlough of Bro. and Sister Goering. This means that the evangelistic work of the city is now largely resting upon the shoulders of the Chinese co-workers. Since the forming of factions in the church last year, they have not yet quite returned to normal, but if signs do not mislead, there is a good move for the better. In the East suburbs, the church has again engaged a pastor; the meetings improve and the work looks hopeful. The Primary Department of the Sunday school has greatly improved. Through many volunteer-teachers in Sunday school and other meetings, the work has prospered. The foreign station-members have all helped in leading singing and in teaching classes. Sister Goertz especially, has won the hearts of the women by spending a short time with them after the Sunday morning services and explaining the message more fully to them, many of whom are hard to hear and slow to understand.

Ch'ang Yuan, Tung Ming and Tsing Feng have Chinese evangelists and receive a visit once in a month or so from Bro. Brown. In all these places, the work is growing. To be sure, much slower than as if a missionary lived there, but the work is thus less expensive and may after all be more stable for self-government. In spring, one hundred and fourteen persons attended the K'ai Chou district instruction classes. Of these, fifty-two were later baptized and received into the church, and seven more persons were received by letter. At present there are again Bible instruction classes at five places with an enrollment of one hundred and thirty-six.

It may be in place to mention that in the city of K'ai Chou, there is a night school for boys that are poor and cannot attend school during the day. The enrollment during the year was thirty-nine. The subjects taught are: reading, arithmetic and Bible.

During the day, the same school-room is used by the Women's Bible class or school, under the supervision of Sister Brown. She also has a class with the women in the East suburbs eve-

ry Friday afternoon. With the help of several Bible women, she tries to reach the women in the city and the surrounding country during the rest of the time.

Besides the already mentioned places of meetings, it should still be said that the boys' country-day-schools have on each Sunday preaching in the morning and Sunday school in the afternoon, while the girls' schools have Sunday school.

IV. Aid to Chinese Workers.

In order to help our workers to grow spiritually as well as intellectually, we are giving some a reading course while they follow their regular work; and to another group we give the Bible-correspondence course offered by the Nanking Theo. Seminary. Then there is the Summer Institute for evangelists and teachers. This year, the Institute was an exceptional one in more than one way. The subjects chosen were very appropriate and instructive. The Book of Jeremiah has many lessons for the present China. "The Five Outstanding Evidences of Christianity" was a well chosen topic, but somewhat too hard to finish in six weeks. The "Intermediate Department of Sunday School" was one of the most practical subjects taught and it needs hardly be said that it captures the interest of a big class. There is no doubt that it will be a means of improving our Sunday schools. The staff was well chosen, and intellectually each teacher was well prepared and their subjects were in their line of work. Spiritually, the whole air was electrified with a clear and sound consecration. The Evangelist Hsueh, through his peculiar preparation and unusual Christian faith, was a great help. The group of close to one hundred leaders showed a fine spirit of union and Christian brotherhood. Their union, however, did not consist in blind consent and thoughtless "amens" but in a real Christian forbearance, even where conviction would not permit assent. Each one is thus better prepared to live and teach Christ to his fellow-man.

Thus we have tried to give out the Word of God in the cities and in the country. Some results are evident and others, although hidden from sight, are just as real. It has pleased the Lord to use us as His instruments for the salvation of a few, while the masses are still groping in darkness. Let us pray more earnestly and work harder as a new year of service approaches. Not in our own strength, but in the name of Christ Jesus our Lord.

Evangelistic Committee:
H. J. Brown, Chairman.

THE MENNONITE

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EDITORIAL

Sunday, January 16, marked the seventh anniversary of prohibition and was observed as such in many churches. While there are many discouraging features in the enforcement of this law that aims at a sober nation and looks to the enjoyment of the blessings that come to a country free from the curses that strong drink brings. No one would want to go back to the old saloon system with its blight upon the physical, mental and spiritual powers. Yet we cannot ignore the fact that law never made the man good who wants to be bad. There are numerous violations of the law. It shows how many people there are who deliberately set out to place themselves in the criminal class by breaking the law.

The Association Against the Prohibition Amendment has no excuse for its existence except that under the cloak of a number of names of prominent people, it arrays itself on the side of "rummies", law-breakers, traitors to the nation and corruptors of bodies, minds and souls. This Association maintains a news bureau and endeavors, through it, to propagate for a "wet" country. Its latest is a circular in which it states that the call for the celebration of this seventh anniversary "illustrates in a striking fashion the utter obliviousness of the dry organizations to the teachings of Christ and one of the most significant acts of His life on earth among men." (The miracle of turning water into wine at the wedding feast at Cana.) "It may be," says Captain W. H. Stayton, National Chairman of the Association Against the Prohibition Amendment, "news to the modern Christians, considering the insidious work of the false teacher come in unawares to learn there is not a single 'Thou shalt not' in the New Testament, also that its teachings from the first to the last in Gospels and Epistles are for temperance always but never for prohibition. In view of the explicit teaching throughout the

plaintive cry of Paul to the Galatians, 'Who hath bewitched you?' takes a fresh and present-day meaning." So one who is for what every "boozehoister", every citizen disloyal to the constitution of the land and every one

who is for the return of the curse of rum, sets himself up to interpret Scripture. We wonder if he and those associated with him can show a clean bill of health when it comes to being "temperate in all things". Evidently he has not read very far into the New Testament when he says there is not a single "Thou shalt not" in the New Testament, or else he is a person of such limited intelligence that he thinks that the only way to make a thing unlawful is by the form of the words "Thou shalt not". If he had only read the Sermon on the Mount through, he would have found that our Lord lays down prohibitionary commands, using expressions fully equivalent to "Thou shalt not" in many instances, as for example: "Swear not at all"; "Do not your alms before men"; "Be not as the hypocrites are"; "Judge not"; "Give not that which is holy unto the dogs". Had he continued to the 12th of Romans he might have read some of the prohibitions that must of necessity enter into the lives of Christians, such as: "Be not wise in your own conceits" or "Be not overcome of evil".

If we are to be taught what the Bible teaches, we will listen with severest caution to those self-appointed teachers whose breath stinks of rum.

We seriously question whether those who appeal to Scripture to bolster up their plea for the right to get drunk under legal sanction ever read anything but the account about the turning of water into wine. If they read more they would get an understanding of the spirit of Christ and would think seriously of the passage in the Old Testament that pronounces curses upon those who put the bottle to the brother's lips. They would feel like Paul, who was willing to do without meat all the days of his life if meat made his brother to offend. They would also see that the spirit of Christian love is such that it is against all things that cause innocent and helpless ones to suffer.

STEWARDSHIP DAY

Feb. 6, has been set aside in the Middle District Conference as Stewardship Day. The Evangelization Committee of the Conference suggests the following topics and thoughts for consideration.

The Scriptural basis of stewardship: Matt. 25:14-30; II Cor. 8 and 9; Lk. 16:10-16; I Cor. 4:1-2; I Peter 4:7-11; and the daily home readings of the Sunday School Lesson for February 6, 1927.

Points for consideration:

1. Life is not merely pleasure; it is a serious matter.
2. Every one is blessed with some talent or talents. The only way to conserve these talents is to use them worthily.
3. When a gift is put to use it grows. If it is tied up in a napkin it will waste away from disuse.
4. There is a time of judgment coming when it will be no longer possible to redeem lost talents that have been neglected by disuse. The only safe way is to be true stewards now while we have the opportunity.
5. Give illustrations of how small gifts have been multiplied by a wise stewardship of them.
6. Show that "every day is a day of reckoning with us."
7. The world needs our help; humanitarian motives even tell us that we should be compassionate brothers to those in need of our help. But Christian motives are even higher than humanitarian motives and place upon us even greater obligations to be good stewards.
8. We can not be faithful children of our Heavenly Father unless we cheerfully recognize the obligations of being good, helpful brethren to needy fellowmen.
9. Christ commands stewardship, our fellowmen need our help, loyalty to our own best selves prompts us to be stewards, our own highest religious and moral welfare demands this practical type of faithfulness to our Master and helpfulness to our fellowmen.
10. God wills it; the world needs it; blessed are we if we render it.

Suggested sermon topics:

The Stewardship of Life.
The Stewardship of Time.
The Stewardship of Prayer.
The Stewardship of Money.
The Worship of Giving.
Stewardship and Tithing.
The Need of Christian Stewardship.

Partnership with God.

Stewardship and the Work of our Denomination.

Some suggested books: *Money the Acid Test*, David McCaughey; *The New Christian*, R. S. Cushman; *Royal Partnership*, published by Revell; *Stewardship in the Life of Youth*, Williamson and Wallace; *The Deeper Meaning of Stewardship*, Versteeg.

The Committee also calls at-

tention again to an article in the Mennonite Year Book for 1927 on Stewardship by Bro. P. H. Richert, and to the fact that the Sunday School lesson for Feb. 6 is also on the Practice of Stewardship.

We wish to urge that if possible two or three Sundays or even a month be devoted to this important subject. Or if so preferred services at intervals of about a month for three or four times between now and the close of the Conference year could be given over to this thought.

It is also urged that at least one message on Stewardship be applied to the tasks and needs of our own denomination.

With the prayer that this campaign of Stewardship may lead to greater observance of this much needed practice in our own churches, these suggestions are sent forth.

The Evangelization Committee.

CORRESPONDENCE

Salem Mennonite Church, Ruff, Washington.—The year 1926 has passed into eternity. People of various occupations are taking invoices and figuring up to see whether in the year just past they progressed or lost in their businesses. By reviewing the church work we must say that the Lord has been very gracious to us in the past year.

Our church consists of fifty-eight members, of which quite a number are not living around here. In the past three months, two funerals of the Logie twins were held in our church (children whose parents are not members of our church). These were the first funerals ever held in our church.

In the past year, we had the following visitors, Reverends P. A. Kliever, P. R. Aeschliman, J. J. Balzer, Missionaries Habegers, Bartels and Miss Annie Stauffer. Not only Mennonites attend our church services and Sunday school, but many others. In Sunday school, out of seven classes, five are conducted in the English language and once a month we have English services. This is possibly the main reason why others attend our church services, for the other churches in Ruff are not offering any English in their churches. We are glad that our church and Sunday school has this opportunity in doing mission work right here at home.

On January 1 we had our annual church meeting. We will have our church services as in the past. Since our Rev. D. D. King also serves the Mennonite church, he can be with us only every other Sunday. **Corr.**

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halestead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it and he that loseth his life for My sake shall find it." Mt. 10:38-39.

POEM

So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—From Bryant's "Thanatopsis"

THE SPIRITUAL ADVANCE

A few weeks ago, one of Great Britain's most important papers sent letters to fifty of the foremost leaders in the world in science, business, ministry, etc., asking them what according to their thinking has been the greatest change in the past forty years. Almost unanimously they replied that the biggest development in the past forty years has been a better understanding and a deeper interest in the spiritual realm. Science and religion no longer seem to be in conflict but men are rightly beginning to see that they dovetail very nicely into one another. And why should they not, does not all belong to God and God is Truth, He cannot lie when the student comes to the laboratory table.

It is also significant to note that almost any daily or any magazine of note will have some religious article emphasizing the need of the development of the spiritual realm. It is only natural that we must do this. During the last century we have been advancing very rapidly along the line of the material things of life. In order to have a more complete

civilization we must catch up with the spiritual and moral unit we have the proper readjustment. Who knows but that we may be preparing for the most spiritual period in all history.

Young people especially are thinking and are saying, "If religion is a vital power let us see if it will not work in the great problems of life." Consequently we find an eager interest in the discussion of such subjects like Peace and War, Race problems, Christianity and Business. This interest is evident in High School, in Sunday School, in Mid-week Discussion groups and especially so among College groups. The latter is evidenced by the great anticipation for the Bible Lectures by Kirby Page and Alva Taylor at Bluffton College. These lectures will treat with these problems and are in progress this week.

All these things point to a better and a more Christlike Christianity and for a better world when this present generation comes to manhood and womanhood.

A SUGGESTION

Let me make a suggestion to the young people who are looking for "something to do", something that is helpful and worthwhile. Clip from "The Mennonite", and any other papers you may read, reports of what other young people have done, and any suggestions of what young people might do in the church or in the community. Place these clippings in a large envelope, and keep it in a convenient place. From time to time look over these clippings to refresh your memory of their contents. They will suggest many things that your Christian Endeavor society, or your Sunday school class can do to help meet humanity's needs.

A. G. S.

Pearls from Our Mission Co-Laborers

Champa, C. P., India.
Nov. 30, 1926.

Dear Readers:

It is our great privilege to be in India when the 25th anniversary of the opening of the General Conference Mennonite Mission is to be celebrated. I cannot tell you the joy that comes to us as we are preparing for the festivities. Three days have been

planned for the celebration. The first day's program will be in English, when about sixty of our neighboring missionaries will come and join us. The other days will be in Hindi, in which the Christians will take part in the celebration. At present about five hundred Christians have their tents pitched in the mango grove where the meetings will be held.

The greatest joy of all is that Rev. P. A. Penner, who was the man called to open the field, is still here in active service. It is of greatest interest to hear him relate the beginnings of the Mission. We can see with our own eyes that where Christ is lifted up, men and women are drawn unto Him. Where there were no Christians twenty-five years ago and the people knew nothing of Christ, now there are over twelve hundred who have openly accepted Him and are trying to apply the principles of Jesus in their own lives.

These missionaries have been faithful to their trust in preaching the saving power of the Cross of Christ. Is it worth a life-time? Yes, for our Savior Himself told us how the angels in heaven rejoice over one soul that is won, then what is the result when more come for salvation? To be a "Soldier of the Cross" on the Indian frontier is our privilege. Look for further reports about the Anniversary and decide for yourself the part you have had in the work and can have in the future.

Yours for greater service in India,
Mrs. Ella Garber Bauman, M. D.

MILWAUKEE STUDENT CONFERENCE

From December 28 to January 1 Milwaukee was the mecca for students from all over the United States. Almost three thousand of them attended the conference held by the Council of Christian Associations representing the student departments of the Y. M. C. A. and Y. W. C. A. Why all this assemblage of students of various campuses, colors and races? They met with the solemn intention of finding: "What Resources Has Jesus for Life in Our World Today?" What a death blow to the pessimist who is bawling the welfare of his posterity who in the next generation will be under the leadership of this supposedly degenerate, thoughtless, unchristian student body of America!

In the beginning of the conference, a questionnaire was distributed to the students asking them why they came to Milwaukee, a large number choosing to answer in this fashion, "I have tried the Christian way of life, haven't been satisfied with the go I am making of it and need steadier resources." In this declaration, they made known their soul's sincere desire to come into closer contact with the dynamic personality of the Christ.

The students were given fine opportunity to voice their problems and opinions by means of discussion groups. The theme of the conference was taken up in four cycles, each including an evening and morning session. At the close of each morning session, the delegates divided into some forty such discussion groups, under the leadership of experienced workers. Here they then discussed in an earnest way their religious problems or any that had been brought to light by the previous platform addresses. In the afternoon the cycle was completed by open forums held by some prominent men, and also by industrial and social talks and trips. The subjects of the four cycles were: 1, Can God be accessible to us and how? 2, A God who is a Father of all mankind. 3, The divine possibilities of human life. 4, The meaning of the cross. It is difficult in just a few words to adequately sum up the thoughts given from the platform, but in short they all centered on the Christ and our relationship to Him which is expressed by the Christ Himself and which verse was quoted more than any other during the conference: "If any man would come after me, let him deny himself, take up his cross and follow Me."

The thinking of the students throughout the conference on world problems was crystallized in the Saturday morning session, when all the students were given an opportunity to express their personal opinions by voting on various attitudes concerning war, race prejudice, and the industrial situation. In regard to war, the sentiment was divided, a large number saying they would participate in no war whatever, still a larger number indicating participation in some wars, an extreme minority declaring their allegiance to all wars authorized by the United States, while about half declared themselves undecided. On the race question, the students unan-

imously avowed that no race is inferior to ours and that we, as students, permit all foreigners on our campuses to enjoy the same privileges as we. A large majority declared that they believed the present economic system operating on the profit basis, is un-Christian and that it should be replaced by a system in which both producer and capital should share benefits.

Some of the other impressive features were the devotional services, in which silence for the purpose of divine communication with the Father was the essential characteristic; the entertainment of the American students by the foreign students with programs and teas; and the pageant, "The Quest for Truth", showing how the Mohammedan, the Hindu, the Confucianist, the American Indian, and the Hebrew had in their own ways searched for God, none of which succeeded entirely until God was revealed in totality by the Christ, who said: "I am the Way, the Truth and the Life."

From the Christ comes the ringing challenge to the youth of the world: "Take up thy cross and follow Me."

(Ed. Note: This article was written by Della Sprunger, Dalton, Ohio, who is at the present time a student at Bluffton College.)

CHRISTIAN ENDEAVOR MEETING

February 6th, 1927.

International Fellowship Through Christian Endeavor

Ephesians 4: 1-6

(Christian Endeavor Day)

M., Jan. 31. Principle of fellowship. I John 1:7.

T., Feb. 1. Root of fellowship. I Cor. 13: 1-13.

W., Feb. 2. Expression of fellowship. I Cor. 16: 1-9.

T., Feb. 3. Charitableness. Mark 9: 38-41.

F., Feb. 4. Working together. Phil. 1: 12-21.

S., Feb. 5. Christ's ideal. John 17: 9-11, 21.

The Scripture Lesson Brought Down to Date

The requirements of a "worthy walk" are the same for every denomination.

There are those who make beams out of splinter-like differences, between denominations. Blessed are those who "keep the unity of the Spirit".

Different expressions in religious life are brought out, by the Presbyterians, Baptists, Congregationalists, etc., still all are Christians.

According to Paul, the form of baptism seems to have been of

little importance, while the "unity of the faith" was of utmost importance.

Interdenominational fellowship will advance mightily when the idea of "Our Father" expresses itself in a better spirit of brotherhood.

Prayer Thought

May we ask God to help us to see the good in our fellow-believers of different denominations? May we use our strength in working for better fellowship, rather than in ripping wide the gaps that now separate the denominations. Let the song, "All one body we" be more of a reality with our generation.

The Topic Forum

1. Why were the various denominations started? Why do we keep the differences up?

2. Can you name and describe some other organizations, besides Christian Endeavor, that seek to promote better fellowship among denominations.

3. Was Christian Endeavor organized to develop interdenominational fellowship? Why was it organized?

4. Why has Christian Endeavor succeeded so well in advancing international fellowship?

5. Have you ever attended interdenominational rallies? If not, will you? What have you received that was worth while?

The Basis for Interdenominational Fellowship

Christian Endeavor was organized with the definite idea to give expression and application of the Christian experience. No one can be a true Christian Endeavorer unless he has accepted Christ as his personal Saviour. There is little room to dogmatize on this experience. Every one who comes to Christ is drawn and filled by His love. This love seeks expression. Love, forgiveness and joy are the experience of each one, no matter to which denomination he belongs. Since Christian Endeavor concerns itself only about the things held in common, there is ample reason for interdenominational fellowship. Emphasis on faith and service has never estranged young people from their own church, but it has taught them to be more faithful to their own.

Illustration

He is known over this and many other lands as the friend of young people. He is known for the emphasis that he has placed on two principles: loyalty to Christ, and service in His cause. He belongs to one denomination, yet every denomination has felt his influence. He has stood at the head of the organ-

ization that has promoted interdenominational fellowship for over forty years. He is loved and honored by thousands because of his humility, his faith in Christ, and his faith in the young people, his vision and his courage in founding Christian Endeavor—Francis E. Clark.

CHRISTIAN ENDEAVOR NOTES

The Intermediate Christian Endeavor Society of the First Mennonite Church of Upland, Calif., recently had a contest, the object being to see which side could give the best program. The two sides were: The Yellows and the Purples. The program of the Yellows was given on December 5, 1926. Frieda Toews was the leader, and the theme was, "Prayer, God's Radio". Luke 18: 1-13. Special music was furnished by the Ebnell Brothers of Redlands, Calif., violinist and pianist.

On December 19th the Purples gave their program, with Clara Licht as leader for the evening. The theme was "Faith, Hope, Love". Special was furnished by Maepel Schrock, Marlin Dettweiler, and Margaret Combs. Both programs were enjoyed by all. The program of the Purples was declared the winning one, therefore the Yellows now owe the Purples a social to be given in the near future.

The following is one of the topics given on the program of the Purples:

Faith

Faith. What is faith? In the eleventh chapter of Hebrews we have a definition of faith: "Faith is the substance of things hoped for, the evidence of things not seen." Webster says: "Faith is active belief; trust in God; trust in Christ as Saviour." I like the definition in Hebrews much better, for it is more complete.

In the Gospels we have many illustrations of faith. The simplicity of faith is very clearly shown. (1) The centurion believed Christ's words for the healing of his servant. (Matt. 8: 5-13.) (2) The man with the withered hand showed his faith by stretching forth his hand. (Matt. 12: 13.) (3) The dying thief showed his faith by his silence after Christ had responded to his request. (Luke 23: 42-43.) There are many other examples which I will not take time to enumerate.

Faith is essential to salvation and walks hand in hand with repentance.

Faith and obedience are synonymous terms: when we trust we obey, and when we obey we

trust. Children have great faith in their parents, so they trust and obey them.

Faith is very necessary to every-day life. If all the world did not trust all the world, we could not do business for a single day. The greater part of every day's transactions is done by means of promises to pay. We have faith in the business institutions of the country. We have faith that the future will be as good as the past.

The story is told of a young swine owner who had a rich uncle. His uncle cribbed corn for the market. One day the uncle told the boy that he could have all the corn he could carry in a basket from the crib to his barn, where the swine were kept. The boy took his uncle at his word, and carried corn all day. He did this because he had faith in his uncle. Faith takes God at His word.

Faith without works is dead. (Jas. 2: 26). The story is told of three prisoners who had been captured by pirates. One of them was put into a boat without oars, which was pushed out into the river. The boat floated for some time, but a storm arose and overturned the boat, drowning the man. The second prisoner was put into a boat with one oar. He drifted into a whirlpool, and was never seen again. The third man was given a boat with two oars, and he safely crossed the river.

We are all sailors on the sea of life bound for a harbor of safety, whether we reach it or not. The unbeliever is the man in the boat without oars. The man who thinks his faith without works will save him is the man with only one oar. But the man who believes in God and works out his salvation with fear, is the man in the boat with two oars.

Faith is at the bottom of all prayer. We could not pray if we did not believe that God would answer our prayers. If our prayers are not answered, that is no reason for losing our faith in God. Let me quote, in closing, a verse by Ella Wheeler Wilcox:

"I will not doubt, tho' all my prayers return
Unanswered from the still, white realm above;
I shall believe it is an all-wise love

Which has refused those things for which I yearn;
And tho' at times I can not keep from grieving,

Yet the pure ardor of my fixt believing
Undimmed shall burn."

Helen Licht.

Upland, Calif.

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE FORE-FATHERS

C. Henry Smith, Ph. D.

I.
Switzerland.

(Continued.)

It is significant of Mennonite neglect of their own history that the best works on the subject are written by those not of their faith. Mueller, Loserth, Rembert and others in Europe, and Newman and Doshier in America—none are Mennonites. The best, and in fact only, historical account of the Mennonites of Berne is from the pen of a Reformed pastor, Ernst Mueller, with whom I had the pleasure of spending an hour at tea one Sunday afternoon while at Langnau. Although now over eighty years old, pastor Mueller is still in active charge of a parish of nearly 8,000 souls. It is more than thirty years since he wrote his book on the "bernische Täufer", and although it needs to be corrected and revised in spots, it is still the only authentic work on the subject of which it treats. Mueller thinks that there is little future for the Swiss Mennonites. It is especially difficult he says, for small isolated rural groups to hold their own against the distractions of the modern age, and the continuous drift cityward of their young people. With no churches of their own denomination in the cities these young people either lose their church connections entirely or affiliate with other denominations.

One of the objectives of my visit to pastor Mueller was to learn of the whereabouts of certain documents relating to the Amish division in the latter part of the seventeenth century to which he makes reference in his book. He no longer remembered the source of his information regarding this controversy, but suggested that since Reverend Kipfer's father preceded the latter as pastor of the Mennonite church and as such must have been custodian at that time of Mennonite archives, the documents in question must still be preserved in the old homestead, which went by the name of Reinguth. A visit to the old place in company with Elder Kipfer disclosed nothing except the further suggestion that Matthias Pohl of Sembach in the Palatinate, a former printer at Langnau and well versed in all matters of local Mennonite history, might have taken the papers we were looking for. This surmise proved to be correct. A visit to Pohl later disclosed the

fact that not only did he have the documents in his possession, but that he also had considerable information regarding the whole controversy with which they deal that cleared up for me some questions regarding the matter which had never been settled in my mind.

These papers consist largely of controversial letters written back and forth between the adherents of Jacob Amman and his opponents in the late seventeenth and early eighteenth centuries; and are the only source of information of that early church quarrel. The letters have since been repeatedly copied by succeeding generations of the descendants of both factions. I have run across copies among the Palatine Amish of Pennsylvania, and the Alsatian Amish of Illinois, as well as among the Swiss Mennonites of Ohio and Indiana. The Bluffton congregation has a partial set that was copied for the last time in 1789, and brought to Ohio by the first settlers nearly one hundred years ago. The Emmenethal set of letters and tracts contains a number of documents of a later date and not at all connected with the Amman controversy. Among these was a tract against the use of tobacco, written about the middle of the eighteenth century. This tract Mueller included in the Amman collection, thus leaving the impression that one of the issues between the Amish and their opponents was the use of tobacco. But Pohl says that this was not the case, and that the tobacco tract belongs to a later period. In fact, in 1700 both Mennonites and Amish as well as the entire Christian church still opposed the practice of "drinking" tobacco as the inhaling of the smoke of the weed was called at that time. Even the popes during the sixteenth and seventeenth centuries repeatedly issued protests against the use of tobacco. The use of the weed evidently was never an issue between the two branches of the denomination, notwithstanding what Mennonite writers on the subject, including myself, may have said about it to the contrary.

My last day in the Emmenethal was spent with Elder Kipfer in a fruitless search through the countryside for possible documentary sources of Mennonite history. But while we discovered nothing of historical value, I learned much that was of interest about the picturesque daily life of the dairymen of the community. I saw their big, square, steep-roofed, wide-eaved combination cow-stable, hay loft, and dwelling house, all in one; saw them bring in the morning supply of fresh grass to

the dairy cows who never left their stalls except to the water trough; saw whole families in the harvest fields, cradling, binding, and gleaning the season's crop of "corn"; saw near the kitchen window the carefully preserved, neatly dressed manure pile almost a work of art; and saw how they made the big cheese for which Emmenethal is nearly as famous as Edom all over Europe.

Elder Kipfer suggested that we wind up the day with a visit to the state reserve of big trees, not many hours' walk over the hills from Langnau. They are the largest trees in Europe, said my host and guide, and are visited by travellers from far and wide. After a tramp of several hours through a short cut but over an unused route we finally reached the top of the elevation where the reserve began. The majestic "Tannen" were a beautiful sight. White pine several hundred years old and one hundred feet tall, straight as an arrow with limbs in perfect symmetry, but in diameter not much larger than some of the oaks I had seen in the forests of Ohio. Although fine specimens of nature's handiwork, yet, to an American to whom "big trees" means the giant Sequoias of California, these Swiss examples of Europe's master product of the forest were not particularly awe-inspiring. And so, after such complimentary remarks about the Swiss monarchs as I thought the occasion demanded, I began to tell about some of the "big things" we had in America, including the big trees of California, three hundred feet and more high, wide enough to permit a team of horses hitched to a wag-

(Continued on Page 8)

CORRESPONDENCE

Avon, S. Dakota, Friedensburg congregation. Dear readers of The Mennonite: We have again entered another year with all its work and responsibilities before us. May we go on in our Christian life with more determination to cling closer to Jesus, who will help us over all trials and temptations.

As I have never been correspondent to this worthy paper, I hope the readers will bear with me, for if we love the Lord our God, Deut. 6: 5, we are willing to follow His commands, as we read in the following verses.

On January 1st, we had our annual meeting to look after the business end of the church and for the following year before us.

Last Sunday, January 9th, we had the pleasure of receiving Mr. and Mrs. Wm. Dahlenburg and two daughters into our church as members; one daughter

has been received into our little flock as sister almost a year ago. This dear family formerly belonged to the Zion Lutheran church, but has been attending our services and taken an active part in Sunday school and C. E. society, as well as other activities, and has been a blessing to us, also in giving such a clear testimony of having found peace through the Blood of the Lamb.

May this inspire those who still stand aside and look on to come into the fold.

Our Sunday school is progressing, and the prayer-meetings are held every Wednesday evening, alternating, one week German and the next English, the latter being conducted mostly by the young folks. Both are held in the homes, and those of us who have been able to attend and have taken part have been blessed. May the spirit of prayer spread out.

The sisters of the sewing circle have tried to do what they could in pushing the good work ahead. They meet the first Thursday of each month, sewing for the mission in India, besides having a program or sale each year, usually on Thanksgiving Day, which amounts to a nice sum to support a worker. The mission spirit was felt in spite of what seemed to be a hard year for us here at this point.

The death angel has taken one sister out of our circle, the writer's eldest daughter being called from her husband, two small children and parents, who still feel the loss keenly. "Not our will, but Thine, be done."

A few of our elderly brethren and sisters are on the sick list, perhaps soon to see whom they have loved and believed.

Ben A. Unruh.

THE S. S. LESSON

February 6.

The Practice of Christian Stewardship

Matt. 25: 14-30.

Golden Text: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make you ruler over many things; enter thou into the joy of thy Lord." Matt. 25: 21.

The New Testament often speaks of us as servants. The word often used is the same word that indicates slave or bond servant. Paul speaks of himself as the slave of the Lord Jesus Christ. This is a service that is an honor and not a hardship, for with a perfect Master, who is all love and wisdom, who imposes nothing on us but that which is reasonable, we can only reach the highest form of happiness and our present and future prospects are the most auspicious. If we

do not serve this Master, we will serve Satan, who is a cruel one, who only seeks our destruction. It remains for us to make a choice of masters.

The Lord in the parable entrusted the talents to His servants. Do we realize with how much our Lord entrusts us? A talent represented a large sum of money, but it is not compared to the priceless treasures that our Lord places in our hands with the expectation that we will use them. We have life, time, opportunities, influence and worldly possessions, all of which we are expected to invest. Money cannot represent the value of the things of God that are given as a trust. Sometimes people do not realize the seriousness of the trusts they hold. In that case they are unprofitable servants who cannot expect to have their Master pleased with them.

The Lord recognized a difference in ability and opportunity in the servants. He did not give too little to one or too much to the other. The tasks that God expects us to perform for Him are tasks that He knows we are capable of performing. God knows our whole life and knows what we can do with our talents. It is for us to apply ourselves to whatsoever we are to do in the time we have to do it, remembering that we do not know the time of our Lord's return, when we shall have to give an accounting. We are very much like the banker who must always have his accounts and assets in shape for the examiner who may come in at any time and demand an accurate accounting of every penny he has.

The Lord recognized a difference of ability and opportunity in the men to whom He gave the talents. God does not impose anything on us beyond our power of performing. If we can surpass our fellows in education, in intelligence, or leadership or in endurance, we have to expect a larger measure of responsibility. For the larger things are given to those from whom larger things are expected.

There were no specific instructions given to these servants. They were expected to utilize their talents along the lines of their own personalities. Every man's personality is an asset that must be carefully developed and honestly applied to the responsibilities that God sets before him. The mind is one of the talents given to us. We are to use that mind. Our judgment in using it will count for or against us in the great day of reckoning.

Note, when the servants were called up for accounting, the master's praise and reward were the same for the two-talent man as they were for the five-talent man. It is not in amount but in faithfulness that we are to be judged. Many a person with a multitude of gifts on his hands proved himself in the end but a one-talent person because he did not put that which he had to the fullest and best use. Though there are many kinds of differences among men, with God there is absolute justice when it comes to appreciation. "He knoweth the heart and readeth the thoughts of the mind" and acts according to this knowledge.

Few of us are so unusual in our make-up as to be ten-talent men. There will always be a few who excel and have many sides to their abilities and opportunities. These are outstanding characters and if their successes are noteworthy, their failures, when they have them, are just as outstanding, if not more so. It is a serious responsibility to be able to do things well.

Most of us are two-talent men. Just average people. God does not despise us for lacking what other people have, but He does expect us to use what we have to the best of our ability. There is little said of Dorcas, but she could sew and her sewing made her immortal. The poor widow could only give a few mites, but now she is a millionaire in heaven.

One talent is not to be despised. Some of the greatest blessings in the world came from those who knew only one thing. Most any one could wave a signal flag at a railroad crossing but if one watchman so entrusted is unfaithful it may cost the lives of many and bring untold misery. The fault of the one-talent man was not that he had only a single talent, but the fact that he was unfaithful to his trust. Like many others who are untrue, he endeavored to shift the blame. That was the refuge of a coward.

The lesson suggests to us that the man going to the far country is our Lord, who has given us each our part to do. He shall return suddenly, and when He does come it will be to judge and reward the faithful and condemn the unfaithful.

DEATHS

Moyer—Donald Hohman Moyer, son of Mr. and Mrs. O. J. Moyer, was born Aug. 13, 1926 and died Jan. 10th, 1927, 4 months and 27 days old. He leaves to mourn his early departure, his twin brother, Jerold, his sister Josephine, his parents, also his grandparents from his mother's side and the grandmother from his father's side, beside

a number of relatives and friends. Funeral was conducted from the Deer Creek Mennonite church by their pastor, G. Friesen, assisted by Rev. John Licht from Medford, the latter speaking in German. A mixed quartette sang several appropriate songs.

Hesser—Catherine Elizabeth Hesser, infant daughter and only child of Glenn and Lillian (Imhoff) Hesser, was born November 16th, 1926, at Coppock, Henry County, Iowa, and passed away in the same home at 4:25 P. M. on January 14th, 1927, at the age of one month and 28 days.

Little Catherine was soon enrolled in the Cradle Roll department of the Emmanuel Mennonite Sunday School, where she remained a member until the end. Funeral services were held on Sunday, Jan. 16, 1927, at 1:30 P. M. from the home, and at 2:00 P. M. from the Christian church at Coppock. The services were in charge of her pastor, Rev. H. J. Schragg, and a mixed quartette which furnished the music. Interment was made in the Crest Hill Cemetery at Brighton.

Stuckey—Catherine Engel was born to John and Barbara (Detwiler) Engel, in Woodford County, Illinois, on June 2, 1842, and passed away near Salem, Iowa, January 13, 1927, at the ripe age of 84 years, 7 months, and 11 days.

She became a member of the Mennonite church in her early youth and proved herself a very earnest and steadfast believer the rest of her life; especially so during her long period of suffering and unfortunate conditions of life.

On February 22, 1866 she was married to Peter E. Stuckey, with whom she was privileged to live a happy and successful Christian life for nearly 61 years; serving him, very faithfully, both as a farmer's wife and as a pastor's wife and assistant, since 1871. To this union were born 9 children, 5 sons and 4 daughters.

She leaves to mourn her departure six children, and a host of relatives and friends. Funeral services were held on Friday, Jan. 14, at 9:30 A. M. from her son's home in Wayland, and at 10 A. M. from the Mennonite church in Wayland, and were in charge of her pastor, Rev. H. J. Schragg, who was assisted by Rev. J. J. Frickard of the Methodist church. Interment was made in her home community, at Washington, Illinois.

Cuppert—Mrs. Sarah Cuppelt, wife of John E. Cuppelt died in Mercy Hospital, Altoona, Pa., Dec. 30. Age 57 years. Funeral services held Jan. 2, 1927 at her home in Napier, Pa. Rev. Jacob Snyder officiated, assisted by Rev. T. R. Gebson.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR NOV. and DEC.

General Fund: San Marcos Ch., Paso Robles, Calif., \$50.00; Bethel Ch., Inman, Kan., \$17.62; Bethel Ch., Lustre and Volt, Mont., \$275.00; West Swamp Ch., Quakertown, Pa., \$41.87; Pratum, Ore. Ch. and S. S., \$43.35; Sr. C. E. Soc., \$17.60; Mis-

sion Boxes, \$34.85; Part of the Thanksgiving Offering, \$191.40; Berne, Ind.; First Menn. Ch., Upland, Calif., \$101.16; West Zion S. S., Moundridge, Kan., \$52.98; Great Deer, Sask., Ch., \$22.00; Pulaski, Ia., Ch., \$28.42; A friend from S. D., \$20.00; Ebenezer Ch., Bluffton, O., \$300.00; Tabor Ch., Whitewater, Kan., \$44.55; Burrton, Kan., Ch., \$11.00; Ungenanted, Drake, Sask., \$16.00; Deer Creek, Okla., Ch., \$19.75; Herbert, Sask., Ch., \$50.00; A friend, Halstead, Kan., \$25.00; Drake, Sask., Ch., \$20.00; B. F. Welty legacy, Tacoma, Wash., \$33.92; Deep Run, Pa., Ch., \$50.00; Mattie A. Krehbiel, Clarence Center, N. Y., \$20.00; Missionfest, Gradenell, Man., \$15.00; Schar Ch., Cordell, Okla., \$29.00; Bethel S. S., Fortuna, Mo., \$20.64; Goessel, Kan., Ch., \$60.50; Grace Ch., Pandora, O., \$25.13; T. A. van der Smitten, Bal. of Hutchinson Curr. Exp. Fund, \$17.40; Hoffnungs-feld Ch., Elyria, Kan., \$37.10; Bethlehem Ch., Bloomfield, Mont., \$1.91; Rosemont Ch., Laird, Sask., \$271.34; Woman's Miss. Soc., Pulaski, Ia., \$12.50; Bethel College Ch., Newton, Kan., \$54.56; Immanuel Ch., Los Angeles, Calif., \$102.64; Rev. I. A. Sommer legacy, Berne, Ind., \$154.02; Salem Ch., Marion, S. D., \$250.00; Bethany Ch., Kingman, Kan., \$17.88; Second Menn. Ch., Phila., Pa., \$13.00; Mechanics Grove, Pa., Ch., \$20.50; Part of Mission offering, Dundurn, Sask., \$10.00; Aletta H. Krehbiel, Clarence Center, N. Y., \$20.00; Christian Ch., Moundridge, Kan., \$17.20; John W. Tschetter, Carpenter, S. D., \$10.00; Halstead, Kan., S. S., \$20.27; West Zion Ch., Moundridge, Kan., \$29.00; First Menn. Ch., Shafter, Ch., \$57.20; First Menn. Ch., Paso Robles, Cal., \$59.64; Bethel Ch., Fortuna, Mo., \$24.22; Canton, Kan., Ch., \$27.85; Pratum, Ore. Sew. Soc., \$5.50; Summerfield, Ill., Ch., \$75.00; First Menn. Ch., Bluffton, O., \$100.00; P. C. Goering, Moundridge, Kan., \$15.00; Hutterist S. S., Dolton, S. D., \$54.15; First Menn. S. S., Upland, Cal., \$17.59; Ebenezer S. S., Bluffton, O., \$200.00; Salem S. S., Winer, Neb., \$22.17; Wayland, Ia., Ch., \$180.00; Zion C. E. Soc., Donnellson, Ia., \$16.40; Tabor S. S., Goessel, Kan., \$100.00; A few S. S. classes, Noble, Ia., \$15.50; Garden Tp. Ch., Moundridge, Kan., \$13.52; Eicher Ch., Noble, Ia., \$25.00; Salem C. E. Soc., \$25.00; Salem Ch., \$65.60; Dalton, O. Special Gifts: A friend, Goessel, Kan., (Jewish Mission) \$10.00; Bethesda Ch., Henderson, Neb., (City Missions) \$98.03; Johannestal C. E. Soc., Hillsboro, Kan., Los Angeles, \$5.00; Hutchinson, \$5.00; C. E. Soc., Beatrice, Neb., Altoona, \$5.00; Coupon, \$5.00; Mountain Mission, \$5.00; Mechanics Grove, \$5.00; Hutchinson, \$5.00; Chicago, \$5.00; Los Angeles, \$5.00. For the Girls' Home at Winnipeg, Man.; Anonymous, Los Angeles, Cal., \$20.00; Immanuel Ch., Los Angeles, Cal., \$20.00; Christian Sew. Soc., Moundridge, Kan., \$33.00; Interest from Gen. Conf. Trust Fund, \$99.58. Total Receipts, \$5964.71. Bank Balance Nov. 1st, \$1063.65. Total expenditures, \$559.12. Bank Balance, Jan. 1st, \$1035.24.

Four shares of Berne Overall and Shirt Co. Stock were also received as a gift from the Rev. I. A. Sommer legacy. Gratefully acknowledged, J. E. Amstutz, Treasurer. Trenton, Ohio.

THE MENNONITE JOTTINGS

January 27, 1927

Rev. P. P. Wedel, of Moundridge, Kan., is booked for a series of lectures to be given shortly in the Hoffnugsau, Kan. church.

When the Chorus of the West Zion Church, Moundridge, Kan., visited the nearby town, Burton, to render their cantata, last week, 17 autos were used to carry them.

Rev. David Toews, of Rosneath, Sask., of the Canadian Mennonite Board of Colonization, who is suffering from burns and frozen limbs, the result of a fire that destroyed his home and cost the life of one of his children has so far recovered that he is able to be moved in a rolling chair and dictate some letters.

The "Mennonitische Blätter," the organ of the Mennonite church in Germany, which had to suspend publication in September, 1925, because of the health of its editor, Rev. H. van der Smitten, who has served in that capacity for 50 years, has again made its appearance under the editorship of Rev. E. Handryes, pastor of the Elbing, West Prussia, church.

The annual business meeting of the West Swamp, Pa., church was a busy one. Reports were heard from the church, Sunday School, Young People's Society, Young Women's Missionary Society and the Cemetery Committee. These reports were followed by discussions concerning needed repair work. Six delegates were chosen to represent

the church at the Eastern District Conference, January and February were designated as the months for collecting the Conference budget money, Raymond Weiss being given charge of the envelopes. The sum of \$709, it was reported, was made up for the Bauman Bungalow Fund during the past year. The following officers were elected for the Sunday School: Supt., Harold Rosenberger, Asst. Supt., Russell Weiss; Directors, Clarence Rosenberger and Christian Myers; Primary teachers, Mrs. Berend Moyer and Evelyn Roth; Treas., Aron Rosenberger, Sec., Berend Moyer, Pianist, Vera Keiser.

On Saturday, January 1st, a meeting was held in Altoona of ministers and workers, designating February 6th (Sunday) as Missionary Day when special collections would be taken up for the Bauman Bungalow Fund, the appeal having been made to the Altoona, Roaring Spring, Napier, Mann's Choice, Upper Poplar Run, Smith Corner, Hollidaysburg Union and Buckhorn Mission and Barrville Sundays Schools. Also a letter of appeal was sent to the following independent Mennonite Churches, who in various ways cooperate with the Mennonite Churches of this section: Salisbury, Somerset County, F. W. Bender; Richfield, Juniata County, Benjamin S. Graybill (Rev.) and Skippack, Rev. H. M. Johnston of Creamery, Pa. It is hoped for a liberal response from the above named schools, as they all are active in home mission work and it is desired

that they become more active in foreign mission work. It was also decided at said meeting to set apart the first Sunday of April 1927, when special collections should be lifted in all of the congregations to meet the Conference expenses for the year 1926-27 as per appeal sent out by budget committee. Wishing to all the readers of the Mennonite God's special blessing in the new year just beginning and in behalf of our schools and missions, I remain your brother.

Samuel P. Snyder,
1010, 22nd Street, Altoona.

In a chapel address to the student body and faculty at Bluffton College Dr. Hartzler emphasized the challenge that is presented to the present student generation in the part that they are to play in developing a new world. He emphasized the fact that the present age is the greatest age of all for it is the heir to all previous ages. The present age is one of educational religious and ethical reconstruction and in this reconstruction our challenge lies. This new world must necessarily be built on the ruins of the old world but in order to make it permanent the elements which heretofore have proved to be the weak links must be omitted in the building process.

Some of the elements which must enter into the building are: the inculcation of the true spirit of Christ, the revitalization of religious ideas and the spiritualization of material resources.

The challenge must be met by

modern inventions and recent circumstances, the world has been thrown into a neighborhood, but this alone is not sufficient, this world neighborhood must be changed into a world brotherhood.

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE FORE- FATHERS

(Continued from Page 6)

on to turn around, and planted before the birth of Abraham. The elder did not bat an eye, and did not even seem interested. I could not understand this seeming indifference at first to what I thought ought to impress any man until I remembered that scarcely a year before, at the time of the four hundredth Mennonite anniversary celebration, a prominent Mennonite from California had visited here and perhaps in the presence of these very pines had dilated in true California style upon the mammoth wonders of that truly wonderful state. The elder had either already been amply informed of the greatness of the subject I was discussing, or, believing neither of us, ascribed the wonderful tales we told to the well known tendency among Americans to claim all the big things in the world for themselves. At any rate, he seemed not at all interested.

(To be concluded.)

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, FEBRUARY 3, 1927

No. 5

NOTES AND COMMENTS

The country is being treated at present with the unlovely spectacle of two men, one from Illinois and the other from Pennsylvania, endeavoring to claim a seat in the United States Senate on the strength of an election which they purchased at the expense of so much money that the fact has been a scandal to the whole United States. If high office is to be sold to the highest bidder, what is to become of our free political institutions?

The Knights of Columbus, a Roman Catholic organization, is extremely active at present in its endeavor to swing the sympathy of the American people to the side of the Catholic Church in Mexico in its present difficulty with the Mexican National Government. The radio is being freely used in an appeal to Protestants to throw their influence in the direction of Catholic sympathy. An official of that organization recently went on the air to denounce the religious intolerance of those Protestants who could not come to his way of thinking. On the other hand, the Mexican consul is using the privilege of his office to propagate in the interest of his government. Added to this, comes the pressure of the monied people of the United States, who have investments in Mexico and who do not want to conform to Mexican law, to have our government come to their relief.

China has been undergoing a civil war for fifteen years and today there is no government that is in a position to speak with authority for the Chinese people to the nations of the world. With that mighty nation completely at the mercy of its military leaders, who are waging terrible war for the gratification of their selfish interests, there is no telling when the situation will clear up, if indeed, it can be cleared up in this generation. For a century or more the so-called Christian powers have regarded so much of China as they could lay their hands on as their legitimate prey, often forcing unjust wars upon the Chinese people. Today, however, there is a realization that China is too big to be digested and no nation seems to be ambitious to grab as big a slice as it thinks it can swallow. The fact seems to be that most nations are beginning to wish that they had never known that China was on the map.

Much of the trouble in China is the result of forcing our west-

find them. It is absurd to expect our government to guarantee the investments any one makes outside of the country. Already we hear murmurings that the government should exert its military strength for the protection of American money in Mexico. If any one thinks that American blood should be shed to make good the foolish investments of our countrymen, he simply has another think.

The American Christian Fund for Jewish Relief, which aims at saving the lives of millions of starving Jews in Eastern Europe, is a united effort in which Catholic and Protestant leaders are doing their utmost. This effort emphasizes a situation that is a splendid comment upon the humanitarian spirit of our age. One hundred years ago, the information that 5,000,000 Jews are starving would probably have brought forth the comment from Catholic and Protestant: "Let them starve." Today the situation becomes the burden of all civilized peoples, regardless of their religious beliefs.

ern civilization upon it before giving it, the blessing of our western Christianity. The Chinese have been taught the secrets of our sciences and the use of our scientific instruments for killing people. Learning how to use them, it is no surprise that they put their knowledge into practice, even if it is in killing one another. That a few hundred foreigners get into the way when they use these dangerous toys is but an incident. Foreign peoples were largely responsible for the upset of China and now they cannot expect to avoid the consequences if they get in the way.

The press has been terribly upset because there was scandal in the base-ball world, some even called for a Congressional investigation. Now that Judge Landis has slain the terrible monster scandal and reinstated the two chief idols of the fans, the world breathes easier. Again, it is a concern about the tempest in the teapot while the cyclone of real iniquity rages without. More space has been given in the papers to the base-ball situation than to China-Mexico-Central America troubles plus the nasty situation involving two politicians who knock at the door of the United States Senate for entrance. It does not speak well for the seriousness of the American people when it is to be noticed that they are all up in the air over an unimportant matter of sport while at the same time ignoring the hundreds of thousands of violations of our constitution that are taking place every day. "Consistency, thou art a jewel!"

GENERAL CONFERENCE BUDGET FOR 1927

To the Conference Churches,
Greetings:

The Executive Committee herewith presents to the esteemed churches the Budget for 1927 for their prayerful consideration. It may appear to one or another that membership of the Conference really only offers an opportunity continually to get money from the members; but

instead of that the facts would sooner warrant this view: Here I have an opportunity to make my contribution together with others in such a way and in such total amounts, by the grace of God, as to make work in His vineyard possible on a scale absolutely impossible were I to try to work wholly independent of others.

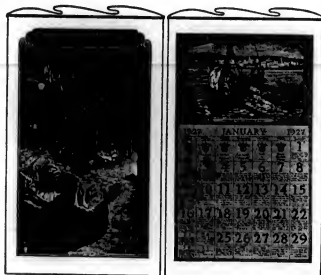
A Christian's faith must express itself in loving deeds, otherwise even the world will doubt his Christianity. In cooperation with others of like mind he can carry out the command of the Master, "Go ye into all the world and preach," much more effectively than he can alone. That's the reason for Conference; for organizations; for a working program.

A living church must be active in two directions—within and without. Its immediate work in Sunday school, family, church services, etc., it must do in itself in local organization and individually. This work should not be delegated to others. But others may under given circumstances help, advise, witness, etc. But one can always learn from others even here.

A local church, just like a single family or even an individual, can and should also influence those with whom it comes into touch. But as the circle of influence widens it becomes necessary to delegate the work to representatives, and if it is to receive the greatest divine blessing, we at home must, like Aaron and Hur, uphold the hands of the workers by intercession and contribution. Without organization or conference this will be impossible. Therefore it is necessary, if one is at all interested in promoting the Kingdom, that one help maintain the conference organization. For if conference were dissolved, the work delegated to it would stop.

1.) For the General Treasury of the General Conference, if all the churches will contribute 15c per church member on an average that will likely suffice. (Annually about \$3,000.) That might mean one or two offerings a year. The money should be sent to the

Scripture Text Calendar For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—\$1.40; 12—\$3.00; 25—\$5.75; 50—\$10.00.

The Mennonite Year Book and Almanac 1927

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, \$2.

WORDS TO YOUNG CHRISTIANS

by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

MENNONITE BOOK CONCERN, BERNE, IND.

Conference Treasurer, C. F. Claassen, Newton, Kansas, naming above treasury.

Out of this treasury the expenses of the Conference officers, the Trustees, the Field Secretary, the Statistician, the Executive Committee, and the Peace Committee are to be met, and now by Res. 91 of 1926 also the expense of printing the Official Report of Conference.

In the three years from 1920-23, only seventeen churches contributed to this treasury; in 1923-26, just 41 churches contributed. That is better, but possibly the nearly 90 churches who did not contribute ought to answer this question for themselves: Have we dealt brotherly with the 41? Is not this the common experience that if over one-half of the members in a local church give nothing for church expense that soon the others will become discouraged? There probably is not a single church which does not contribute for some Conference work, and the reason this treasury is overlooked is likely because it is forgotten. But should there be churches that purposely refrain from giving to this treasury out of which the Conference must get its working funds, then will such churches not kindly inform the Conference Secretary of the reason. For if there is a ban on a part of the Conference, then, as Paul says, the whole body suffers, and that certainly could not please God.

2). The Board of Education estimates its needs: \$600 for field work for the summer months and \$200 for office and board expense, total \$800 for 1927. That would amount to less than 4¢ per church member on the average if all churches contribute. One offering a year should easily take care of this. This Board has instructions to revise the English catechism and to prepare a Smaller Catechism. Together with the Peace Committee it shall also see to it that we have one lesson on Peace in every Quarter in the Sunday school. The Treasurer is D. H. Richert, Newton, Kansas.

3.) The Emergency Relief Commission cannot state definitely in advance what it will require, but has given \$1 average per church member for 1927. The Commission is happily aware of the liberality of the churches in rising to great occasions for giving in past years, and does not wish to seem to overtax their generosity, but is ever glad and ready to forward any gift or give aid as available funds will permit. Just at this time about 1,000 immigrants are expected in Can-

ada and the Commission wishes to urge contributions in clothing and money for this purpose. Clothing should be baled or boxed and sent direct to Rev. D. Toews, Rosthern, Sask., or other addresses he gave recently, and freight prepaid. The Emergency Relief is the only Conference Commission for Relief, it publishes all donations in the Conference Organs and reports regularly to the Conference. The Treasurer is C. F. Claassen, Newton, Kansas.

4.) The Board of Publication has not submitted a Budget. This Board will, however, likely acquiesce if it is here stated that if every family will keep, pay, and religiously read the Bundesbote, the Mennonite, or both, and the Kinderbote, and if churches and families will order all they need in the way of Sunday School Buarterlies, etc., and books from the Conference book store—The Mennonite Book Concern, Berne, Indiana—that this Board will allow us next year to insert in the place of their Budget the words: "Thank you ever so much!" Write for a catalogue if you have none.

5.) The Home Mission Board submits this Budget for 1927:

For salaries:
In the United States:
Six (6) married couples and three (3) unmarried sisters on full time pay; also three (3) men on part time service.....\$10,320.00

In Canada: Five (5) ministers giving full time service, and from 2 to 5 to be paid for part time; also two Girls' Homes..... 7,500.00

For allowances for children of workers..... 540.00

Property expenses, rents, repairs, taxes, insurance, etc..... 2,000.00

Traveling expenses of workers..... 1,000.00

Board expenses..... 750.00

Mission Quarterly..... 275.00

Possible expansion of work, such as provided by Conference action regarding Portland, and other arising needs..... 3,000.00

Total.....\$25,385.00

Remarks: It is understood that the actual needs during the year may vary some from this estimate. May the inflowing gifts be sufficiently liberal to provide a small working balance as we go along. The Board's desire is and its effort shall be to use the entrusted funds economically, but hopes to be spared the necessity

of skipping the work or the faithful workers. We realize that it is the Lord's work, for the carrying on of which we are stewards.

6.) The Foreign Mission Budget for 1927 as submitted:

1. Salaries:

a.) Missionaries:

America: 10 missionaries with families and one single sister \$ 10,600.00

India: 9 missionaries with families and 4 single workers..... 12,300.00

China: 8 missionaries with families and 4 single workers..... 11,375.00

b.) Native helpers:

America: 6 helpers..... 2,580.00

India: 113 helpers..... 5,300.00

China: 101 helpers..... 4,200.00

c.) Secretary..... 500.00

2. Current Expenses:

Allowances for children of missionaries..... 4,400.00

Support of mission pupils..... 8,000.00

General station expenses..... 17,000.00

Publication of "Mission Quarterly"..... 850.00

Automobiles..... 3,600.00

Traveling expenses:

One missionary couple probably coming home..... 1,000.00

Two missionaries returning to their field..... 2,000.00

Expense of Board meeting..... 200.00

3. Loss on exchange..... 2,000.00

4. Dwelling houses..... 5,000.00

5. Translations..... 500.00

6. Church at Nanlo..... 3,000.00

7. Hospitals..... 3,000.00

8. Miscellaneous..... 2,000.00

Total.....\$101,405.00

Note: The above budget has been cut down as much as possible, so that it is \$14,000.00 less than the last year's budget. All furloughs due next year have been postponed, except in cases where health demands them. We are very thankful to the Lord of missions and to our churches and mission friends that it has not been necessary to call home any workers and shut down mission stations as some other Mission Boards have been compelled to do on account of lack of funds. While we have still considerable debts, they have been reduced to about one-third of what they were.

(Signed, P. H. Richert, Sec.)

Thus we have submitted to the Conference Churches the 1927 needs of their six Treasuries—No, that word "treasuries" is too cold; let's say "Treasures"; or better yet, let's give it form, and life, and love, and say, "the needs

of their SIX CHILDREN." "Can a woman forget her child?"

Doubtless the Churches will be impelled by divine love to make it possible for each of their children to serve them and the great Head of the Church!

To this end the Executive Committee prays God's richest blessings. With their approval by

C. E. Krebhiel, Newton, Kan.

Sec'y General Conference.

CORRESPONDENCE

Hebron Church, Buhler, Kans.

Dear Mennonites: As a correspondent of the Hebron Church, I feel much indebted to your church to make reports oftener. At the last year's business meeting I offered the church an apology for being somewhat slack in writing to the Mennonite. I have no ax to grind. Just to say, it was in me, just did not write. I hope I do better in 1927. The Hebron church made all necessary arrangements for the year 1927—Rev. Franz and his better half are going to stay with us and we consider it a blessing to our church. I'm glad to say that the three sick are all getting well and are at "home". Double blessing getting well and at home. I know just how that feels. I rejoice with them. It was Bro. J. J. Buhler, Sister C. Plett and Sister D. L. Regier.

We are expecting the Bethel Mission Band of Newton for next Sunday, hope the weather will be favorable to have a good turnout. The C. E. meetings are regular as much as possible, and when the weather is not too bad a fair turnout is present. The Country church seems to have a drawback in this, it takes a bigger effort to just get ready and go than in town churches. Looking back in the year 1926, we can check up a good many things we should have done and also some we shouldn't have done. The year 1927 will give us a good chance to profit by our mistakes and do better. The sewing society had a mission sale and realized about 325 dollars. Yes we all can do something and the sisters are doing their best not to go empty handed. It is a blessing not only to realize but to utilize the privilege of doing something for the good cause. Everything points to the year of 1927 to be a year of blessing. Growing crops looking good and the weather ideal for the same. We don't know what the year 1927 will do for us but we do know that we are indebted to do something for the coming year.

C. P. Froese.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, Editor
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EDITORIAL

People with means, desiring that good may come of their wealth, sometimes so tie up their bequests that they become practically useless and defeat their well intentioned purposes, or, at least, hinder the operation of the money that they hope will be a blessing in the years to come. Several cases in point may be cited: A rich Philadelphian left money for the endowment of an orphanage for the use of the fraternity of which he was a member in caring for its wards. The conditions he set were so difficult to meet that the organization refused to accept the responsibility of carrying out the bequest. His heirs, not wanting to benefit personally by the money, set about creating such an institution with the object of carrying out the spirit of the donor. Buildings were erected in a magnificent park and the institution was opened with considerable ceremony, but, only after that they had waited for applicants to benefit by the institution, was it discovered that the organization that the institution aimed to serve was composed of people whose orphans did not need that kind of institutional care. In order to get some use out of the plant the institution was then converted into a "Widow's Home." But, even as such, it can hardly be said that the institution is giving all that it might be giving considering the amount of money its endowment controls.

The J. Edgar Thompson School of Philadelphia is another example proving that no matter how generously one may give, he does not always give wisely. In the Thompson School it was prescribed that the income from the estate was to provide care for "female orphans of deceased railroad employees" with preference given to children whose fathers had worked for the Pennsylvania Railroad. It has now developed

that children eligible for the institutional care under the terms of the will are too few to use up the income available for the work of the school.

Another case is that of Ellis College for Girls involving an endowment of several million dollars which could benefit only a few girls under the terms of the bequest.

In the latter two cases the courts were appealed to for permission to extend the services of these institutions which would permit girls to live at home with their mothers, the institution paying allowances for the girls and providing supervision and other service. Whether such an arrangement will meet with the approval of the higher courts who must make the final guess in these matters, remains to be seen. Two things must be considered by a man who leaves bequests for charity. First, he leaves it forever and, secondly, he leaves it in a world in which conditions are constantly changing. One cannot plan today for things that are to work out fifty, or a hundred or more years from today.

Mennonite institutions and charities are not so likely to have large sums of money running into millions wished upon them which in future years they will have difficulty in handling, nevertheless, there are occasional bequests coming in for education, missions and charity. These will work the most good when they are not guided by some dead man's hand. The best way to utilize such money and make it give the most efficient and effective service is to leave it outright to the boards having the particular interests in charge. Boards are selected with the idea of doing their best with the means they have in hand. If unhindered by restrictions they will all the better be able to function.

A CALL FROM INDIA FOR A SPECIAL DAY OF PRAYER

Champa, C. P., India,
Dec. 15th, 1926.

To the General Conference Mennonite churches—Dear Brethren—

On the 6th of December, after almost two weeks of blessed meetings of various kinds, the missionaries of our conference in India were assembled in the ladies' bungalow of the medical station. The discussion centered around the crying need for more Spirit-filled workers—we could use a dozen or more immediately. Needs were emphasized, plans presented, but always there

stared in our face a debt of \$34,000.00 in the Mission Treasury. As long as this stands, there is little hope that workers can be sent out to this needy field. But, man's extremity is God's opportunity. Jesus says—and His words leave no room for misinterpretation: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

We believe God and are confident that He cannot only wipe out the debt in the Mission Treasury, but also send us workers. Believing this, the missionaries of India would like to submit to the churches of our conference in America the following resolution: "That we ask all of our churches in America to set apart with us Sunday, February 13th, 1927, as a special day of prayer and fasting (the latter optional) that the desperate need of God's work as it appears to us may be met. We will be assembled at that time at the Basna Mission Station and will be praying in a very definite way that, if it be God's will, (a) The debt in the Foreign Mission Treasury may be wiped out. (b) The way may be opened for the return of Bro. and Sister Wiens. (c) If at all possible new workers may be sent to India in the autumn of 1927, namely Bro. and Sister Dester and two single ladies, preferably nurses.

But while we pray for the above, we will not forget to thank our Heavenly Father that His sustaining grace has been vouchsafed our dear Brethren of the Mission Board, who have such a heavy load to carry. Further, that He has enabled our churches to make great financial sacrifices during the past years.

Trusting that our request will meet with your unanimous consent and that prayers will ascend from America and dear India on the day mentioned, we are,

Your workers in India,

Per Executive Com.

Note: It is natural that the workers on the field should feel the needs there more keenly than we at home. Let us support their request and carry it out to the best of our ability. The fact that the names of some new workers are mentioned does not necessarily mean that the choice has already been made definitely. It should perhaps also be said that the need for homes for the new workers should be included in our prayers.

It may not be out of place to remind ourselves in this connection also of the needs at home, such as a revival of the whole church, including every member,

and also the needs of religious education in the home, church, and school. Just now perhaps the school is in the foreground. The F. M. Board intends to meet on February 16th and wishes also to be remembered in your prayers.

The debt has been decreased so that at present it is only about \$5,000.00, instead of \$34,000.00, as mentioned above.—P. H. Richert, Sec.

WHEN A MAN COMES TO HIMSELF

Note the contrast between the elder son's conception of the paternal and filial relationship and the father's own conduct. The former conceives his duty toward his father as one of servant-like obedience, and the father's duty as one of measured justice, while the father, on the contrary, feels the freedom of paternal love to express itself according to need and opportunity, and not according to merit. This contrast as the context makes evident, is the main point of the parable. The elder son reflects the Pharisees' critical attitude toward Christ's treatment of social outcasts, while the picture of God as the Father in the full ethical sense of the term is our Lord's answer to this criticism. In welcoming those who are beginning, like the prodigal, to come to themselves, he is only doing as God does. Thus the parable sheds a strong light on the contrast between Christ's conception of God's Fatherhood and the Pharisaic conception.

Love recognizes no measure in its giving except need and opportunity. The broken prodigal was in need, and when by returning he provided the opportunity, the father stinted nothing that would help him back to hope and self-respect. Before his return he had truly been in need, but the father's love then lacked opportunity. It had been none the less real, however, although it could not act. "All that I have is mine"—that is the constant attitude of true fatherly love, and therefore of our heavenly Father's love; all that he has is only doing as God does. Then, in the Christian form of the conception involves all that our Lord teaches about the availability of the supernatural. God is Father in the sense of being One who, on the appeal of his children, is ready to put forth his infinite power to help them when they cannot help themselves.

The chains of a bad habit may thus be broken by coming to oneself and realizing one's helplessness to secure freedom until willing to "let go and let God." The victims of tobacco, of alcohol, of opium, may find deliverance through Jesus Christ when ready to ask and trust him. A keen sense of responsibility for one's brother will also bring a man to himself in an attempt to remove and prohibit the evils that destroy his fellowmen. How better help him than by welcoming him most gladly to the Father's house?—J. R. W. in American Friend.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Ps. 37:5.

"MY LORD AND I"

By L. Shopey

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves me so faithfully.
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well;
But with what love He loveth me,
My tongue can never tell;
It is an everlasting love,
In ever rich supply,
And so we love each other,
My Lord and I.

TRUE SERVICE

Nineteen hundred years ago, when Jesus gave His foundation principles for the Spiritual Kingdom, some men did not believe, others thought Him to be a radical and heretic. Even His brothers at one time thought Him insane and tried to get Him to come home. In that day His enemies were the strict, ceremonial, law-abiding Jews. Today it is the materialist and even the so-called Christian who insists that many of His teachings were never intended for this world but for the next. They say they will not "work" here.

Time and again, Jesus spoke such teachings as: "Whosoever will be great shall be your minister"; "Whosoever will save his life shall lose it, but whosoever will lose his life for My sake, the same shall save it." Seemingly it required nineteen centuries for men to learn this truth and we are just beginning to learn it now. It is of great interest to note how we are becoming mystical enough to see that he is happiest who serves most for Christ

and others. The very facial expression of the individual shows that he or she has caught the spirit of the Christ. That is the reason we often find one saying that the happiest person they ever saw was a certain missionary. They, no doubt, serve Christ more wholeheartedly than the average Christian.

It was Bruce Barton who said, in one of his thought-provoking books, that Jesus was the founder of business. A large automobile company recently advertised. But they did not emphasize the size of their factory, nor their financial skill, nor their high paid executives, but they said: "We will crawl under your car oftener and get our backs dirtier than any of our competitors. Drive up to our service station and ask for anything at all, it will be granted cheerfully. We serve, therefore we grow." Business is discovering that Christ's principle is "work". Let us put Christ into all life.

Some years ago when Henry Ford was working hard to bring to completion his first car, he said one day to his men: "Well, boys, there is one consolation, nobody can take this business away from us unless they are willing to work harder than we have worked." We must be willing to lose our lives if we would really live.

Pearls from Our Mission Co-Laborers

WHEN HORIZONS SLIP AWAY

To the Mennonite Young People of America

One of the great moments of our lives happened a couple of years ago at the hill station Darjeeling. Mrs. Moyer and myself crawled out of our warm beds at 2 A. M. By rickshaw we went through the frosty air seven or eight miles out to "Tiger Hill" to view Mt. Everest by sunrise. We arrived at the foot of "Tiger Hill" just as the first gray streaks of dawn appeared in the east. On top of an observatory, at a height of 8,500 feet above sea-level, we awaited the bursting forth of the sun.

The Mt. Everest peaks stood off to the west 110 miles; the Kinchenjunga range to the northwest 40 miles. By sunrise, the east was flooded with a sea of cloud billows; but the west

and north were clear. The wondrous glories of the sight will remain in our memories for decades. Kinchenjunga was magnificent. Only 40 miles distant, it stood out in grand boldness. Not only were there exposed to the dazzling sunlight dozens, perhaps scores of square miles of glacier snow, but the sides of the ice mountains themselves seemed cast in a deep, broad fringe of pure gold. Mr. Everest, at a greater distance, showed the same grandeur, though not so boldly.

But the interesting thing was this: We could pick out Everest from among her neighbors by the fact that when the sun first rose out of the east, it was the first to be bathed in a flood of sparkling sunlight. Over and over again, when later, clouds obscured the view of the lower peaks, Everest was visible. Why? Because it towered head and shoulders over any of the neighboring peaks. These neighboring peaks may have been thirty or forty miles nearer to us. They appeared every bit as high as Everest. But as the sun arose, it lit up Everest some five to eight minutes before the lower peaks. And after sunrise, low floating clouds shut off the light from the lower peaks, but could not from Everest.

Over six years ago, our ship steamed out of New York harbor. Slowly the near horizon dropped away. Our friends waving farewell, the Norton Lilly docks and buildings were soon invisible. But for a longer time the towering skyscrapers of New York city remained.

But all this is merely emblematic of much of our conceptions of missionary life. Horizons have slipped away. We get perhaps a more correct proportionate view after these six years. These years are the open sesame which allow us to see the glorious grandeur of our calling.

The story is told of Ali Baba, a poor mountaineer. One day, while out cutting wood in the forest, he saw a troop of well-mounted and armed men approach a great cliff that seemed to him an insuperable obstacle in their path. He heard their leader pronounce the words: "Open, Sesame," and was amazed to see that at once an opening appeared in the rock. The band of robbers entered and the mysterious door shut of itself.

After some hours, it opened again and the band emerged.

"Shut, Sesame," the leader said, and the rock closed. Ali Baba thought he would test for himself the efficacy of the talismanic words, so, when the robbers were at a safe distance, he advanced to the cliff and said: "Open, Sesame." Whereupon the door instantly flew open. He entered, and instead of the dark, dismal cavern he had expected, he found a well-lighted and spacious chamber filled with treasure, silk, embroideries, ingots of gold and silver, and money stored in bags.

S. T. Moyer.

CHRISTIAN ENDEAVOR MEETING

February 13th, 1927.

A. J. Neuenschwander

"Expressing the Missionary Spirit." Matt. 9: 35-38.

M., Feb. 7. Expression in life. Acts 13: 1-3.

T., Feb. 8. In sacrifice. II Tim. 2: 1-10.

W., Feb. 9. In healing. Acts 14: 8-10.

T., Feb. 10. In teaching. Acts 17: 1-3, 10-12.

F., Feb. 11. In giving. Acts 4: 32-37.

S., Feb. 12. In praying. Rom. 10: 1-4.

The Scripture Brought Down to Date

By going about, Jesus saw the need. The need provoked pity, and pity brought on the Missionary spirit.

Knowing the need makes it imperative to tell others. Our mission workers are the ones most interested in sending forth more workers.

Jesus' missionary work was already manifested in more than one respect. Today we carry on many types of mission work.

Where is the field of your labor in God's harvest?

The Prayer Thought

The prayer life of Jesus is a constant example for us to follow. Before important tasks Jesus spent much time in prayer. Before your society goes out to do some missionary service in the local community, ask the Lord to open your eyes to see what further can be done. We need to ask God for much grace to be ready to do the seemingly small things, yet those are the things that help in expressing the missionary spirit.

The Topic Forum

1. What four distinct undertakings can you mention that

show the missionary spirit of your church?

2. What ways are open for your society to show its missionary spirit?

3. Where are more opportunities to do missionary work, in the country, or in the city?

4. Have you noticed in what ways Juniors and Intermediates may show missionary spirit, as it helps our workers in the foreign field?

5. What are some of the best ways to learn about the needs, local and in the distant fields, of the needs in mission work?

6. In what way will "cooperation" of different churches and denominations show our missionary spirit?

7. In how many ways can we individually help missions?

Expressing the Missionary Spirit

The Church at Antioch expressed her missionary spirit by being willing to let her best worker go and preach and teach elsewhere. This thought ought not to be overlooked as it touches parents and churches today. We personally know cases where parents have been willing for others to go, but for their own they were hardly willing. Churches have in the past held back mission workers because they were attached to them and were unwilling to let them go. Let the Antioch Church be a helpful example.

The missionary spirit, if it is to be worth while, must start at home. Each individual, each church, each denomination has some definite tasks at home. Showing the missionary spirit in a church means to go into the highways and by-ways and invite those who do not come, to come and attend the services. The best type of home mission spirit is shown when the members of the church go and do personal work, and in that way win new converts for Christ.

Every Christian ought to be interested in all kinds of missionary work, but if they are not, then lead them to work in the field of their deepest interest.

Illustration

If in the broad field of missionary work one example should be cited as a model in missionary spirit, I would choose Dr. Grenfell, the Labrador Doctor. In his book, "A Labrador Doctor", he gives us the motive that caused him to go to this bleak country. The result of his many years of service is indeed far-reaching. He considered nothing too small or unimportant to accomplish his end, but in doing so he has been the means of transforming the life and thought of the entire population. Churches,

schools, hospitals, reindeer herds, cooperative stores, mission boats, and many other things are the result.

A CHRISTIAN'S VIEW OF STEWARDSHIP

We might ask, "What does the word stewardship mean?" Steward is a word with an ancient history, and like many English words, has arisen to royal glory and sunk to the fellowship of common things.

God is the Supreme Owner of all things and of all men. We are God's stewards here on earth, to do His will to the best of our ability. Stewardship also implies a day of reckoning. A great responsibility is laid on the steward, and we must one day give an account of what we have done with our talents which our Master has entrusted to us.

The word steward is found several times in the Old Testament and is always thought of "as a man who is over", which is stewardship in the common sense.

In the New Testament we find only six references to tithing. But we find the idea of stewardship many times in the Bible, where the word is not used at all, for example, the parable of the talents.

Shall we say, then, that the Christian is free from all obligations of stewardship? Certainly not. While the law of the tithe has not been reenacted in Christian dispensations, the great principles of stewardship and tithing remain. God is not interested so much in percentages, but He is interested in principles and personalities. The Christian's obligations are greater than those of the Jews, our opportunities are also much greater than those of the Jews. Jesus gave us those wonderful words: "It is more blessed to give than to receive"; and also: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me."

When we speak of stewardship, we usually think of the use of money in the Lord's service, but the idea contained in the Word is broader than that. We do not even own our lives, we merely possess them to use them in the best way that we know. We are not in this world because we want to be, but because of the will of God. If we only possess our lives it is because God has given it to us, and we cannot do with it as we please. It is a sacred trust.

The one great problem of the youth of today is: "What shall I do with my life? How am I going to spend my youth?" How

many young people just drift through their youth and do not realize that a time is coming when they must give an account of what they have done with their lives?

Oh! It is a great day in the life of a youth when he realizes that he needs guidance and direction. But it is a still greater day when he humbly bows before his Lord and says: "Lord, what wilt Thou have me do with this gift of life?"

God has a divine plan for every life which He creates. He would not think of placing us upon this earth and then not have a definite work for each one. The first step we must take is personal consecration. We must give ourselves to God without reservations.

After we have consecrated our lives to God arises the question: "How can I know God's plan for my life?" We do not believe that there is any special way by which it can be found and yet I believe that the will of God can always be found. Sometimes God will hide from us to test our faith and develop our spiritual life. Of course, we will make mistakes, but we learn valuable lessons from them.

The two greatest ways for finding the will of God are, first, obedience or willingness to do the will of God; second, studying the Bible. There is more of the will of God revealed in the Bible than we can ever hope to perform. If we would only study our Bible more and try to find what God is expecting of His stewards. It is only through His Word that we can ever expect to find what His plan is for us.

But we must not forget prayer in trying to find God's plan for our life. Some one has asked: "Does prayer change anything?"

Prayer changes both men and things. More things have already been accomplished through prayer than we can imagine. Jesus said: "Ask, and ye shall receive." If it was necessary for Jesus to pray, how much more necessary is it for us to pray? Jesus taught us to pray that great prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven."

The greatest principle of stewardship is God's call to service. He calls each one to some kind of service. It will mean sacrifices for every one. For some it will mean to leave father, mother, home, friends, and for some to leave the homeland. But wherever it is, if we will trust in God, He will give us strength to carry on the task. God does not call upon any one to make a greater sacrifice than He made when He

gave His only Son to come upon the earth to die for our sins.

As stewards of life, we are responsible to make our lives what God wishes us to make of them. God's will brings peace and joy. His yoke is easy and His burden is light. It is the way of the transgressors that is hard. To do God's work is happiness, but to fail is sorrow and darkness.

Life is the gift of God to us, a divine possession. There is no more serious question to face than this one: "What am I going to do with it?"

Pearl Krebill.

Donnellson, Iowa.

PROGRAM OF CALIFORNIA MENNONITE S. S. AND C. E. CONFERENCE

Shafter, Calif., April 1-3, 1927

Friday Evening

7:30—Praise and Consecration Service.

8:15—Address: "Practical Christianity."—Rev. H. J. Krebbel, Reedley.

Saturday

9:30 A. M.—"Our Sunday Schools." (Five minute talks by the Superintendents of the California Sunday Schools.)

Opportunities of the Home Department; Opportunities of the Primary Department; Opportunities of the Adult Department.—Open Discussion.

An Ideal C. E. Society, What Is It?—C. F. Mueller, Reedley.

1:30 P. M.—Annual Business Session.

Saturday afternoon, following the business session, an evening program will be in charge of the High School and Junior College Department, Olin Krebbel, Superintendent.

Sunday

10:00 A. M.—Sunday School.

11:00 A. M. Missionary Sermon.—Rev. H. B. Dirks, Los Angeles.

2:00 P. M.—Missionary Program. "Local Missionary Work and Its Opportunities for Sunday Schools and C. E. Societies."—Miss Lavina Burkhalter, Los Angeles.

"How Can Sunday Schools and C. E. Societies Stimulate the Interest in Missionary Work, Particularly of our Own Denomination?"—Mrs. Ben Claassen, Paso Robles.

"How Can the Needs of our Missions Be Presented?"—Miss Meta Niswander, Upland.

7:00 P. M. Christian Endeavor Program—Reedley.

8:00 P. M. Musical Program. All C. E. Societies and Sunday Schools participating.

CORRESPONDENCE

Dallas, Oregon. As they hung the Correspondenceship upon my shoulders, I better get at it, not as a duty only, but as a privilege. First of all, I must give the Christmas program. We had a lovely night for it. The children spoke their pieces and the young people in the choir did fine, and Bro. S. S. Baumgartner, our minister, gave a splendid talk about the Christmas tree. Dec. 24, 1926, in the evening, I believe we had enough paper bags filled with candy, nuts and oranges to give each one present. There were about 150 souls present. When Christmas comes I always feel that I am a small boy although nearly 55 years old. New-year's Day, Bro. S. S. Baumgartner preached forenoon in German and the subject was I Sam. 7, verse 12, where Samuel put up the stone Ebenezer, and the 2nd Jan. 1927, he preached German after the Sunday school, and English after C. E. at night. We have C. E. every other Sunday and Bro. S. S. Baumgartner comes on that Sunday from Portland, Oregon, about 60 some miles north of here, with his Ford, and most generally Sunday morning early, sometimes he is there first at the church. The Sundays Bro. S. S. Baumgartner is not here, Bro. Ger. Braun preaches English after the Sunday School. Bro. S. S. Baumgartner started a Catechism Class of four New-year's Day. Now there are six in the class.

Monday, Jan. 3, 1927, we had our yearly meeting, where we heard the reports from our church officers. Bro. S. S. Baumgartner presided. Also elected officers for this year, 1927. Bro. A. Hieenthal, one year, to fill out Bro. David Braun's place, he left for Los Angeles, Cal., and Abe Toews three years and John G. Diehm, sec., Linda Toews, pianist, Bundes Bote Corr., J. D. Diehm, Mennonite Corr., J. H. Rempel, Isaac Dyck, janitor, G. V. Rempel and Joe Hieenthal, ushers. The Sunday School officers for 1927 were also elected. Supt., A. G. Rempel, vice-supt., Joe Hieenthal, Tina Peters, sec., Lena Peters Treas., Elizabeth Diehm, Librarian Mrs. Ger. Braun, Cradle Roll Supt. Last Sunday, Jan. 16, 1927, the C. E. met and had a fine program with instrumental music after the program, Bro. S. S. Baumgartner preached English, the topic, Jesus the Good Shepherd. We were asked to repeat the 23d Psalm in unison.

This winter so far we had little snow, one morning there was 1/4 inch snow on the boards and several days later 1/2 inch snow. We

have mostly rain, fog and sunshine. The grain crop and hay was light around here, but the prune crop was heavy. On account of not having dryers some farmers lost nearly half the crop because of wet weather. The prices on prunes are according to sizes, from 2 1/2c, 3 1/2c to 4c and it costs to dry, 2c per lb., so there is not much left to pay other bills. The health in this neck of the woods is good.

With best wishes to the editor, correspondents, and all the readers for the year 1927.

Jacob H. Rempel, Corr.

The First Mennonite Church, Bluffton, Ohio. On the afternoon of New year's day occurred the congregational meeting of the First Mennonite Church of Bluffton, Ohio. A fair number of the members of the church were present and actively participated in the transaction of business. The usual reports were heard and accepted and the elections of officers was held. The finest spirit prevailed throughout the entire session and a deep interest was taken by all present in planning for another year's work.

The report of the Pastor showed that the membership of the First Church is now slightly more than four hundred members. A number were received during the year, both by baptism and by letter. A catechetical class is being conducted now and no doubt there will be a number from this class who will unite with the church about Easter time. The earnest efforts of our pastor are much appreciated.

The deacons reported that they have received more money for missions and charity purposes the past year than was ever paid in any previous year. This was a welcome report especially in view of the fact that the needs seemed to be so great this past year, especially for the foreign mission work.

The trustees reported that the current expenses of the church were met and proposed a budget for the coming year based on the actual income of the past year. Their recommendations were adopted without modification. The congregational expenses for the past year totaled approximately \$3600 and the income for missions, charity, education and all other purposes, including the Sunday School and all other auxiliary organizations brought the grand total for all purposes to nearly \$8,000.

With the election of the officers for the ensuing year the meeting adjourned. All who were present felt that while the meeting was largely occupied with

business and the business interests of the congregation it was a meeting that really showed a vital interest in the welfare of the church and its mission in its own local field. The church seems to be in a prosperous condition and the membership looks forward with confidence to another year of co-operative effort for the good of all who share in the benefits of the ministry of our church.

Paul E. Whitmer, Corr.

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE FOREFATHERS

C. Henry Smith, Ph. D.

I.

Switzerland.

(Concluded.)

From Langnau I went to Zurich, the original home of the Anabaptist movement. Mennonitism long ago has been rooted out here also. My chief object in visiting Zurich was to see the spot where tradition says that Felix Manz, the first Mennonite martyr was drowned nearly four hundred years ago, and also to visit some of the old book stores of the city in the hope of running across the traces of several books on Mennonite history issued by the Zurich presses years ago.

The records say that Manz on the day of his execution was placed in a boat with his executioner and a Reformed clergyman, and rowed up the Limmat which flows through the heart of the city. The clergyman tried to the last to secure the condemned man's recantation, while the mother and brother of the latter, following along the banks shouted words of encouragement. Just where the Limmat broadens out into beautiful Lake Luzern reflecting the blue sky above and the green hills along the border, Manz was thrown overboard to drown, his hands and feet so tied together that he could not swim. This spot is now spanned by a bridge across the river in one of the busiest sections of the city, and its chief pleasure resort. Near by along the shore are several beer gardens, the entrance to the lake is filled in the summer time with the sails of hundreds of pleasure yachts, and in winter, no doubt, with thousands of happy skaters.

Standing on this bridge in the midst of a steady stream of busy shop men and women as well as of pleasure seekers passing back and forth, and looking down the channel in the direction from which the death boat approached that spring day nearly four hundred years ago, trying to visual-

ize the tragedy, I could not help contrasting the terrible seriousness and grim intolerance prevailing in that scene with the spirit of lightheartedness and absolute freedom of thought and action enjoyed today. Not one of the frequenters of these pleasure resorts had the slightest intimation of the fact that on this very spot four centuries ago the first Reformation martyr in the cause of religious toleration was deliberately put to death by his fellow Christians for insisting on rights now taken for granted the world over. Perhaps the city of Zurich would not be willing to have them know. Confessing our mistakes, and repenting of our sins is not an easy task. In this respect Zurich might well take a lesson from her sister city Geneva, on another beautiful lake on the other side of the Swiss republic. Geneva has erected monuments both to John Calvin, the founder of a hard and intolerant Calvinism, as well as to the more broadminded but equally sincere Michael Servetus whom the leader of the Geneva reformation had burned at the stake. Zurich might with equal propriety add to the many statutes of Zwingli another to Felix Manz, the victim of Zwingli's intolerance, and the first Reformation hero in the long struggle for religious toleration. Perhaps it is for the Mennonites and Baptists both of whom claim Manz as one of the founders of their faith to take the initiative in this movement.

In the antiquarian book stores I picked up several rare books including a 1560 edition of Bullinger's history of the Anabaptists, a work now quite rare and increasingly difficult and expensive to obtain. This book was published by the famous Froeschower press of Zurich, a firm still in business after all these years. The same publisher also issued during the middle of the sixteenth century numerous editions of the well known Froeschower Bible, found among the Swiss Mennonites and their descendants to this day. I have found copies nearly four hundred years old among the Alsatian Amish of Illinois, the Palatine Amish and Mennonites of Pennsylvania, and the Swiss Mennonites of Ohio and Indiana. This Froeschower Bible was not a distinctive Anabaptist book in any sense of the word as is sometimes thought, although read widely by them and found in many of their homes. In fact, in the introduction to one of the editions the publishers specifically repudiate the doctrines of the Anabaptists, and mention by name Manz Hubmeir and others as dangerous religious leaders. The Swiss Men-

nonites evidently did not read the introduction, or if they did would not permit this reflection on their leaders in any way to lessen their faith in the book itself. From Zurich I crossed South Germany into the Palatinate, the direct home of our Pennsylvania forefathers.

"CHARACTER"

"Souls are built as temples are:—Here a carving, rich and quaint; There, the image of a saint; Here, a deep-hued pane to tell Sacred truth, or miracle; Every little helps the much, Every careful, careless touch, Adds a charm, or leaves a scar."

The building of character is the most important business of life. It matters little what works a man leaves behind him; his real success is measured by what he has accomplished in his own being.

True character must be built after divine pattern. In the Bible God gives us the pattern for each part of our character. The Ten Commandments, The Beatitudes, the teachings of Christ and of the Apostles, are all patterns after which we are to fashion our characters.

It is well for us to have lofty visions in life. Michael Angelo said, "Nothing makes the soul so pure, so religious, as the endeavor to create something perfect. God is perfection, and who ever strives for it, strives for something that is Godlike." The attempt itself makes the soul stronger, purer, and richer, even though many searches are unrewarded. The quest for true nobility will never be unrewarded. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Every building requires a good solid foundation if it is to stand. So does character. A Christian character can have but one foundation, Jesus Christ, the solid rock. We must build our character upon great eternal principles.

One of these is truth, not only as far as men can see us, but "Absolute Truth!" A little falsehood will mar the beauty of the life.

Another of these principles is purity. "Whatsoever things are pure" the Apostle says in the same breath with "Whatsoever things are true, and just and honorable." "Blessed are the pure in heart, for they shall see God."

A third is love. Love is the reverse of selfishness. It is the holding of all our life as Christ's. Abraham Lincoln said, "So long as I have been here, I have not willingly planted a thorn in the bosom of any man." This is one phase of love, the negative—doing nothing to mar the happiness

of anyone. There is also the positive side of love—doing all in our power to bring joy, and peace and happiness into the lives of others.

"Do any hearts beat faster, Do any faces brighten, To hear your footsteps on the stair, To meet you, greet you, anywhere?"

Are you so like your master, Dark shadows to enlighten? Are any happier to-day, Through words they have heard you say?"

Life were not worth the living, If no one were the better For having met you on the way And known the sunshine of your stay."

Upon this foundation of love, truth, purity, and all other qualities which make for a noble character, we must build our character. No great building ever arose by miracle. We cannot dream for ourselves a character. We must hammer and forge one.

We must build our own character. Even though other prayers may ascend to the throne of God for our souls, and other lives may shed a ray of light on our path, we, ourselves, are the builders. No one can be truthful, loving, kind for us. We must do that ourselves.

Many things in life affect character. Every book we read, every hour's companionship we spend with another, every song that is sung into our ears, our environment, heredity, and our own will power all effect character.

But, no others, by their worst work of hurt or marring, can prevent us from building for ourselves a beautiful character. We can, by God's help, build a noble character out of the fragments of our broken hopes and joys and lost opportunities that lie strewn about our feet.

If we can not reach the heights we had once planned to reach in life, let us, instead of sitting down and weeping in despair, start to build anew, like the little birds whose nest was destroyed by the storm. Let us remember that "little is much when God is in it," and nothing that we do for God, no matter how small it is, will return unto us void. Let us keep our lives in God's hands, and ever look to Him for guidance. He will take our ship safely across life's ocean, and we may finally reach the other Shore victoriously."

Kaythryn R. Shelly

Pennsburg, Pa.

THE S. S. LESSON

Feb. 27

Making the Community Christian

Gal. 5: 13-25.

Golden Text:—"Have no fellowship with the unfruitful works

of darkness, but rather reprove them." Gal. 5:11.

The beginning of every reform must be with ourselves. You cannot expect the rest of mankind to live right unless you yourself live right. The old saying of that preacher who used to tell his hearers, "Don't do as I do, but do as I say," is the height of absurdity, and the climax of inconsistency. However, there are many people in the world who would lay down such a law. The parents want their children to be righteous, but they do not always set a righteous example. The inconsistent Christian is ever ready to criticize the lives of others, though his own personal life will not stand examination. We have lawmakers in our legislatures who make laws, like those against the use of strong drink, who themselves indulge. No wonder that our laws are held in such disrepute.

Paul tells us that we are called to liberty. But liberty is something that can and is abused. People often mistake license for liberty. The call of Christ is to freedom, but not to that freedom that permits us to flaunt law and be a law unto ourselves. There can be no real freedom without law, for the freedom of every individual must be so regulated by law that it will not deprive another of his rights. It is well enough for one to say, I can do as I please on Sunday. I can go out and enjoy myself to my heart's content. He does not consider, however, when he wants this freedom of the Sunday for himself he is compelling many others to work and so depriving them of the right of one day of rest in seven. There are those who say, I can take a drink and it is no one's business. It is some one's business. It is the business of the many victims of the drunkard's excesses. It is the business of the family whose living he is wasting and it is the business of the community whose peace is disturbed by his folly and nuisance. This is the "land of the free", yet we have law and police and courts and prisons to curb the excess of liberty that many take upon themselves to the disregard of the rights of others. Any kind of liberty that did not impose personal responsibility would be anarchy and mean the utter destruction of orderly society.

There are two things pointed out in the lesson that set conditions for Christian liberty, one is love and the other is walking in the Spirit. You cannot hope for

anything that is deficient in love. There are several kinds of love. We have mother love, the love for friends, the love of country and the love of self. These are not disinterested love. It is natural that the parent and offspring should love one another. Their very existence depends upon the working out of that love. Patriotism, or the love for country, is the base of civil security. The love of friends is an obligation that makes society a valuable condition, the love of self, if it is self-respect, is a contributor to the best kind of manhood. But, having said this about love, there remains another kind that promotes both temporal and eternal happiness—it is the love of Christ, the kind that God expects to live in the hearts of all His children, and the only kind that will work to the regeneration of man. All the other kinds of love we have mentioned will improve and increase in the heart of the one who knows the love of God. The proof of the kind of love that comes from God is to be found in the way one loved his neighbor as himself. All the professions in the world can not take the place of the love that works itself out in the love for one's neighbor.

The one who enjoys Christian liberty is the one who walks in the Spirit of God. That is, his daily conduct is in conformity with the will of the Spirit of God. The Spirit in man is something that cannot be concealed. He does not manifest Himself in words. One's acts are the surest indication that one has the Spirit. Such a life will be like Christ, for He is the Spirit. It will devote itself to doing as Christ has done and as Christ will have one do. The test of the Spirit-filled life for ourselves is: What would Jesus do? We can conceive of no one having the Spirit and then not living the Christ life. The natural life is the life that gives to license and does not conform itself to the Christ law and crucify the flesh. We crucify the flesh when we put away all natural desires and appetites in the interest of the Christ life. This we are commanded to do.

The works of the flesh and the works of the spirit are contrasted in the greater part of the lesson. It will be well for the Bible student to give careful attention to the vices and virtues that are here named for on the one hand they are to be shunned and on the other cultivated. By doing one we open the door of the kingdom of God to ourselves and by doing the other we close it.

THE MENNONITE JOTTINGS

February 3, 1927

Missionary E. Kaufman, writing from Chicago, calls attention to the fact that much of his mail is not properly addressed. All communications should be addressed to him at 5900 Maryland Ave., Chicago, Illinois.

At a meeting of the Russian Mennonite immigrants held in Rosthern, Sask., a collection was taken for the relief of the sick Mennonite immigrants detained in Southampton, England, on account of sickness.

Rev. G. T. Soldner of Zion church, Souderton, preached in the First church, Philadelphia, on January 30, the pastor being absent. Rev. Soldner's address had special reference to the work of the Mennonite Home for the Aged at Frederick, Pa.

Dr. and Mrs. Mosiman of Bluffton College, who are spending a year in Europe, embarked on a cruise on the Mediterranean on January 14. The cruise is to end Mar. 9. Dr. and Mrs. Mosiman expect to return to the United States late in spring.

The practical way of teaching in Bluffton College is illustrated by a trip taken by twenty students in physics and social science under the direction of their instructor, Prof. Harvey Beidler. The party spent two days in Detroit observing and investigating for class work. Their tour led them through the Ford Motor works and the plant of the Burroughs Adding Machine Company. The Burroughs Company entertained them at a luncheon.

The Menno-Friendly Society of the First church, Philadelphia, is in its 25th year. It has a membership of 196. Its resources are valued at \$12,785.11. During the year it paid out \$590.00 in sick benefits and \$200.00 in death benefits.

The Union Revival Services in Berne, Indiana, held in the Mennonite church under the direction of Luke Rader of Chicago, reports excellent progress. 100 confessions are reported for the end of the second week.

The Executive Committee of General Conference, through its secretary, Bro. C. E. Krehbiel, takes this occasion for making the following statement:

From various sources the officers of the General Conference have had their attention called to a George Meyer, who presents himself as a Jewish missionary from Minneapolis, Minn., and urges he be given an opportunity to come into the churches and solicit funds.

He has no recommendation from the Conference officers, nor would one be given him because of the unpleasant experiences ministers of our church have had with him.

Should any church or individual wish to contribute toward Jewish Missions they are requested to send their contributions to the Home Mission Board of the General Conference, Bro. J. E. Amstutz, Trenton, Ohio, is treasurer, and he will apply it as instructed, or if sent without instructions the Board will see that it goes to a responsible Jewish Mission.

In the issue of The Mennonite for December 4, the mission treasurer's report gives credit to the Bergtal church, Corn, Okla., for \$19.00. The amount should read \$59.00.

A rare and wonderful phenomenon was observed at Tuba, Arizona, near our Hopi Mission Station on Jan. 14, 1927. It was a richly colored double halo about the sun, three brilliant mock suns or "sun dogs", bright as the actual sun, and an inverted halo or rainbow, reaching to points north and south of the zenith. This phenomenon is seldom seen in the southern latitudes and is due to the passage of light through the ice crystals in the air. There are records of similar observations from Rome in 1630, Danzig in 1661 and Petrograd, Russia, in 1794.

The re-dedication of the Normal, Illinois, church, (Central Conference) took place with an elaborate program. It began with a joint session of the East White Oak and Normal Sunday schools. The dedication sermon was delivered by Rev. E. Troyer, field secretary of the Central Conference. Rev. W. H. Grubb, the pastor, had charge of the ceremonies of dedication. There was special music under the direction of L. I. King. Addresses were made at the afternoon service by Revs. A. H. Miller, J. H. King and Reuben Zehr. Rev. W. S. Shelly spoke at the evening service. The church has been remodeled and modernized, space has been made available for new classes and the basement has been equipped with kitchen, dining and cloak rooms.

At its recent annual meeting the Berne, Ind., church elected Hiram Baumgartner deacon to serve a term of five years.

At its annual business meeting, the Perkasié, Pa., Mennonite church elected the following officers: Trustee, F. Fulmer; Sunday school superintendent, Clayton F. Myers; Ass't. supt., Henry Keller; Treasurer, Harvey S. Kulp; Organists, Mildred B. Myers and Margaret Myers.

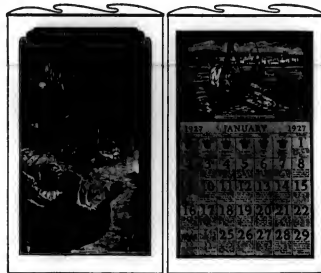
The Bethel Hospital Aid Society of Mt. Lake, Minn., held its regular monthly meeting in the basement of the new sisters' home, Bethel Hospital, Mt. Lake, is a Mennonite institution that efficiently serves the community and speaks well for the splendid community spirit so characteristic of the Mennonite people.

The superficial area of the earth is 196,940,000 square miles—139,685,000 square miles of water and 57,255,000 square miles of land. The weight of the earth has been estimated at six sextillion tons, not including the atmosphere, whose weight has been estimated at more than five quadrillion tons.

Since the invention of the printing press 660,000,000 copies of the Bible have been printed.

The words, "In God We Trust" first appeared on United States coins in 1864, on a bronze two-cent piece.

Scripture Text Calendar For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—\$1.40; 12—\$3.00; 25—\$5.75; 50—\$10.00.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite Year Book and Almanac 1927

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, \$2.

WORDS TO YOUNG CHRISTIANS by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, FEBRUARY 10, 1927

No. 6

NOTES AND COMMENTS

According to a report recently issued by the Federal Council of Churches, twenty-seven lynchings have been perpetrated in the United States in 1926 up to Nov. 11. In the whole of 1925 there were only 18 and in 1924, there were 15. An appeal is made to churches to redouble their efforts to keep down this terrible blot on American justice.

"Don't come to New York to look for a job unless you have at least \$100 to meet expenses," is the warning which has been sent out by the Young Men's Christian Association.

"New York draws hundreds of young men every week, and many are unprepared for the hard life that confronts them," said Charles O. Wright, executive secretary of the West Side Y. M. C. A. "Some succeed, some drift into mediocrity, some into crime, and some become hoboes. That they often come from good homes and are fine types of boys makes the situation all the more tragic."

Of 169 men who applied in two days to Mr. Wright's employment department for work, seventeen were utterly penniless, with no food, no place to sleep, and no extra clothing. None had any jobs in prospect, though many of them, Mr. Wright said, were the kind who "can do anything."

The President and Fellows of Yale University with the concurrence of the professors in Political Science and History have appointed Sir George Newman, a prominent Friend of London Yearly Meeting and son of the late Henry Stanley Newman, to be Yale Lecturer for 1927 on the Responsibilities of Citizenship. This lectureship was founded a quarter of a century ago by Dr. William E. Dodge of New York, the purpose of which, as declared by the founder, is to be the promotion, among educated men of the United States, of an understanding of the duties of citizenship and a sense of personal responsibility for the performance of these duties. Sir George Newman, who has recently been elected

an honorary Fellow of the Academy of Medicine of New York, expects to deliver the lectures and fulfill other public engagements in this country next May.

"When the Interstate Commerce Commission legislation was made law, the railroads resisted and pleaded against its enforcement, but gradually and in a short time they adapted themselves to those regulations until in recent years they are eager to have all their regulations, state as well as national, directed by this body."

"Even the banks resisted at the beginning the Federal Reserve Act. It is a matter of common knowledge that the American Bankers Association at its annual convention at about the time this law was spending took a referendum and registered an almost unanimous opposition. Now we find no one praising more highly than these bankers this act which did so much to stabilize credits, and lend aid and assistance to banks. There is nothing, more firmly established than this act which met so very much opposition in the beginning."

"The Prohibition Act never had anywhere near the opposition that confronted these other measures. The Eighteenth Amendment was passed upon favorably by 46 out of the 48 states of our Union, but the opposition has steadfastly refused to accept this law."

"Different from the railroads and the bankers, the present opposition was not confined to expressing their opinion or taking the regular procedure for reconsideration, but began immediately as with all the other regulations and laws on liquor to urge and practice violations of the law. This has never been attempted by any other group or against any other regularly enacted statute."

"We are therefore confronted with a situation that is of the greatest concern to the destiny of our country."—Patrick Henry Callahan of Louisville, Kentucky.

Conventions that bring together the people of different races

for the purpose of planning for each other's good are factors for international peace and goodwill among men. Such will be the World's Tenth Sunday School Convention to be held in Los Angeles, California, July 11-18, 1928. Only twice before has there been a Convention of this kind held in the United States of America. The second world gathering of Sunday-school workers was held in St. Louis in 1893 and the sixth convention convened in Washington, D. C., in 1910. London, England, entertained this assemblage twice; the first time in 1889 and the second time in 1898.

Other World's Conventions for Sunday-school workers were held as follows: Jerusalem in 1904; Rome in 1907; Zurich in 1913; Tokyo in 1920 and Glasgow in 1924. Inasmuch as these gatherings are now quadrennial affairs, it is not likely that North America will again have the privilege of entertaining this influential group of workers for at least a quarter of a century—for invitations have come from South America, South Africa, Australia, Egypt, Asia and Europe for the convening of such a gathering. The Sunday School as a method of teaching Christian truth has made its way into every land and readily becomes an indigenous institution. The soil it cultivates is childhood. The seed it sows is righteousness toward God and goodwill among men. There are over 3,000,000 men and women of all races, languages and color engaged in this work and these will be interested in the Convention to be held in Los Angeles, July 11-18, 1928. Fifty-four nations were represented at the World's last Sunday School Convention held in Glasgow, 1924, and a larger number will be in attendance at Los Angeles. Committees are now at work building the program and securing delegations from the nations of every continent.

ANNUAL REPORT OF MENNONITE DEACONESS HOME AND HOSPITAL

Beatrice, Nebr., Jan. 1st, 1926, to Jan. 1st, 1927.

With grateful hearts we may again report about the condition of our Motherhouse and Hospital work. God has led us very graciously, protected from all dangers and misfortunes, we have been able to minister to the sick in our beloved field of labor, ever conscious of the fact that our Master has called us into His service. Only five sisters have been under hospital care during the past year, all have recovered and are again on duty, excepting Sister Elise Hirschler, who is on a six months' furlough at present, in Reedley, California.

Our hospital work has grown, we also have been able to meet the demands of the state, secur-

ing registration for our graduating sisters.

At the entrance into this new year we would say with trusting courage: "O year untried,—thou hast for me naught but my Father's eye can see, nor canst thou bring me loss or gain, or health or sickness, ease or pain, but welcome messenger shall prove, from Him whose name to me is Love."

Our sisterhood consists of 19 sisters, 8 of whom are ordained deaconesses, 8 probation sisters and 3 mission students. In Nov. Louise Penner, a Russian immigrant from Canada, entered as a probationer, at present she is attending high school, to acquire the English language. In Jan. we expect a second one, Else Dick, from Canada. Our senior class of three took their fourth month's affiliation work at the St. Elizabeth hospital, Lincoln, at the first of the year, also the junior state board examination.

Instruction in the theoretical course was given by the physicians, sisters, and also a few by high school teachers. Since a few years ago, the state board of education has assisted smaller institutions in improving their curriculum, by helping them to engage high school teachers to instruct certain branches of science and paying half the fee. Such branches of science as chemistry and domestic science can hardly be taught efficiently in small institutions, because of lack of trained teachers and also the necessary laboratory equipment. At the same time these subjects are required by the state board, so we appreciate this accommodation very much. For these classes the students from all three hospitals of Beatrice assemble, we also find this practical in some of the subjects which the physicians teach.

Elder Franz Albrecht visited patients and sisters about every other week, also held an evening service with the sisters on Christmas Day. Rev. Corn. Penner led our Bible hour, twice a month during the second semester.

The necessary improvements were financed by the hospital treasury, this fact also proves to us the Lord's blessing on our efforts, for which we are very grateful.

At this opportunity we also wish to thank our many friends for their prayers and interest in our behalf, especially the Beatrice congregations, which support the institution so liberally with gifts.

In the year 1926, 677 patients were cared for in 6626 nursing days, 136 more than in 1925. 19 of these were county patients, 15 were cared for in private duty,

and 53 received only treatments. The daily average for the year was 19. 545 patients recovered, 30 improved, 5 left not improved, and 30 were called into eternity.

Service rendered gratis, was to the amount of \$652.39.

Surgical cases in 1926, 323, 67 more than in 1925. Medical cases in 1926, 153, 6 more than in 1925. Obstetrical cases in 1926, 115, 6 more than in 1925. Laboratory cases in 1926, 149, 3 less than in 1925. X-Ray cases in 1926, 28, 12 less than in 1925. Bone Fracture cases in 1926, 8, 3 more than in 1925. Other accident cases in 1926, 12, 3 more than in 1925.

The church affiliations were represented as follows: Methodist, 98; Lutheran, 86; Christian, 60; Mennonite, 48; Catholic, 31; Presbyterian, 29; Baptist, 29; United Brethren, 26; Evangelical, 12; Congregational, 11; Episcopal, 9; Adventist, 9; Reformed, 5; Church of God, 4; Nazarene, 3; Christian Science, 2; Salvation Army, 2; Children, 55; No church affiliation, 75.

How much opportunity God has given us, in connection with bodily nursing to sow the good seed of His Word. May we improve upon these opportunities daily, through His grace and wisdom. The question may be asked, what is the object of these reports in our various church papers? To give our congregations information about the work that is being done, in this institution, to encourage them in their prayers and interest in our behalf. May we express a wish to our worthy pastors of congregations and teachers of our denominational schools, namely to do what is in their power to give our people more information about the deaconess work. The few existing institutions prove that it is a blessed work. Although there should be more of these institutions in our denomination, even these few existing ones are usually in need of more sisters for all the various branches of their activities. It should not be thus and probably would not be, if our people were more acquainted with this branch of home mission work. The deaconess calling is as old as the Christian church and blossomed in the apostolic age. After the Reformation by Luther, Pastor Fliedner of Kaiserswerth, Germany, reorganized the deaconess calling and originated the motherhouse plan. Now we find deaconess motherhouses and hospitals in practically all countries, supported by all denominations. The Mennonites of the U. S. are to a great extent ignorant of this mission activity, and consequently miss great blessings that such service of

mercy brings. The modern trained nurse does not take the place of the deaconess. She is not trained in religious work, has not the support of the home and the maintenance, which a woman must have to be able to serve permanently in such strenuous work. The American Journal of Nursing, the organ of the Nat'l Assn. of Nurses contains numerous letters and inquiries of nurses in regard to a home and maintenance in time of disablement and old age. The deaconess is provided with these necessities and comforts, besides receiving a full nurses training course, which gives her equal standing with the registered nurse in the state. She also receives Bible and deaconess history instruction which fits her for the spiritual care. Her calling is not only a means of livelihood to her, but it is her Master's call, out of love to her Saviour she is rendering service to stricken mankind. It is extremely deplorable that so much bodily service is rendered, in this our beloved country, without the spiritual service. May our denomination realize the great opportunity of such service in deaconess institutions is our prayer. Yes, herewith we extend a most hearty invitation to young women that have as yet no definite calling, come and help us.

Your co-workers in the Master's vineyard,

"The Sisters."

WOMAN'S WORK

(Concluded from Jan. 20.)

Psalms to Learn

The Tree Psalm, Ps. 1.
A Song of the Starry Heavens, Ps. 8.
What the Heavens are Telling, Ps. 19.
The Shepherd Psalm, Ps. 23.
The Earth is the Lord's, Ps. 24.
A Missionary Psalm, Ps. 67.
A Song of Gladness, Ps. 100.
A Thanksgiving Psalm, Ps. 103.
A Nature Psalm, Ps. 104.
The Bible Psalm, Ps. 119:1-11.
The Traveler's Psalm, Ps. 121.

Sunshine Powders

When you have the "blues", read Ps. 27.
When your purse seems empty, read Ps. 37.
When people seem unkind, read John 15.
When you are discouraged, read Ps. 126.
When "all out of sorts", read Hebrews 12.
When losing confidence in men, read I Cor. 13.
If you can't have your own way in everything, keep silent and read James 3.
When tired and heavy-hearted, read Ps. 23.

These "powders" have been put up in typical doses and sent to many a shut-in.

THE YEAR WITH GOD IN OUR WORK

Eph. 6:15-20.

As we enter the new year, we will all tread new paths and face new responsibilities. If this is to be a year of usefulness, a year in which we shall live to make the earth better, it is because God will direct our pathway. We are to do our work willingly as to the Lord and not to men. Doing our part, working in harmony with others with a single heart, desiring only to please God will make our year full of blessing.

The result of our service will be largely determined by the whole-hearted efforts we put forth in our work. The every-day service we give for God and man will be richly rewarded for all the time, strength and energy we put forth to accomplish our aims. The service itself, even though the result is not such as we hope for, will be a profit to us, for God is not unmindful of our work and service of love; nor does He measure our reward by the apparent success or failure of our efforts. He will apportion our profits according to the work done and the spirit in which it is performed.

The past is valuable only for the lesson it can teach; the present for its opportunities and the future for its possibilities. Advantages are ours, we need only to apply the individual elements. What the year may bring we do not know. We may face difficulties and trials. Yet, of one thing we are sure the new year will bring: it will bring to us day by day the unerring loving care of God. By putting on the whole armor of God and trusting in the power of His strength, we shall be able to accomplish our work, whatever that may be.

No matter how humble our surroundings, we have an influence on some other life. Our actions will reflect on the life of some one else. If we are bright and cheerful, we brighten our neighbors. The neighbor is an emissary to the community, and the community in turn to the world at large. We should try to make the new year a happy one in our homes, be of a happy disposition, carry our cares easy, let our heart be as sunshine, and our life will give warmth to all around us.

We know that prayer has ever been the source of strength and power. We may come boldly before Him with our petitions. The

(Continued on page 6.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

It has often been said that time is money. Were that the case in every instant, no doubt we would have many rich people in the world, since there are so many who do not seem to have anything but time. However, we want to realize that one of the most common treasures, available to any one who will use it, is time. When the Lord went into that far country and entrusted certain of his servants with talents in money, he might have been said to have given so much time to his servants for their disposal, for the investment of their talents involved their using their time to best advantage. Some people in their self-pity complain that Providence has been unkind to them in not having endowed them with special gifts that they might develop. They are greatly deceiving themselves, because in the common run of people there are few of outstanding abilities; nevertheless, most of the remarkable achievements are by those who come from the common run of humanity. The difference is that the successful ones use their time in developing what they have and the unsuccessful ones hide their talent of time in the napkin of idleness. There is nothing more apparent than the saying of the Lord, that to them that have shall be given. It means that those who have abilities and talents, however small they be, use them and develop them for use. The aptness to learn grows by continued study. The skill of the craftsman begins with ordinary talents, application and high ideals make the artist out of the craftsman.

In our daily life for God, we must remember several things. First, we must know that we grow by using what we have. Then, we must know that a lack of use paralyzes all talents, be they spiritual or material. Again

we must realize that we prepare for special fitness by our faithfulness in the inferior places we find ourselves. He who is faithful over the few things becomes ruler over the many. A poverty in special or outstanding abilities is not banishment to an inconsequential position, but an opportunity to rise to higher things.

A man walked into the office of Henry Ford with an unlimited amount of wealth to support his offer, and offered to buy the plant for a billion dollars. Most of us have not the slightest idea in the world what a million is, and so almost fail to grasp the significance of this, which was planned to be the biggest deal on record. That a man, within the limits of one generation, could legitimately earn a fortune greater than any before heard of, is in itself a startling thing, but that he could in cold blood refuse to consider the biggest price ever offered for any single individual's possession, is still more remarkable. A great deal of publicity has been given to this incident and it is bound to influence the thinking of multitudes. Some will give way to a feeling of envy, others will increase their money madness and others will come to believe that there is little or no chance for one to advance so long as there are so many things that enter into life controlled by the owners of great wealth. One thing is sure. Money is not lasting, neither can money purchase the most important and valuable things everyone has. It cannot secure the salvation of a single soul and there are many other things it cannot buy. It will not buy esteem. It will not buy health or happiness. Neither will it purchase peace of mind. The chief thing to concern us all should not be money, but treasures laid up in heaven, which any one who has the fear of God in him can accumulate.

CORRESPONDENCE

San Marcos Church, Paso Robles, Calif.—Psalm 126:3, "The Lord hath done great things for us, whereof we are glad." At a certain meeting, after the song "Count Your Blessings" was sung, which was led by a Salvation Army lassie, the question was asked: "How many here can count their blessings?" Immediately all hands were raised.

The leader then testified to the contrary, saying that her blessings were so many that they could not be counted.

Such, we feel, is the way in

which our congregation has been blessed during the past year. Every department of the church has been growing, both spiritually and materially.

English Bible study classes, conducted by the pastor, Rev. F. F. Jantzen, are held twice a month. A large percentage of our young people participate in them. At present we are studying the Bible by topics, such as Regeneration, Sanctification, Prayer, and others. These studies are proving very helpful.

Our Sunday school is also quite active. This year it was found necessary to divide the beginners' Class, as it was too large. The English class that has begun for the benefit of the children in the community has had a larger attendance than was expected. The Lord has graciously fulfilled His Word in Isaiah 65:24, "Before they call, I will answer." We have ten classes in all.

Our Christian Endeavor work is very encouraging. One feature of interest is the service they render outside of the church. The County Christian Endeavor Union has requested us to furnish the program at the County Hospital on the fifth Sunday (of those months that have five Sundays). This is a distance of over thirty miles, but there is always a blessing awaiting those who are able to go. In connection with this meeting, a short service is held at the County Jail, which is very much appreciated by the inmates. At both places the invitation is always, "Come again." On these occasions the choir has charge of the music. If space would permit enough more could be told of this work, that other societies or Sunday school classes would be encouraged to do the same.

There have also been times of sadness among us. Two of our members have been called home, and while we miss their faces we are thankful for the assurance that we know that they are with the Lord and at rest. One of these was our pastor's father, Frank Jantzen, the other was Mrs. John Fieguth, a woman greatly loved by all who knew her.

Our first visitor in the church this year was Mr. Philip Sudersky, a converted Jew, who had studied in Vilna, Russia, to become a Rabbi. He explained the Jewish Passover, and how it was fulfilled in Christ. He also told the story of his conversion. Both services were intensely interesting and inspiring. May his message sink deep into the hearts of all who heard it, and may it spur us on to greater zeal and per-

sistence in working for our Master.

Our New-year's greetings to all, and a hearty invitation to visit us.

Corr.

Mennonite Church, Trenton, Ohio.—The festive days have come and gone, and as we enter the new year may it bring many blessings to our church and community. As we look over the past year, we must acknowledge that the Lord has blessed us in many ways.

On Saturday, January 8th, our Annual Congregational Meeting was held, dinner was served, and a social hour enjoyed. Promptly at one o'clock the services were opened with song and Scripture reading, and prayer by Rev. J. E. Amstutz, after which the minutes of last year's meeting were read and approved, also reports of the various organizations in the church were read.

Mr. Amstutz gave a very interesting report of the year's work. Early in the year, Rev. W. W. Miller of Pulaski, Iowa, held a series of meetings which were indeed very helpful.

During the summer, while our church was undergoing very much needed repairs, meetings were held in the St. Johns church at Trenton, and upon completion of this work, the pastor secured Rev. J. W. Kliever of Bethel College for the Re-Dedicatory services.

Mr. Kliever gave us an inspiring address. It was indeed a real pleasure to have Rev. Kliever with us at this time, as he was present when the church was originally dedicated. During the year our church also had the privilege of entertaining our former pastor and his wife, Rev. and Mrs. H. J. Krehbiel of Reedley, California. A reception was tendered them on the church lawn upon their arrival at Trenton, and on the following Sunday Mr. Krehbiel gave an inspiring sermon in the morning, and in the evening his "Peace Lecture." It was indeed a privilege to have them in our midst and entertain them in our homes.

We also had the pleasure of having in our midst Mrs. Bertha Kinsinger Pether, who addressed us on different occasions.

Others who visited in our midst and gave addresses in our church were Dr. S. K. Mosiman, Dean Byers, Mr. Hartzler, W. W. Grubb and John Warkentin. The meeting closed by an earnest prayer by Rev. David Augsburg.

During the past week Mr. Amstutz attended the Ohio Ministerial Convention held at Columbus.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me." Rev. 3:20.

JUST GARDENS

By Margaret E. Sangster

It does not matter where they grow,
Their loveliness will be
A place where lonely souls may go
In lands of memory.

They may be stately, with a dial
To catch the sun's warm shine—
They may be tender as a smile,
Or as a Valentine.

They may show just a touch of green
Against some city wall;
And yet, to wistful hearts, they mean
Youth's wonder, and life's all.

Just gardens, rising from the sod
Like laughter, sweet in tone,
Like anthems, giving back to God,
The dearest thing we own.

It does not matter, very much,
The spot in which they grow—
For we come closer, by their touch,
To One, Whose love we know.

Some time ago a man returned home from a church meeting much happier than usual. When his wife asked him about the good news which she saw on his face, he replied, "Oh, we had a very good meeting tonight, Brother Jones gave a good talk, Sister Miller spoke and I gave some thoughts." There we have the secret of good meetings and of good Young People's Departments as well. A thing is of interest as we make ourselves a part of it.

The editor of this department invites and encourages you to send in articles for this part of the Mennonite. The reason for an editor is not so much to write as it is to organize the material and determine the kind of material which will be helpful and of interest. We aim to make this department one of helpfulness. We want such material which will strengthen faith, engender trust, love and friendliness toward one another. Such is the Spirit of the Christ and only by using His methods can we help build the Kingdom of God here. Recently a mother said, "No-

body reads the Mennonite in our home but I, the others all 'knock' it." Now the way to make the Mennonite the best possible denominational paper is for you to help make it so. No doubt the pastors of our churches can do much to encourage their members, especially the young people, in reading our paper and help make it the best possible. "Inasmuch as ye did it . . . ye did it unto Me."

Pearls from Our Mission Co-Laborers

IN A CHINESE GUEST HALL

Hudson Taylor, the founder of the Chinese Inland Mission, had a helper whose name was Neng-Kuei. He was not a minister. He was a basket maker, but few ministers could talk or preach better than he. When he became a Christian he refused to work on Sunday, and so lost his position; and refusing also to make baskets to hold incense which was to be offered before heathen idols, he lost the chance to work in private homes. But he was a good basket maker—none could make a better basket than he—and thus he was able to find enough work to keep him from begging, and he was happy.

One day he went to a rich home with his stock of baskets, and the Chinese ladies, with their little feet, crowded around him and asked him to make some special baskets for holding incense. The house was being redecorated, and they wanted everything as nice as could be. Neng-Kuei did not notice a workman away up near the ceiling decorating the guest hall, but he knew that when he refused to make the incense baskets, the Chinese ladies were very angry.

"What! Not make baskets for holding incense? Refuse an order for anything to be used in the service of the gods?"

They were very angry and the painter pricked up his ears to listen.

"Do not be angry, ladies," replied the basket maker. "I am sorry not to comply with your wishes, but I cannot make or sell anything for the worship of idols."

"And why not? Why not?" said the ladies, who were more surprised than ever.

"Because," said Neng-Kuei, "I am a believer in the Lord Jesus." The painter stopped his work to listen.

"I am a believer in the Lord

Jesus," said the basket maker, "and a worshipper of the true and living God."

And while the ladies listened he told them all about Jesus, and the God who is over all, until they grew restless and impatient, and tottered off on their tiny feet to their rooms, angry and indignant.

"What was that you were saying?"

The voice came from up near the ceiling. It was the painter. "You did not see me," said Wang, for that was his name. "I am painting up here. What was it you were saying? I heard, but tell me again."

And there in that rich home, in the great guest hall, where the ladies of the house had heard, but had not heeded the wondrous message, Wang heard, for himself, the beautiful story of the love of God. He heard and heeded and Wang Lue-djun became a true and trusted follower of the Master.

In that beautiful Chinese guest hall that day the Master Himself had come as a guest, and was welcomed, not by the ladies of the home, but by the workman, whom no one but He seemed to see. It is often so. Jesus often comes to the place where people welcome their friends, and He, the greatest friend of all, is neglected.

"O Jesus, Thou art standing, Outside the fast closed door, In lowly patience waiting To cross the threshold o'er: We bear the name of Christian; His name and sign we bear: Oh, shame, thrice shame upon us, To keep Him standing there."

—Selected.

CHRISTIAN ENDEAVOR MEETING

February 20th, 1927.

A. J. Neuenschwander

"Our Duty as Christian Citizens." Isaiah 62:6-12.

M., Feb. 14. To obey law. I Pet. 2:11-17.

T., Feb. 15. To respect authority. Rom. 13:1-8.

W., Feb. 16. To rebuke evil. Isa. 1:1-9.

T., Feb. 17. Ideal office-holder. Isa. 11:1-5.

F., Feb. 18. Honest tax-paying. Matt. 17:24-27.

S., Feb. 19. Upright living. Ps. 24:1-6.

The Scripture Brought Down to Date

Jerusalem has special watchmen, today we all need to be

watchers that give evil no rest.

Christian people are not to become weary in their effort, for God will help them, and any nation may become a source of praise.

Righteousness exalteth a nation. In the case of Jerusalem, their religion was the source of their strength and exaltation, is ours?

In most of our communities and cities we have "stones" to cast out to make our places thoroughly Christian, before our people are a "holy people".

Which element is most attracted to your town and community, the evil or the good? Is your community "sought out" by Christians or does the underworld thrive there?

Prayer Thought

We need to ask God to give us a new conception of the responsibility that we have toward our fellowmen. We need a fresh interpretation of the duty that is ours because we are Christians. Let every Christian young man and woman ask the Lord to prepare them to be good homemakers.

The Topic Forum

1. What difference, if any, is there between the different laws that are on our statute books?

2. Why do some people strictly obey certain laws, while they disobey certain other laws?

3. Do Christians have a higher responsibility toward the state with respect to sanitation, and poor housing, than others? Why?

4. What is the biggest menace in your community at the present time? What can you do to remedy this trouble?

5. Should Mennonites be willing to hold public office? Why, or why not?

6. What can we as Christian citizens do to combat the divorce evil?

Christian Citizens

In the term Christian Citizen, I mean women as well as men. Every citizen is not a Christian, but every Christian ought to be a good citizen. As Christian citizens we have a point of view that may not be the so called "popular view"; but we ought to keep our viewpoint if it is in accord with Jesus' teachings.

Christian citizens have a negative and a positive obligation. In the negative obligation they need to point out the wrongs, and the corruption that seek to undermine the state. But more than merely pointing out the sores of the nation, Christians need to be ready to offer and help inaugurate

ate positive measures which will overcome the wrongs. Every Christian citizen ought to perform his full obligation as a citizen. He needs to vote with intelligence, as well as pay taxes and obey the laws.

Illustration

In a public address some years ago, we heard Dr. Charles E. Jefferson say, that, Christian citizens need to develop a world, as well as a local and national conscience. As world citizens we need to apply the teachings of Jesus to the acts of nations as well as to individuals. Dr. Jefferson then pointed out that the New Testament teaching was altogether against war. War is not the only international evil, but it is one of the most far-reaching evils. We as Mennonites would be neglecting one of our outstanding characteristics, if we should fail in holding forth our peace principle.

KIRBY PAGE LECTURES

The ancient prophet said, "Your old men shall dream dreams and your young men shall see visions." In the light of the present day it appears that some young men see visions. Kirby Page is one young man who has thought through some of the vital truths of the Jesus way of living. He is not a Mennonite, but he has some better Mennonite visions and convictions than many in the Mennonite church. He preaches a gospel that is not popular the country over—still during his three days' stay in Bluffton he filled the first Mennonite church to overflowing each night.

During his three days' stay Kirby Page spoke eight times, and it was the writer's privilege to hear the eight lectures. In summing up his message it can be called "The Jesus Way of Living". Some will say that that is what we have been preaching these 1927 years but Kirby Page gives absolute emphasis and insists on some things that would bring far more justice and Christian brotherhood to this earth if followed. He is a modern prophet with stronger convictions and more courage than we usually meet.

Kirby Page is not content with merely preaching but he is willing to take the consequences. He gave strong expression to the necessity, through living the Jesus Way, in taking the consequences as did our Master. There are consequences to take which may affect our bank account, our freedom, our physical bodies, but it is worth it in following the Jesus Way. Christ lived that way and took the consequences. It

is time that Christians accept the same sincerity. Christ could have avoided the consequences of the cross by a simple statement, but this simple statement would have been contrary to his convictions. The opening message on Sunday morning "The Meaning of the Cross" emphasized the absolute essentials of taking the consequences for our convictions in the Jesus Way of Living.

Kirby Page is best known as an advocate of peace and when Bluffton College brought him to Bluffton he proclaimed a peace message that every Mennonite can follow. War has been tried too often to settle international disputes and has failed. The World War did not bring peace and good will to earth—let us use the Jesus Way. Nations must learn the lesson that they can no longer be sovereign, no more than any state of the Union can be sovereign. When nations begin to regard each other as the different states regard each other and forego their claim to sovereignty they will no longer resort to war in settling or attempting to settle international disputes. Nations fight for their national honor, continued Kirby Page, but no nation's honor is transgressed unless a nation does so itself. As long as a nation acts honorably its honor is not at stake. Jesus Christ was not dishonored when he was crucified, the only way he could have been dishonored would have been by acting dishonorably. The same reasoning holds true for nations. If nations will forego their claims to absolute sovereignty, and take no mistaken view as to their nation's honor and accept their absolute dependence on each other, war will be eliminated. This can be accomplished by changing the attitudes of people, avoiding propaganda and military preparedness.

This is Dr. Page's teaching on the subject of peace and war. It is logical, it is Christian, it is not fanatical, it is good Mennonitism, and our church can well proceed on that program.

To give a resume of Kirby Page's eight messages would be impossible in the space assigned. The above is a general conclusion of the gospel he preaches and lives. He is a serious minded man who seeks the wisdom that is founded on the Jesus Way, and according to our conception he has found it. He believes in brotherhood as taught in the golden rule—the commandment of Jesus. We can describe him no better than did Dean Byers, when he introduced him,—Kirby Page, a follower of Jesus.

(This article was written by

W. S. Shelly, who will graduate from Witmarsum Seminary this coming spring.—Editor's Note.)

A BUSY BUNCH OF YOUNG PEOPLE

To give you an idea of what the young people of the First Mennonite church of Reedley, Calif., are busy about, I was asked to write an article for the "Young People's Department" about our recent "doings".

At Thanksgiving time, two needy families were remembered with baskets of food by the Intermediate and Young People's C. E. societies. On Thanksgiving morning, the two societies hiked nine miles to hold their Sunrise Prayer Meeting. The program consisted of singing, Scripture reading, prayer, and testimonials. A profitable and enjoyable time was had by all who attended.

On December 10th, the Young People's society met in the church kitchen and made candy for the inmates of San Quentin, California, State Prison. Each inmate received a box of home-made candy and a Gospel of John at Christmas time.

The Intermediates gave a Christmas program on Sunday evening, Dec. 19th. A small Christmas tree was placed in the front of the room and slips of paper on which topics or questions were written were tied to the branches. Each member took a topic or question, and answered it, and then placed either a gift or ornament in its place on the tree. Christmas cheer was brought to a needy family by means of this tree.

Each Christmas the Young People send three "Christian Endeavor World" subscriptions as Christmas gifts. This year two were sent to San Quentin library, and one to the Old People's Home in Fresno, Calif.

On Christmas Eve, the Christian Endeavorers broke the stillness of the night by serenading the church members.

There is a live Teacher Training class, with an enrollment of twenty-six. At present they are studying the second book of the second year, Standard Course, "The Teaching Value of the New Testament Other Than the Life of Christ." On Dec. 12th, the class pleasantly surprised their teacher, Mr. G. F. Mueller, the occasion being his birthday.

The Sunday school celebrated Christmas by having a "White Christmas". Christ's saying: "It is more blessed to give than to receive", was tried and proven. The church was fittingly decorated in white. A white cross occupied the back center of the plat-

form. Two Christmas trees decorated with snow and tinsel were placed one at each end of the platform. Each class presented a White Gift to their King. These gifts were brought by a representative selected by the class, and placed at the foot of the cross. Most of the classes brought their gifts in the form of money; several classes gave Christmas dinners to the needy. The Primary Department gave toys.

The congregation plans to spend New-year's Eve with a Watch Night service. Beginning at nine, there will be an hour of preaching service, followed by a social hour. During the last hour, a program is to be given, in which the different organizations of the church are to take part, the young people having a prominent place in it. The meeting is to close with a Prayer Service at twelve.

The Junior Choir, which has a membership of twenty, is being conducted under the capable leadership of Miss Emma Ruth. This choir presents a musical number weekly, alternating in the morning and evening services with the men's chorus.

We are now looking forward to the County Christian Endeavor Convention, which is to be entertained in our church in May.

Greetings and best wishes for a prosperous and happy new year to the readers of the "Young People's Department".

Lucile Krehbiel.

Reedley, Calif.

"Inaugurate a campaign of peace; abolish the idea of force; try friendly relations; seek to establish amity, seek to get in touch with the masses, with the people themselves, and we can establish a policy in Central America which will protect our interests and respect our rights and which will do that which we are entitled to do—receive special consideration from these people."—Senator William E. Borah of Idaho in Senate address on Nicaraguan situation.

FOR EVERYONE A DUTY

Every mason in the quarry, every builder on the shore, Every workman in the forest, every boatman at the oar, Hewing wood and drawing water, splitting stones and clearing sod,

All the dusty ranks of labor, in the regiment of God, March together toward His temple, do the tasks His hands prepare;

Honest toil is holy service, faithful work is praise and prayer. —Henry Van Dyke.

WISHING AND DOING

Backbones are made out of wishbones. A person should wish good and real things, such things that will result in doing, such things as will produce substantial good for the benefit of mankind. For such persons there is always room at the top. John B. Gough wished to be instrumental in winning drinking men to a life of sobriety and usefulness. He succeeded most admirably, influencing multiplied thousands to sign the temperance pledge and lead a sober and industrious life.

Mary Slessor had a burning desire to lead heathen people into Gospel light and liberty. Though frail of body she performed Herculean tasks and gained many benighted heathen for Christ, even some of the chiefs of the most brutal tribes. Her word and command became law among many tribes, many of the most brutal chiefs cowered before her authority and unalterable demands. She was recognized by the British government for her heroism and substantial work wrought among the people.

Samuel F. B. Morse of New York entertained the wish to furnish the people an instrument with which to communicate with people thousands of miles distant by means of the telegraph. He succeeded and thereby turned the world into a whispering gallery.

Some years later Cyrus W. Field had a wish and succeeded after many trying failures to lay a cable across the Atlantic, by means of which cablegrams have been sent back and forth from one country to another. These men and Miss Slessor longed to accomplish great things, and did so, the men accomplishing the almost impossible, furnishing the means of communication which practically annihilates time and distance. Marvelous achievements.

David Livingstone had an insatiable thirst or desire to open a highway for missionary enterprise in darkest Africa, and by God's help he discovered and revealed the "Open Sore" to the Christian Church. By his own heroic example, ending as it did in his premature death, he enthused Christians with an unquenchable zeal for the redemption of the benighted people of the dark Continent.

St. Paul had an ardent desire to carry the Gospel message to Palestine and later to Rome which, in the providence of God he succeeded in doing, and finally died a martyr's death near Rome, leaving a trail of glory that has continued unto this day. Mar-

coni, the Italian, had an intense desire to serve humanity with wireless telegraphy, by means of which he sent messages through the air from continent to continent, and after many reverses covering quite a period of time, succeeded, thereby enriching the world incalculably, bringing the world of mankind closer together and has practically annihilated time, and in a certain sense also space.

The wish must be the parent of the deed. A good and a real wish if coupled with a corresponding effort, can, and usually does, result in glorious achievement. It is a fact, that too many persons indulge in wish-a-washy wishes which are unworthy of a divinely endowed personality. Real good wishes must have heart, brains, hands and feet in order to result in beneficial achievements. The life blood of personality and individuality must impregnate them.

Drummond published a book with the title "The greatest thing in the world," which he designated as being love. F. B. Meyer of London published a book called "Love to the uttermost," basing it on the writings of St. John. Paul expressed God's great desire for us; here it is, "It is the will of God even your sanctification." And Paul's desire was in accord with it when he urged the Christians to "go on to perfection." To me it seems, that the greatest desire of a Christian is to do the will of God, and if God's will is the sanctification of the soul, it should become the will of the Christian.

Such an agreement is very essential in order to effect perfect harmony between the divine and human will. There must be the harmonious co-mingling of the two if the best results are to be achieved in experience, in character and in life. I cannot think of a single justifiable reason why a Christian should not be perfectly conformed to the divine will. On the other hand, there are many reasons for such a happy and helpful union between the two, and that it should be a present possession.—Evangelical Messenger.

THE FIELD AND THE SEED

A prosperous farmer invited his pastor to visit England with him. At Shrewsbury they drove out to see the old Roman town of Uriconium. Part of the walls of the public bath-house was still intact, and up that they scrambled to survey the site. The ground where the ancient town had once stood was now a field of wheat. It was waving its banners of green in the July sunshine as the wind swept leisurely across it.

But radiating from a common center, like the spokes of a wheel ran broad strips of yellow, stunted grain.

"Well, I declare," said Mr. Robinson, "if there isn't the diagram of the old town streets traced out in that yellow grain."

"I don't see how you know that," said the minister.

"Why, it's as clear as day," replied the other. "Where the old streets ran the ground is hard and infertile, and so the wheat that was sown on it is sickly and thin, and has ripened earlier than the rest."

"I see it now," said the minister, "and I also see a sermon in it."

"A sermon?" said Mr. Robinson. "I don't know how you make it out, but I'm glad if I have given you a text. What is the sermon?"

"It's only what we ministers call a 'seed thought' so far, but the idea is this: Did you ever see a more perfect illustration of Christ's parable of the sower? Doesn't that represent the seed that fell on thin soil and forthwith sprang up, because they had no depthness of earth? I can see certain types of men and women as I look at that sickly yellow grain on those hard-packed streets. You might as well try to raise a crop of peas on a drum head as to try to get spiritual things to take root in their lives. There is the man who lets every thought in his mind travel over the dollar path in his brain until it is beaten so hard that nothing else can sprout there. There is the woman who makes society the aim and end of life; she patters up and down that path so much and tramples the ground so hard that no thought of God or helpfulness can grow in her heart."

"Well," said Mr. Robinson, "I've read that parable a good many times but I never saw it so plainly before. You can't miss the point with that field before you."—Youth's Companion.

OUR WOMAN'S WORK
(Continued from Page 2)

throne of grace is open, the scope of petition unlimited, save by lack of faith. We claim His promise that whatsoever we ask in His name will be granted and His promises are sure.

Then—as His ambassadors, we are to proclaim the Gospel of peace. Most of us will not go to the uttermost parts of the earth, but we are true witnesses in our own community? God has a mission for us all and may we be faithful in carrying out the message He has entrusted to us.

(Written by Miss Susan Basinger for the Jan. meeting of the

Women's Missionary Society in Grace church, Pandora, Ohio.)

THE S. S. LESSON

February 20

Serving In and Through the Church

Matt. 5:13-16; Acts 2:42-47

Golden Text: "We are laborers together with God." 1 Cor. 3:9.

The section of our lesson, taken from the Sermon on the Mount, presents to us two significant figures. The Christian is the salt of the earth and he is the light of the world. Let us examine the significance of these two figures. Salt is an article of common use. It is neither rare nor expensive, nevertheless it is one of the most valuable things that nature presents. Indeed, we could not do without salt. There was an ancient Chinese form of torture called "salt starvation", in which the victim was given everything his body needed but salt. Soon he began to suffer terrible agonies and died miserably. Now the Christian is not an unusual person. Generally, he belongs to the great mass of common people, but it is hard to imagine what a terrible curse this world would have to endure were there no Christians in the world. Sin, crime and miseries would bring their terrible afflictions with no remedy to cure them and nothing but moral, spiritual and intellectual destruction remaining.

The purpose of salt is to flavor, cleanse and preserve our food. The body cannot get along with tasteless food; unclean food means disease and death, stale and spoiled food is poison. In the same way the Christian blesses the mass of mankind. The flavor of his life is his love, piety and faith, things that only can make happy and true. A world without love is a world of suffering. A world that knows not the love of God as reflected in the Christian, is a world of hatred and disorder that breeds destruction. As salt is a cleansing agency in material things, so the Christian must exercise a cleansing influence upon his fellows. Blessings are pronounced by Christ on the pure in heart. The impure heart makes virtue impossible. It changes one to a life of covetousness and destroys all confidence and trust in living beings and so makes living normal lives impossible. "Create in me a pure heart" is a prayer we must constantly utter because we must be constantly watching against the seeds of impurity entering into our hearts. Impurity of life manifests itself in thought, motive and act. Therefore, we must constantly be on our guard, and

with the help of our Heavenly Father, fight against all forms of impurity. The keeping qualities of salt are needed to insure the food that sustains our lives. There is the keeping power of the child of God. He is kept in faith. He lives to preserve the better things. He enters into human activities, not only to preserve life for this life, but also to preserve it for eternity.

The Christian, as the light of the world, has a serious responsibility. He is to see to it that his light shines. Light is the life-giving principle in nature. Shut the light from the seed and it will not grow and will finally die. Light has its source in the sun, and the spiritual light of the world has its source in the Son of God. He is the Light of the world. We are the lamps. Get the distinction? The lamp is but the instrument. It has no power to give light in itself. Off the coast of the Hebrides, there is a light-house so located that it is impossible to get to it except under very favorable conditions. It has no light of its own. Instead, there is a huge reflector on its tower, and light from the shore is reflected to it, which it then distributes over the waters. Get the point? There is no light in man, but by his life, testimony, faith and works, he may, if he consecrates himself to the service of his Lord, reflect the heavenly light to the saving of his fellows. It is for us all to "let the world see Jesus in you." Light may fail because it is obscured. Too many let their selfishness, their love of pleasures and other shortcomings stand in the way of making their light effective. If the wick is clogged and unclean, the light is either dimmed or obscured altogether. The source of the light-giving power is hindered. We must keep in touch with our source of light. This comes from prayer, living near to God, reading and meditating on His Word. The light-giving Spirit of God will only be effective as we make the way clear for Him and do not hinder Him by sin or unbelief.

The latter part of the lesson is a picture of the early Church as it existed in Jerusalem in the primitive days of Christianity. It portrays the spirit, work and activities of those who held faith in the Lord Jesus Christ at that time. What they practiced then bound them into a fellowship that all the persecution in the world could not destroy. Note what distinguished them: 1. They continued steadfastly in the apostles' doctrine. 2. In fellowship. 3. In breaking bread. 4. In prayer. 5. The fear of God was upon them.

6. Wonders were done. 7. The believers gave evidence of their fellowship of love by establishing a community of goods. This latter was practiced only in Jerusalem in those early days. Even the early Church was not yet ready for such an experiment as a Christian community of goods.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS
JANUARY, 1927.

Salem S. S., Winsor, Nebr., \$44.36; Zon C. E. Soc., Donnellson, Ia., \$16.40; friend, Newton, Kan., \$21.00; Tabor Ch., Goessel, Kan., \$85.93; Bethany Ch., Freeman, S. Dak., \$30.00; Balance funds of Conference Session, Moundridge, Kan., \$391.19; Bethel Sew. Soc., Wawaka, Texas, \$125.00; S. S., Hillsboro, Kan., \$154.02; Hoffnussau Ch., Inman, Kan., \$56.42; Menn. Ch., Buhler, Kan., \$71.73; Mary A. Bechtel, East Northfield, Mass., \$12.00; Bergtal Ch., Corn, Okla., \$15.00; Eden Ch., Moundridge, Kan., \$425.00; Menn. Ch., Wayland, Ia., \$180.00; friends, Elbing, Kan., \$37.50; Salem-Zion Ch., Marion, S. Dak., \$175.00; Salem-Zion S. S., Marion, S. Dak., \$152.00; New Hope, Ia., \$10.00; Meno, Okla., \$41.00; T. B. Unruh, Great Bend, Kan., \$100.00; Zion S. S., Elbing, Kan., \$155.42; A. C. Diller's S. S. Class, Pandora, O., \$17.00; Amos Hilty's S. S. Class, Pandora, O., \$12.00; Bethel S. S., Fortuna, Kan., \$32.40; Bethel S. S., Mt. Lake, Minn., \$75.00; Bethel Ch., Mt. Lake, Minn., \$64.18; S. S., Menno, Wash., \$26.00; Hoffnussau S. S., Moundridge, Kan., \$42.86; Menn. Ch., Hague, Sask., \$35.00; Philathea S. S. Class, Noble, Ia., \$30.00; East Swamp Ch., Quakertown, Pa., \$25.00; Hebron S. S., Inman, Kan., \$25; J. H. Friesen, American Falls, Ida., \$30; Alexanderwohl Ch., Goessel, Kan., \$207.50; Immanuel Ch., Los Angeles, Calif., \$154.05; Sichel Ch., Cordell, Okla., \$8.22; Bethel Ch., Inman, Kan., \$85.32; S. S., Pretty Prairie, Kan., \$100.00; Second Menn. Ch., Beatrice, Nebr., \$79.85; Menn. Ch., Pulaski, Ia., \$121.2; West Swamp Ch., Quakertown, Pa., \$42.85; Bergtal Ch., Corn, Okla., \$13.05; First Menn. Jr. C. E. Soc., Bluffton, O., \$30.00; Christian Ch., Moundridge, Kan., \$56.43; School Dist. No. 78, Moundridge, Kan., \$9.00; S. S., Ruff, Wash., \$37.89; Hebron Ch., Buhler, Kan., \$78.00; Zion Jr. Soc., Souderton, Pa., \$35.00; Rudolf Mueller, Halstead, Kan., \$15.00; Saron S. S., Orienta, Okla., \$63.61; S. S., Monroe, Wash., \$45.07; Bethlehem Ch., Bloomfield, Mont., \$19.83; Mrs. Ino. C. Melby's S. S. Class, Upland, Calif., \$12.65; First Menn. Ch., Reedley, Calif., \$50.97; First Menn. German Bible Class, Reedley, Calif., \$30.00; Menn. Ch., Canton, Kan., \$38.00; Beginner's S. S. Dept., Reedley, Calif., \$91.55; Menn. Ch., Trenton, O., \$65.64; Menn. Choral Soc., Berne, Ind., \$90.40; Mission Boxes, Berne, Ind., \$11.25; Unassigned, Berne, Ind., \$16.45; Jacob Clausen, Beatrice, Nebr., \$100; P. E. Whitmer's S. S. Class, Bluffton, O., \$30.00; Delbert E. Welty's S. S. Class, Bluffton, O., \$14.00; Menn. Ch., Geary, Okla., \$27.75; B. R. and G. A. Regier, Elbing, Kan., \$100.00; Menn. Ch., Deer Creek, Okla., \$13.60; Menn. Ch., Hydro, Okla., \$22.19; Goessel Menn. Ch., Goessel, Kan.,

\$33.30; Christian S. S., Moundridge, Kan., \$55.12; Menn. Ch., Lehigh, Kansas, \$12.40; Hebron Ch., Buhler, Kan., \$31.12; Mission S. S., Beatrice, Nebr., \$34.79; First Menn. Ch. and S. S., Philadelphia, Pa., \$155.69; Secker's S. S. Class, Philadelphia, Pa., \$22.00; Hoffnussau S. S., Moundridge, Kan., \$70.33; West Zion Ch., Moundridge, Kan., \$70.25; Menn. Ch. and S. S., Basil, Kan., \$45.00; S. S., Inman, Kan., \$80.00; Zion S. S., Donnellson, Ia., \$80.43; Zion Intermed. C. E. Soc., Donnellson, Ia., \$6.00; John J. A. Hofer, Dolton, S. Dak., \$10.00; Garden Tp. S. S., Moundridge, Kan., \$35.16; Mrs. H. D. Petweiler, Souderton, Pa., \$40; Eden Ch., Inola, Okla., \$12.25; Hoffnussau S. S., Inman, Kan., \$32.70; W. H. Entz, Newton, Kan., \$100.00; Marie A. Schmidt, Newton, Kan., \$2.00; Menn. Ch., Wadsworth, O., \$13.18; Zion Jr. C. E. Soc., Donnellson, Ia., \$11.60; Herford Ch., Bally, Pa., \$50.00; friend, Beatrice, Nebr., \$40.00; First Menn. Men's Bible Class, Reedley, Calif., \$29.00; First Menn. Ch., Lostwood, N. Dak., \$31.60; Menn. Ch. and S. S., Pratum, Ore., \$34.00; Menn. Ch., Ransom, Kan., \$12.00; Zion Ch., Donnellson, Ia., \$229.54; friend, Beatrice, Nebr., \$10.00; San Marcos C. E. Soc., Paso Robles, Calif., \$30.00; Herman Cassen, Paso Robles, Calif., \$30.00; Salem S. S. Class No. 3, Dalton, O., \$10.01; Bethel Ch., Perkins, Ia., \$17.91; Hill School Dist., Buhler, Kan., \$11; Mrs. K. G. Wiebe's S. S. Class, Newton, Kan., \$70.00; choir, Menno, Wash., \$10.00; friend, Beatrice, Nebr., \$30.00; Menn. Ch., Inman, Kan., \$17.10; First Menn. Ch., Mt. Lake, Minn., \$66.00; Bethel C. E. Soc., Mt. Lake, Minn., \$50.00; Tabor Ch., Goessel, Kan., \$51.06; S. S., Sumnerfield, Ill., \$57.00; P. R. Gaudert, Watova, Okla., \$8.30; Elizabeth Schmidt, Oraibi, Ariz., \$2.25; East Swamp Y. P. Soc., Quakertown, Pa., \$25.00; First Menn. S. S., Mt. Lake, Minn., \$120.00; Menn. Ch., Arlington, Kan., \$12.54; Zoar Ch. and S. S., Grotty, Okla., \$30.60; Swiss S. S., Whitewater, Kan., \$100.78; First Menn. Ch., Geary, Okla., \$16.73; friend, Beatrice, Nebr., \$20.00; Salem Ch., Munich, N. Dak., \$32.07; Bergfeld Ch. and S. S., Mt. Lake, Minn., \$101.19; West Zion S. S., Moundridge, Kan., \$50.54; S. S., Beatrice, Nebr., \$295.40; Bethel College Ch., Newton, Kan., \$54.42; Mission Program, Vona, Colo., \$7.33; Hoffnussau Ch., Inman, Kan., \$37.77; Ebenezer S. S., Gotebo, Okla., \$92.50; Grace Menn. Ch., Pandora, O., \$50.46; Mission Soc., Burrton, Kan., \$20.00; Bergtal Ch., Pawnee Rock, Kan., \$16.65; friend, Menn. Ch., Goessel, Kan., \$100.00; S. S., Henderson, Nebr., \$7.11; Warren St. Menn. Ch., Middlebury, Ind., \$100.00; Swiss S. S., Alsen, N. Dak., \$5.27; Menn. Ch., Escondido, Calif., \$28.00; New Hutterite C. E. Soc., Freeman, S. Dak., \$30.00; Menn. Ch., Hillsboro, Kan., \$55.76; West Zion Jr. C. E. Soc., Moundridge, Kan., \$20; Mrs. D. S. Detweiler's S. S. Class, Upland, Calif., \$6.00; First Menn. C. E. Soc., Upland, Calif., \$15.00; Salem Ch., Marion, S. Dak., \$712.61; Zion Ch., Dallas, Okla., \$40.96; friend, Butterfield, Minn., \$10.00; S. S., Roscoe, Nebr., \$4.91; Johannesal Ch., Hillsboro, Kan., \$166.94; Clara Ruth and family, Reedley, Calif., (J. C. Eymann Exr.), \$732.50; Bethel S. S., Frazer, Mont., \$4.05; G. B. Regier, Inola, Okla., \$75.00; Bethel C. E. Soc., Inman, Kan., \$35;

Emmaus C. E. Soc., Whitewater, Kan., \$25.55; P. C. Richert, Hillsboro, Kan., \$65.00; P. J. Schrag and family, Moundridge, Kan., \$30.00; Catherine Roth, Quakertown, Pa., \$1.00; C. E. Soc., Hillsboro, Kan., \$50.00; Sr. C. E. Soc., Aberdeen, Ida., \$1.00; P. Quiring, Canton, Kan., \$40.00; Live Wire Class, Philadelphia, Pa., \$50.00; Oncho Union S. S., Almonta, Wash., \$60.00; Men's Bible class, Philadelphia, Pa., \$35.00; Emma L. Gross, Plumsteadville, Pa., \$25.00; Goessel C. E. Soc., Goessel, Kan., \$30.00; Mrs. Peter Regier, Laird, Sask., \$10.00; John A. Dueck, Laird, Sask., \$30.00; Home Mission Board, for Mission Quartermaster, \$145.42; Mrs. M. A. Bechtel, Bally, Pa., \$30; Herford C. E. Soc., Bally, Pa., \$30; Swiss Ch., Alsen, N. Dak., \$33.20; G. H. Dyck, Schrag, Wash., \$119.46; Zoar C. E. Soc., Waldheim, Sask., \$63.00; Ladies' Aid, Alsen, N. Dak., \$60.00; Bethesda Ch., Marion, S. Dak., \$25.00; Menn. Ch., Pulaski, Ia., \$20.32; S. S., Salem Ch., Dalton, O., \$15.00; A. M. S. S., Milford, Nebr., \$36.38; Bethesda Ch., Henderson, Nebr., \$97.29; Bergtal Ch., Butterfield, Minn., \$26.60; Goessel S. S., Goessel, Kan., \$8.51; Roserort Ch., Laird, Sask., \$25.00; Grace Jr. C. E. Soc., Pandora, O., \$40.00; Jacob Meschberger, Upland, Calif., \$39.00; Salem S. S., Marion, S. Dak., \$200; Salem S. S. Class No. 3, Dalton, O., \$10.01; First Menn. Ch., Aberdeen, Ida., \$32.92; Menn. Immigrants, Whitewater, Man., \$8.00; Menn. Ch., Buhler, Kan., \$46.42; A. T. Neufeld, Juman, Kan., \$15.00; H. B. Jantz, Rosthern, Sask., \$5.00; First Menn. S. S., Aberdeen, Ida., \$89.86; Salem S. S. Class, Dalton, O., \$11.85; First Menn. Ch., Monroe, Wash., \$25.41; English C. E. Soc., Lushton, Nebr., \$20.00; Bethlehem Ch., Bloomfield, Mont., \$27.41; Zion Sr. C. E. Soc., Souderton, Pa., \$35.00; First Menn. Ch., Upland, Calif., \$46.32; Gerhard Regier, Whitwater, Kan., \$5; Menn. Ch., Beatrice, Nebr., \$68.00; Elias Bixel, Bluffton, O., \$5.00; Elizabeth Jansen, Newton, Kan., \$2.00; Bergtal Ch., Pawnee Rock, Kan., \$59.01; Young People of Middle Dist. Conference, \$500.00; St. John C. E. Soc., Bluffton, O., \$25.00; Mrs. H. P. Frantz, Orienta, Okla., \$50.00; Salem Y. P. Bible Classes, Dalton, O., \$24; Menn. Ch., Thomas Co., Kan., \$18.86; Frank P. Enns, Scottsburg, Sask., \$35.78; Interest and rents, \$590.79; The Ladies' Ex. Com. of Sew. Soc., (received by Mrs. J. G. R.), \$2,020.45. Total, \$14,844.24.

Bal. in bank Jan. 1, 1927.....\$ 1,860.73
Gifts for:
General Fund.....\$10,282.80
Orphans, Teacher, etc.....1,851.30
China station.....734.21
India station.....89.15
China Bldg. Fund.....285.15
Interest and rents.....590.79
Sundries.....1,010.84

Total Receipts.....\$14,844.24

Balance and total receipts.....\$16,704.97
Notes Receivable.....3,000.00

Total.....\$19,704.97
Paid on orders during month 19,703.35

Bal. in bank Feb. 1, 1927.....\$ 1.62
Your Board has no money borrowed, but has \$4,220.70 in unpaid orders, past due since January 1st.
Gratefully acknowledged,
J. G. Regier, Treas.
Newton, Kansas.

THE MENNONITE JOTTINGS

February 10, 1927

On January 23, the Student Volunteer Band of Bethel College rendered a program in the First Mennonite church of Christian, Kansas.

The Ladies Aid Society of Bethel church, Mt. Lake, Minn., prepared a number of warm quilts for the Russian Mennonites in Canada. The quilts were forwarded with the shipment of clothing that was sent from Mt. Lake on Jan. 28.

The churches of the Northern District Conference are requested through the Evangelistic Committee of the Conference to devote Sunday, February 27, to the matter of Stewardship. The matter of personal responsibility in this connection is to be emphasized in the regular service, in the classes of the Sunday schools, and in Young People's meetings.

The Nordheimer church in Saskatchewan illustrates how the Russian Mennonites in Canada are working out their religious problems. In the spring of 1925, a number of groups of scattered Mennonites organized the congregation. Each group has one or two ministers who serve regularly in leading worship and other ministerial capacities. The Elder of the congregation visits these groups regularly every year ministering in baptism and the Lord's Supper. A general meeting is held twice during the year, at which time the Elder, ministers and delegates consult on matters relating to congregational life. In this way, the bond of brotherhood is fostered and means for mutual encouragement are possible.

Rev. S. M. Grubb of the Second Mennonite church, Philadelphia, was agreeably surprised when, at the close of last week's Sunday School session he was called to the platform and presented with a stereopticon by Bro. William Laux in the name of the Semper Fidelis class. The instrument is one of the latest type and will be useful in the work of the Second church.

An interesting service was held in the Second church, Philadelphia, when the Junior C. E. society, composed of young people under twelve years of age, held church just like grown ups at their regular meeting last week. There was a choir under the direction of Amy Ursbruck, one of the members. The regular order of service was followed and the Pastor preached a sermon specially adapted to these young people. Every one of the boys and girls present entered into the service in the spirit of worship. As one remarked: "It wasn't play, it was real church."

The Mission Workers of the West Zion church, Moundridge, Kansas, spent the afternoon of January 22 at the home of Mrs. Albert Fast. The main topic was Mexico. Each member present responded with a passage from the Book of Acts. Mrs. Andrew Davis was the leader. The following topics were discussed: "The Challenge of Mexico Immigration," by Miss Anna Koller; "Co-operative Broadcasting to Mexico in the U. S.," by Misses Florence Fast and Margaret Pankratz. Gwen Galle gave a poem, "The Road to Happiness."

A number of Kansas Mennonites have become interested in the development of lands in the Costilla Valley, about one hundred and twenty-five miles southwest of Pueblo, Col. Several car loads of people left Hillsboro last week to inspect the lands which may be developed into another Mennonite colony.

The Alexanderwohl church, one of the largest congregations in the General Conference, located at Goessel, Kansas, is considering the re-building of its church house. The present building is typical of the kind developed in Europe which was continued in style and arrangement by the Russian Mennonites settled in America.

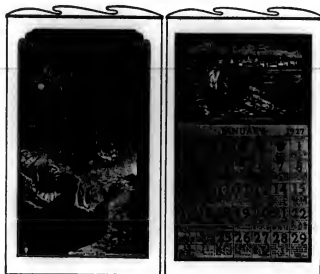
In recent years about 800 Mennonite families have located on farms in Saskatchewan. These are people who have newly immigrated from Russia. In many instances, they have taken over large holdings and either work them together or divide them into individual holdings. In other instances families have taken up small farms. It is a matter of satisfaction to note that, although without means in the beginning, many have made substantial payments on their holdings. With people of this type constantly coming into the country, the Mennonite Church promises to have a rosy future in Canada.

A charter has recently been secured in the State of Kansas for an organization known as "The Mennonite Settlers' Aid Society." The purpose of this organization is to assist Men-

nonites who propose to migrate, in search of farms or homes, to find such opportunities by obtaining reservations of land upon which they may assemble and settle, and by assisting in other ways toward forming economic, social, educational and religious group units from such migrating Mennonite families. The charter members and Board of Directors of the Mennonite Settlers' Aid Society are: H. P. Krebbel, President and Corresponding Secretary; P. H. Unruh, Vice-President and Treasurer; A. J. Dyck, Secretary; P. P. Buller and D. D. Unruh. According to the charter, this organization is not limited to one reservation or to any locality within or without the United States. The society has already closed a contract for land on a reservation covering 50,000 acres in Northeastern Washington and Northwestern Idaho. Under the condition of this contract, the reservation shall be open to Mennonite settlers only for a period of ten years. To fulfill the terms of this contract, the purchase of land and actual settlement must proceed at the rate of sixteen families actually settling upon the land each year. Eleven years are permitted in which payment for the lands may be made in installments of about one-tenth of the cost with interest at six per cent. Prospective purchasers of reservation lands must provide themselves with certificates that they are Mennonites and members of a General Conference church. These certificates must be issued and signed by the Corresponding Secretary of the Mennonite Settlers' Aid Society, H. P. Krebbel Newton, Kansas.

Scripture Text Calendar

For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—\$1.40; 12—\$3.00; 25—\$5.75; 50—\$10.00.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite Year Book and Almanac

1927

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, \$2.

WORDS TO YOUNG CHRISTIANS

by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, FEBRUARY 17, 1927

No. 7

NOTES AND COMMENTS

During the past year \$2,000,000 has been contributed for departments of Religious Education in various Presbyterian colleges and schools in the United States.

The date of the annual conference and rally at Assiut in Upper Egypt was so arranged that Mr. Arthur M. Harris of New York, Chairman of the World's Sunday School Association Executive Committee, was present. This gathering of one hundred teachers, representing twelve church Sabbath schools and six schools for street children, took place on December 19. The program was prepared by the Assiut Committee and Mr. Harris and Sheikh Metry S. Dewiari, Sunday School Field Secretary for Egypt, were among the speakers. On the previous day and on that Sunday Mr. and Mrs. Harris visited Assiut College and the other important centers of the American mission work. The conference was thoroughly representative of the evangelical church in Upper Egypt. The teachers and officers were much encouraged by listening to Mr. Harris' address.

The first Protestant church in Egypt was organized in this city. Under the leadership of President C. P. Russell and Dr. Neal McClanahan, the college, the churches and the schools have become a great power in the service of Christ. The following letter from Dr. Russell to Rev. Stephen van R. Trowbridge, Sunday school secretary for Moslem lands, gives a glimpse of the service which is being rendered by the World's Sunday School Association to Assiut College and the Egyptian Church:

"It was a great pleasure to have Mr. Harris with us last week, and we are very grateful to him for the generous way in which he gave his time to a speech-making program in the college. It was most fortunate that he could be here just at the time of the great Sabbath school rally. He made a very fine impression upon all our teachers, and I am sure it did him great good personally to see the splen-

did workers we have in Assiut and the great number of Sabbath school pupils who filled the great church at the rally on Sunday afternoon. A rally under Sheikh Metry's effective leadership is always a great event with us, and it was made better this time by the presence of Mr. Harris.

"May I say, in this connection, how deeply I think your authorities at home should appreciate the character and work of Sheikh Metry Dewiari. I do not know where you could find his equal as a man of character and attainment and one so deeply interested in the cause of the Sunday school. He deserves all the encouragement that you and the home authorities can give him."

In the afternoon of December 19, three thousand scholars and teachers gathered in the church for a Sunday school rally. It was a wonderful sight to see them pouring in to the large building, and to hear them sing with such enthusiasm. They listened with rapt attention to Sheikh Metry's address. This is one of the largest Sunday school gatherings ever held on the continent of Africa.

Strange that the liquor element that wants to defy the Constitution should quote Lincoln as a nullificationist. In reply to such a claim Senator Borah in an address at the meeting of the Committee of One Thousand, said:

It does not seem to me quite fair to quote Abraham Lincoln in favor of nullification, for I take it that no severer test could have been placed upon his loyalty to the Constitution than to place slavery upon the one side and the Constitution upon the other and ask him to choose his course.

He chose his course and never faltered. He did not belong to that group of political philosophers who think because a law is wrong that you have a right to defy it, and that because a constitutional provision does not suit your view of righteousness you have a right to nullify it and trample it under foot.

In one of the statements sent to the country by those who are advocating the doctrine of

nullification of prohibition laws, you will find a sentence to this effect: "The nullification of the Fugitive Slave Law developed men like Abraham Lincoln." This seems to be a clear statement to the effect that Abraham Lincoln as to the Fugitive Slave Law advocated nullification.

The very reverse is true—he gave his life for the integrity of the Constitution. As far back as in 1858 he declared in a public speech: "I have always hated slavery."

I do not believe you will find among all his letters and public addresses the use of this word "hate" save in connection with the institution of slavery. The word seems never to have passed his lips except when speaking of human bondage. He did hate slavery.

But while he hated slavery he was devoted to our institutions and believed in our Constitution. "I have always hated slavery, but I have always been quiet about it until this new era. By the Constitution all assented to it (slavery) in the states where it exists. We have no right to interfere with it because it is in the Constitution and we are by both duty and inclination bound to stick by that Constitution in all its letter and spirit from the beginning to the end."

Speaking of the Fugitive Slave Law, he said: "We must not withhold an efficient fugitive slave law, because the Constitution requires us, as I understand it, not to withhold such a law."

In one of the most notable occasions in his career he declared: "Our safety, our liberty, depends upon preserving the Constitution of the United States as our fathers made it, inviolate."

How will the people of the United States respond to Japan's struggle for an honorable and peaceful existence? Jingoists and alarmists will always distort and cloud the true meaning of every move that Japan makes. This makes it all the more imperative that American citizens realize why Japan must make every effort to obtain in China, in Russian territory, or wherever pos-

sible, materials for her industries, and also to secure ever increasing markets for her manufactured products. A sympathetic understanding of Japan's necessities will go far toward restoring the old friendly relations.

Japan understands that the United States cannot introduce another race problem into our country and acknowledges that every nation has a right to say who may come into its territory. But what Japan wants is honorable and friendly co-operation, as among equals, which cannot exist as long as discriminatory measures place her before the world on a basis of inequality.

With goodwill on both sides, there is nothing in the relations of the two countries that cannot be adjusted peacefully. Are the American people ready to "stand side by side for all time in friendly accord" with Japan to solve together the problems, social, economic and international, that a steadily shrinking world is bringing to the fore?

The smallest bank in the world, for which one man serves as president, cashier and teller, and a small iron safe and cigar box comprise the equipment, has just closed its fifth year with a record of business approaching \$250,000.

The bank is tucked away in a corner of the Merchant Seamen's Y. M. C. A. which is the first stop ashore for hundreds of seamen who do not want to spend their money like the traditional "drunken sailor."

C. E. Braider, who combines supervision of the bank with the secretaryship of this seamen's Y. M. C. A., said: "For weeks, sometimes for months, the sailor is cooped up aboard his ship. Stern discipline keeps him at work, with a minimum of recreation and a maximum of monotony. Then his ship comes into port. He has a few days to spend his money at will. But more and more, seamen are realizing the stupidity of spending recklessly or inviting robbery."

So it is that many seamen turn over money and valuables to the "bank". The average sum deposited is under \$50. Sailors have a penchant for picking up

odd bits of jewelry intended for folks at home or to which they attach "luck value". Guardianship of these is one of the bank's tasks.

Another of Mr. Braider's duties is the distribution of trust funds. A French sailor recently commissioned him to meet his wife, coming from France, and to give her \$100 a month from a trust fund of \$500.

A GOOD WEEK AT WITMARSUM

From January 30 to February 4 Witmarsum Theological Seminary and the Bluffton community enjoyed a week of good things. This was the time for the Annual Bible Lectures and the Christian Workers' Conference. The Seminary Board also held its annual meeting during this week. The Annual Bible Lectures are furnished each year by Bluffton College but they are open to the public, consequently the Seminary shares fully in the benefit of these lectures. Rev. Kirby Page delivered seven lectures on the application of the Gospel of Christ to international relations or war, to industry or the Christian way in which capital and labor can work together and also to living the Christian life in one's personal and domestic relations. The lectures were among the best ever delivered in this series. Rev. Alva W. Taylor gave six lectures on themes that were similar to the Kirby Page lectures. They were also great interpretations of life and the religion of Jesus Christ.

The Christian Workers' Conference was put on by Witmarsum Theological Seminary. This consisted of three series of discussions and conferences. At 8:00 o'clock in the morning there was a Conference on Young People's Work. Dean N. E. Byers discussed "The Religious Needs of Our Young People." Rev. A. J. Neuschwander spoke on "An Adequate Church Program for Young People," and Rev. J. M. Regier had for his subject, "Tasks and Causes that Will Challenge Our Young People." Following a half hour opening discussion by the leader of the morning, there was another half hour of open conference, in which the audience freely participated. These hours were among the most valuable of the whole week.

At eleven o'clock each day, Rev. Lester Hostettler was scheduled to speak on some of the great Christian doctrines, "The Person of Christ", "The Christian Doctrine of Reconciliation",

"Immortality", and "The Christian Church". Unfortunately, he was called home to take care of a funeral in his church after delivering only two lectures. The lectures given were greatly appreciated and all were sorry that they could not all be given. Rev. Hostettler spoke with an honest sincerity and conviction that made his lectures deservedly appreciated. Even doctrines, when discussed by one who has pondered them deeply and learned to love them, can be made exceedingly interesting.

Each afternoon following the Bible lecture, various subjects of interest to Mennonites were discussed. President Hartzler spoke on "A Religion for the New Day." Professor C. H. Smith read a chapter from one of his forthcoming books, entitled, "Keeping the Faith", in which he told the story of the Mennonites and non-resistance during the late war. Professor Paul E. Whitmer spoke on "Future Cooperation Among the Mennonites." Rev. E. A. Sommer spoke on "A Look Through the Eyes of the Man of the Jungle", and Rev. Alfred Habegger was scheduled to speak on "A Comparison of Our Mission Work Among the Indians with That of Other Denominations." Rev. Habegger unfortunately was not able to give this address, due to sickness in his family.

This week of Conferences and Bible Lectures never fails to attract large and appreciative audiences. The weather, too, was unusually favorable, making it possible for the people of the community to attend in large numbers.

The Seminary Board held its annual session during this week also. The usual reports were received and approved, plans were made for the work for next year and the policies and work of the Seminary were discussed and directed. The Seminary was again able to close its year last August with but a slight deficit, \$75.15. The Seminary looks forward to its work next year with encouraging prospects. Its services are increasingly appreciated, evidenced by the way our graduates are sought when vacancies occur in pastorates.

Paul E. Whitmer.

WOMAN'S WORK OUR UNFULFILLED RESPONSIBILITY

A thousand million of our fellow mortals have never heard the Gospel story. Life is fast slipping from us and them. What we do must be done now. We

wait for light, but behold obscurity; for brightness, but we walk in darkness....for salvation, but it is far from us. Isa. 59:9-11.

Still they wait
For the messenger of Christ
That cometh late.

What shall we do with our unfinished task? Face it in the name of God! Think about those other throbbing hearts till our own souls are drenched with their need.

The harvest truly is great, but the laborers are few.

What shall I render unto the Lord for all His benefits toward me? Ps. 116:12.

OUR GIFTS: PRAYER, LIFE, TIME, GOLD, GRATITUDE

Prayer: Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4:6-7.

Pray till the worth of a human soul,

Exceeds the weight of all the world to those whom God has called.

Pray till the downy bed of selfish ease becomes a bed of thorns because of Heaven's woe

Pronounced on those who are at ease.

Pray till every called one sees the suffering Christ, thorn-crowned and crucified.

Pray till every preacher becomes a flaming firebrand in the hand of God.

Life: I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me. Gal. 2:20.

There should be twice as many missionaries in fields abroad as are there at present.

There are those who are trained and eager to go and long overdue on the other side of the world, with their message of Eternal Life.

Pray fervently that God will raise up consecrated, talented, and educated native workers for His vineyard.

Time: I must work the works of Him that sent me, while it is day; the night cometh, when no man can work. John 9:4.

There is brave work to do and burdens to be lifted.

The dedication of Life and Time must be matched with the dedication of money.

Gold: Would a man rob God? Mal. 3:8. Bring ye all the tithes into the store-house that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3:10.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. Matt. 6:20, 21.

Do good with what thou hast, or it will do thee no good.—William Penn.

"For giving is living," the angel said;

"Go feed to the hungry sweet charity's bread."

"And must I keep giving again and again?"

My selfish and querulous answer ran.

"Oh, no!" said the angel, piercing me through,

"Just give till the Master stops giving to you!"

—Adolph T. Aarum.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. Luke 6:38.

Gratitude: Offer unto God thanksgiving; and pay thy vows unto the most High; and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me. Ps. 50:14-15.

It may not seem serious to us when we are found wanting in these respects but it means all the difference of life and death to somebody, somewhere. We must enlist our recruits in our local societies and train them for service. We must keep informed about the mission work and be as faithful in our places as we expect our missionaries to be in theirs. We must learn to love each other and to love all men, even as Christ has loved us.

"The situation," says Dr. John R. Mott, "is absolutely unique in the history of the Christian religion, unique in opportunity, unique in danger, unique in responsibility, unique in duty. The Church is confronting a rapid climaxing world-crisis; stupendous changes are constituting the greatest single opportunity which has ever confronted the Christian religion and it is an opportunity which will not linger."

(Material from W. M. A. Literature.)

THE MENNONITE

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EDITORIAL

The Soviet government of Russia has decreed that no representative of a foreign ecclesiastical body shall be admitted into the country. This is of course but a continuance of the atheistic policies of the rulers of that unfortunate country. Its own ministers have suffered to a terrible extent because of the godlessness of those who have seized authority and it is hardly to be expected that they will be more lenient toward ministers of other nations. When Russia was starving, it was the ecclesiastical bodies of foreign countries that were responsible for saving the nation from destruction by hunger. One might think that a little of the spark of human gratitude would show itself. But that seems to be beyond the capability of the powers that be in Russia. They did not hesitate at allowing the killing, if not actually ordering the deed, of one of the representatives of the Mennonite undertaking to save the lives of Russians. It is not for us to call for vengeance, but we predict that the hour will strike when those who have looted Russia and destroyed its honor will find the whole mass of their countrymen repudiating them. Let us hope when that time comes it will not be an answering of bloodshed with bloodshed.

Several splendid young men, students in the Honolulu, H. I., high school were suspended because they distributed pacifist literature among their fellow-students. The pamphlet bore the title, "Peace by the Way of the Cross", and bore the names of many distinguished statesmen and educators attached to statements they made in opposition to war. The school authorities were careful to state that it was not for the subject matter in the pamphlet that the suspensions

were made, but because the boys distributed printed matter without first securing permission. This is but another one of the evidences that go to show how the military spirit that determines to make schools but a training camp for the army and navy, has possessed some of those entrusted with the training of boys and girls for their life's duties. Butchering is such an easy trade to learn and there is need for so few butchers that it does seem like a wicked and shameful waste to degrade our magnificent educational equipments into a trade school for butchers. All this talk of the need of military training in schools is contrary to the sentiment of our President, who has just issued a call for another conference to consider a further disarmament among the powers.

In many of our congregations this time of the year is regarded as a suitable time for organizing catechetical classes. Much of the future is staked upon the response with which the class meets. The Christian is expected to know why he or she is a Christian and a member of a denomination should be able always to give a reason for the faith that he or she holds. The mistaken notion that the catechetical class is a machine by which Christians are made must be constantly faced. Candidates for church membership should pass through a course of catechetical instruction, but it should be understood that this is purely educational. No one becomes a child of God by just learning how to express himself in the words of the catechism. He or she must first undergo a change of heart, renounce sin and make the Christ his Lord and Master. But the Christian has intelligence and must exercise it. There can be no excuse for the neglect to learn the fundamentals of Christianity and for this purpose the instructions are given.

As young people from Christian homes are generally the pupils of the catechetical class, the occasion offers an opportune time for bringing them to a decision for the Lord Jesus Christ. The pastor should regard the class as being given to him so that he might lead its members to an open confession of Christ and then the logical thing to follow is church membership.

The value of good cheer and friendliness to your neighbors cannot be measured in terms of dollars and cents. Most of the real happiness in life comes from kindness and good fellowship.

CORRESPONDENCE

St. John Mennonite Church, Pandora, Ohio.—Probably the more recent grouping of events to be reported from the St. John church might begin with the two outstanding features of the Christmas season. For the first time we celebrated a White Gift Christmas, which worked out quite successfully. The choir of our church, jointly with the choir of the Grace church, rendered a Cantata under the direction of Prof. Holtkamp of Bluffton College. It is an encouraging sign for our day when we can thus unite as sister denominations and jointly worship in song the Christ we love and serve.

In the annual meeting of the congregation, some matters of importance were discussed. One of the problems arising was that of the frequency of German preaching. The inevitable tendency toward the English becomes more and more evident with the objection on the part of many to a German service on even one Sunday morning each month. A motion was passed that from now on German services are to be held occasionally. The congregation also decided to publish a Year Book, something that has not been done for a number of years. This book contains the record of the church for the past year, and the directory and membership list for the present year.

A number of visitors have spoken in our pulpit recently. Alfred Habegger, missionary to the Cheyenne Indians, has spoken at a number of services, and also given his illustrated lecture on the work. His inspiring messages rekindle our interest in the work among these real Americans. Rev. A. D. Welty of the Rescue Mission at Lima, presented the needs of his work at a Sunday morning service some time ago. On Sunday, the thirtieth of February, Rev. Alvin van der Smitten was with us and brought the message in the German language. Whenever the service is in the German language, the pastor gives a message in English to the young people, which seems to be much appreciated.

Our proximity to Bluffton College furnished an opportunity to our people to hear the messages given during the recent Bible week in Bluffton. We also had the pleasure on Sunday evening, the sixth, to have with us the Men's Glee Club. A well filled church greeted their appearance here.

We are looking forward with much interest and anticipation to the week of March 6th to 13th, when we are expecting to have Dr. J. W. Kliever of Bethel College with us in a series of meetings.

Butterfield, Minnesota.—Dear Readers of the Mennonite: God's grace and bountiful love be with you all.

In order to comply with the editor's request for reports from the various churches and contributions of other reading material which may be of benefit to other readers of our great family of Mennonites, I am sending a few news from this locality concerning our church.

In 1923, we erected a new house of worship and dedicated it to the Lord on August 6. It is a nice roomy building with a capacity of about 200. Many times it has been over-filled, but in general there is room for many to come and worship with us.

Our membership is 68, of whom many do not take active part.

By God's grace we have been able to clear it of debt by 1927, in spite of so many requests for aid from other places. We have regular Sunday morning services in the German language by our minister, Rev. P. J. Friesen, unless he exchanges pulpits with some one at Mt. Lake. He gives us inspiring sermons and food for thought, for which we are indeed very grateful.

Our C. E. meets bi-monthly, interchanging English and German. We have eight classes in our Sunday school, three in the English language.

For the first time we had a two weeks' Vacation Bible School last summer and it proved very beneficial. One boy in the Intermediate class thought he learned so much that he knew about all there was to be learned.

Our Supt., John Hublin, who has served us so faithfully for a number of years, is about to remove to a different locality, leaving a big space behind. While we will have to try to get along without him and his worthy family, we will keenly feel the loss. Our loss will be some one else's gain.

The total intake of our church with its several branches during the past year was \$1,611.71.

Mrs. Elizabeth Friesen, Sec.

Promptness is a grand leader, while procrastination limps behind. Today is master of the situation. Tomorrow is an impostor who is almost sure to bring failure with him.—James Thomas Field.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Inasmuch as ye have done it to one of the least of these, My brethren, ye have done it unto Me." Matt. 26:40.

PERSEVERANCE

We must not hope to be mowers,
And to gather the ripe gold ears,
Unless we have first been sowers
And watered the furrows with tears.

It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it
A harvest of thorns or of flowers.
—Goehe.

THE QUIET HOUR

What is the Quiet Hour? It is the setting aside of a definite period of time every day, for quiet meditation, the reading of God's Word and communion with God.

The best time to do this, is in the morning when one's mind is free from care and the tired body rested. If, however, it is impossible to take the morning, then take the evening, or any part of the day possible.

Why the Quiet Hour? Because it is essential in the Christian's life; it is our guide, it assures constancy of purpose, permanence, purity and power.

Rev. Robt. P. Anderson uses this fitting illustration. If you have ever watched a diver getting ready to make a plunge from a springboard, you will probably have been struck with what seems to be almost the absurd care and preparation which go before the act. He adjusts himself to be sure of his footing. He must not slip. He stretches his hands high above his head and every muscle and nerve is taut and ready; he measures the distance to the water, he fixes his eyes upon the spot where he wants to strike, then, when every muscle and nerve is athrill with expectancy, he gathers himself together for the leap, lets himself go as one might release a spring, and enters the water noiselessly, like an arrow. If he had sauntered to the end of the springboard and without thought or concentration had let himself go, he would have flopped into

the water like a piece of lead.

Just so every morning we plunge into a new day; we know not what is before us; and we close the day, not knowing what the next day will bring, and because we have not spoken to God nor permitted Him to speak to us, our entrance was not very graceful.

Dr. John Timothy Stone puts a wealth of meaning into a brief paragraph. "Face the work of every day with the influence of a few thoughtful, quiet moments with your own heart and God. Do not meet other people, even those of your own home, until you have first met the Great Guest and Honored Companion of your life—Jesus Christ. Meet Him alone, meet Him regularly. Meet Him with His open book of counsel before you; and face the regular and irregular duties of each day with the influence of His personality definitely controlling your every act."

There is nothing like the Word of God for purifying the thoughts, the motives, the desires. The whole of the inner life of the believer becomes and is kept pure just in proportion as God's Word is hidden in our hearts, and in proportion as we talk to God and let Him talk to us.

Prayer is God's appointed way for obtaining things, and often the great secret of lack in our experience, in our life and in our work is neglect of prayer. "Ye have not because ye ask not."

The men whom God set forth as patterns of what He expected Christians to be—His apostles—regarded prayer as the most important business of their life.

Prayer occupied a very important place in the earthly life of our Lord. How many times we find Him engaged in prayer, not because He had more time than we—not because He needed it more than we—but because He knew the value of and felt the need of such communion. How often the record runs "Jesus withdrew into the mountain to pray", or "He went as His custom was into the mount", or again, "He withdrew from a desert place apart." These quiet hours of communion with His Father came at the moments of responsibility, success, vision, temptation or agony.

That a boy should run errands for his father and should be faithful and energetic in doing it, is of great importance; but the most far-reaching consequences in that boy's life, are likely to come some

quiet hour, when he sits with his father and has his eyes opened to a new idea of life, which the father never could give him in his more active moods.

We are often so anxious and so busy "doing" things we forget to take time to receive our orders from our Father. The greatest battles have been fought and the most decisive victories won, "in the secret of His presence".

We desire to be of service? No time for His Book means worthless service; no time spent in prayer means worthless service.

Rubenstein once said, "When I fail to practise for one day, I notice it. When I fail to practise for two days, my friends notice it, and when I fail to practise for three days, everybody notices it."

So it is with us, when we fail to be in communion not only we notice the difference, but our friends and the world, as well.

The weary ones had rest, the sad had joy.
That day, and wondered "how".
A ploughman singing at his work had prayed,
"Lord, help them now."

Away in foreign lands they wondered how
Their simple word had power.
At home, the Christians too had met
To pray an hour.

Yes, we are always wond'ring, wond'ring "how".
Because we do not see
Someone, unknown, perhaps, and far away,
On bended knee!

Inda Springer,
Berne, Ind.

Christian Endeavor is 46 years old. Delaware Branch, one of the seven branches that compose the Philadelphia Union, celebrated the Anniversary in a very appropriate manner. Five hundred Endeavorers gathered at Gaston Presbyterian Church, and shared in a double celebration. The Gaston Church has the honor of having the oldest C. E. Society in Pennsylvania, the Society celebrating its 43d Anniversary. Christian Endeavor is truly a training school. In the Gaston Church Bulletin we noticed that 80 per cent. of the church officers were Endeavorers. Wherever a church has had a society that was active that is always the case—its officers will be former Endeavorers. Christian Endeavor has within it such principles that will make for continued and growing usefulness in the church. The national and world programs have helped thousands of Endeavorers

to get a larger view of what Christianity means as an organization that neither race or color form a barrier. The Missionary emphasis, in Christian Endeavor has pushed back the horizon for many which finally ended in Volunteering for foreign service. The small organization that was formed less than half a century has accomplished mighty things for Christ and the Church, simply because it was founded on a sound foundation that enlists the best in young people for the greatest enterprise in the world—the development of Christ-like lives.—A. J. N.

Pearls from Our Mission Co-Laborers

PROBLEMS OF YOUNG AMERICAN INDIANS

The youth of every land naturally faces towards the future. Although their activity is always in the present, their aspirations, hopes and ambitions seek realization in the future. But the aspirations, hopes and ambitions themselves are an outgrowth of the heritage of the past, the conditions under which the youth lives, plus education available, and lastly the personality of the youth.

The American Indian Youth of today has inherited a love for freedom. They love the unrestrained life. But in some respects the Indians have been in captivity. Their political status for years was that of prisoners of war. They were aliens in their native land. A feeling of impotence came over them as they finally submitted to being placed on reservations, not of their own choice, but under the coercion of a powerful conqueror, who was well meaning, but selfish. American History, from the view point of the Indians, is full of conquest, coercion, broken treaties, in which the Indians were the victims. Although the vanquished lovers of the unrestrained life, finally promised to stay on restricted areas called reservations, they did so only in suffering, and harbored a feeling of deep resentment. This resentment to restraint from without, has left its mark upon the Indians to this day, so that frequently one becomes keenly conscious while conversing with Indians, that they are unhappy because of this feeling of resentment to restraint.

It is true that by this time the Indians have become citizens,

have the right to go and make their own living, and among the more civilized tribes there are many who are keeping up very well with their white neighbors. But there are still many thousands of restricted Indians who cannot buy and sell their own lands till the trust period is at an end. They cannot buy and sell as white people because the government keeps their money in trust for them and they must get permission to make purchases that involve more than their monthly allowances. The government assumes that the Indians need such restriction for their own protection, but young Indians chafe under such repression.

To all the thoughtful Indians in America it is evident that the life their forefathers once lived is gone, and the conditions caused by white civilization must be met by education and training. But in spite of this knowledge the boarding schools seem to many, especially the illiterate ones, but another restraint on child-life. Only as the Indian children have tasted of the value of an education do they become enthusiastic about it, in a limited way. They care little to live unto themselves like white people in the cities. They do not covet the wearisome toil in factories and shops, not the shut-in life of city folks. Education has value only in so far as they have interests where their English, Arithmetic and other knowledge has practical value in their life on the reservations among their own people.

It is, therefore, quite unusual to find an Indian who can rise above the resentment of past disappointments, the irritation of present conditions, and the rather low esteem of education, and take a bright and hopeful view of life, set a high goal, and strive with might and main to attain it. Here is where personality plays a great part, in the future of the Indians. The missionaries and worthy government employees have a share in molding character, holding up ideals, and setting worthy goals to which the Indian youths may aspire. When the Indians become Christians they learn to do like Paul, to be content in the lot they find themselves to be, and make the best of it, try to improve their conditions, live a life of service to their fellowmen and be honorable citizens of the great democracy of which they must inevitably be a part.

The heathen Indian looks into the future with a sad heart, his aspirations are largely killed in the bud. He sees no hope for which it is worth while living.

His ambition turns into bitterness. The Christian Indian admits the limitations under which he labors, seeks to outgrow them, applies himself to self-improvement, accepts the Christian values of life, and finds joy in the service of his fellowmen. Christ has become to him the way of life, the truth that maketh free, and the life which is life indeed.

Alfred Habegger.

CHRISTIAN ENDEAVOR MEETING

February 27, 1927

A. J. Neuenschwander

Practicing World Brotherhood.
Mark 3:31-35; Rev. 7:9, 10.
The Scripture Brought Down to Date

See the great heart of the Master in these verses.

We spend much time, effort, and printer's ink to set forth our idea of World Brotherhood. How nearly do these ideas agree with those of Jesus?

Jesus cuts across and through all the man-made plans for a cause for brotherhood by harking back to God, as Maker, and hence there is a reason for brotherhood. Spiritual ideas and ideals, based on love, form the most abiding basis for brotherhood. Other grounds fail to go deep enough.

John gives us a picture of what will be, in the final consummation, where only the redeemed are to be found. Ideals are to be sought after here and now.

God does not look on the color of the man, but on the heart. All hearts are alike if washed in the blood of the Lamb.

The Prayer Thought

We need to pray for a more enlightened conscience on the problem of brotherhood. We need to catch the Jesus idea. In our prayers, thank God for the Prince of Peace, and His clear program for men today.

In our petitions let us ask for: world peace, for more Christian statesmen who will stand for Jesus' ideals. Ask for the nation in which we live to be directed by Christ's life and practice of brotherhood.

The Topic Forum

1. Will someone in your society briefly explain the principles of the League of Nations?

2. To understand the attitude of the nations better, try to have someone tell how Germany, France and other nations regard the League.

3. America is called a Christian nation. Has our nation been Christian in the passage of the Immigration Laws? Why? or

YOUNG PEOPLE'S RETREAT COMMITTEE MEETS

The committee, appointed to arrange for the next Young People's Retreat, met at Bluffton, Ohio, on Saturday, January 29th, with every member present. Definite plans for the coming Retreat, which will be held at Bluffton, August 3-11, are already under way, and prospects are excellent for the best and most widely attended Retreat yet held. The list of leaders being secured is most promising, and the courses being arranged are such as will fit the needs of practically all of our young people. Further plans and announcements may be expected in the near future. Meanwhile, it is hoped that young people will already begin to shape their plans to attend, and that ministers and others, interested in the success of the work, will use their influence in bringing home to everyone the opportunities and possibilities offered by a week of inspiration, study, discussion, helpful contacts, and quiet devotion under some of our strong and devoted leaders.

THE SALOON IS NOT MENTIONED

A favorite argument of the wets is that the Eighteenth Amendment and the Volstead law go much farther than the voters intended, and that the public thought Prohibition was aimed solely at the saloon. This is as fallacious as the wets claim that Prohibition was "put over" while the soldier boys were out of the country. Neither the Eighteenth Amendment nor the Volstead Act mentions the saloon. Prohibition prohibits the manufacture and sale of intoxicating liquors. Nothing was said about the saloon, but as a matter of course, the saloon had to go when the Amendment was adopted.

The people know their business. — The American Issue.

why not?

4. In what ways do Christian missions help in World Brotherhood? Why is progress so slow?

5. Name and discuss three or four specific instances where you and your fellow Christian Endeavorers might practice brotherhood.

6. Race prejudice, selfishness, war; which of these three do you consider as the worst enemy to World Brotherhood?

6. Who are the best exponents of world brotherhood today?

Practicing World Brotherhood

In the desire to make some constructive contribution to the world, various ways and avenues have been tried. America is sometimes questioned about the real desire to promote good will and peace among men. At times our words and actual facts do not agree. We have, however, one rather long argument that we do want to live at peace with our neighbors, in the long unfortified boundary line between U. S. A. and Canada.

We as a land have given democracy to the world. Its blessings have been many, and just recently we have proclaimed for national prohibition. This is still in the process of accomplishment. The world is a keen observer.

Now because we as a nation are made up of peoples from every land and nation on the globe, should bring forth a world example of peace and brotherhood. This has not been accomplished yet, but the youth of America can do much to bring it about, by practicing world brotherhood in the most Christian manner, in the every day application of Christ's principles.

Practicing world brotherhood begins at home. That man who pleads for brotherhood and then quarrels with his own wife or neighbor, or fellow believer, has a thorny road to travel. Love that has as its basis Jesus Christ, is the only bond that is able to hold together our profession and our deeds.

Illustration

The proportion and horror of the late World War, precipitated many plans to end wars and to bring into being world brotherhood. Woodrow Wilson, has, to our own mind, brought forth the finest and also most Christian plan for advancing world brotherhood, in the League of Nations. Reading the life of Wilson, one is impressed by his high ideals, noble standards, and sincere Christian faith in which he shaped his world plan. As a staunch churchman, he sought to incorporate Christ's principles in his world-wide plan.

"At times the new generation may tend to go to extremes, but has not the time come when we should welcome the spirit and courage which makes possible the discovery and charting of new courses for mankind? These attitudes and trends in the life of youth make a tremendous claim on our best thought and most generous and sacrificial devotion. We simply must make prompt, favorable, adequate response to it. What is as important as the task of influencing these growing tides of youth for Christ, His Church, His program, and His warfare?"—Dr. John R. Mott.

HEBREW CHRISTIAN SPEAKS AT REEDLEY, CALIFORNIA

Two interesting services were held at the First Mennonite church at Reedley, Calif., on Sunday. Those meetings were arranged by C. F. Mueller, who is Secretary of Fresno County Young Men's Christian Association, and a member of the First Mennonite church, as well as leader of the Men's Chorus.

The first meeting was held on Sunday afternoon and it was a union meeting, in which the various other churches were invited to attend, and the church was not only filled to capacity, but other chairs had to be put in.

The speaker at those services was Evangelist Philip Sidersky of Los Angeles, California, who was born at Vilna, Russia, a center of Jewish learning, and is versed in several languages, and for a number of years has been active in preaching the Gospel to his own people in their own language. Mr. Sidersky has spoken in some of the leading cities of the United States, as well as Canada, and has written several articles for various magazines on these important subjects. He has also been active in translating Gospel messages in Yiddish and Hebrew.

His subject was "Christ and the Passover", in which he gave a realistic demonstration of the Passover service just exactly as the Jewish people have been observing it through all the ages and as they are still observing it all over the world, with interpretations with relation to Christ.

He had on the pulpit a table and on it everything connected with the passover service and he explained the meaning of the different things and he brought out many interesting interpretations of various scriptures.

In the evening, Evangelist Sidersky spoke again at the same church and his subject was, "From Sinai to Calvary", or "How a Jew Found Christ", and at that service he related many interesting incidents of his early life in Russia and also his first experiences in America and how he was led to find Jesus as his Messiah and Savior, which was appreciated by the audience present.

PAUL'S INCREASE IN KNOWLEDGE AND WISDOM

How the apostle Paul, through study, observation and experience, but above all by the guidance of the Holy Spirit, gradually, but thoroughly, out-

grew his early Judaistic views on pre-millennialism and the bodily re-appearance of Christ, is very clearly shown by comparing the following passages of his letters: I Thess. 4:15-18 (written about 53 A. D.); I Cor. 15: 22, 35-45, 50-52; II Cor. 5:4 (written about 56 A. D.); Phil. 1:21-23 (written about 61 A. D.).

At the time he wrote the last passage, he had, through deeper experience regarding the effects of Christ's spiritual indwelling, come to the firm conclusion and conviction: "to die (bodily) is gain." Not, as he formerly thought and believed, the "being caught up in the clouds and meeting the Lord in the air", nor the "being clothed upon"; but, as he was now firmly convinced, the death of his body of flesh: this is gain.

Such growth in spiritual things, such deepening of spiritual knowledge and understanding, was in accordance with his idea of "pressing on" and "stretching forward", as expressed in Phil. 3:12-14. Also in harmony with, and in consequence of his ever deepening humility, as indicated in I Cor. 15:9, "the least of the apostles"; Eph. 3:8, "the least of all saints"; I Tim. 1:15, "the chief of sinners".

Another instance of Paul's steady increase in knowledge and wisdom and understanding is found in his change of views regarding the state of matrimony: In I Cor. 7: 32-34, he describes the married life as a state of worldliness; but in Eph. 5:22-30 he would have it nothing less than sacramental.

How encouraging are these facts for the student of the Bible; for the honest seeker after truth; and how should we appreciate them as incentives for more searching study of the entire Book!

H. D. Penner.

THE WORTHY WALK

Four times believers are exhorted to walk in a worthy way. We are to walk worthy of the vocation wherewith we are called. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1). This exhortation follows the greatest revelation God has been pleased to give to man redeemed by the Blood of His Son. The calling of God (Eph. 1:18) is to be like His Son, in whom God has saved us and given us an inheritance. What the worthy walk, corresponding with our calling, is, we learn from the next two verses. It consists in a walk of all lowliness and

meekness. Such was His walk on earth and such a walk the new nature in the believer loves and craves. It is a walk with low-suffering, forbearing one another in love; that is in loving fellowship with all the Saints of God. And that walk means, "to give all diligence to keep the unity of the Spirit in the bond of peace". The truth concerning the Church, the Body of Christ, must be held and expressed in a practical way.

Paul wrote to the Philippians. "Only let your conversation be as it becometh the Gospel of Christ" (1:27), that is, walk worthy of the Gospel of Christ. It means the practical manifestation of the Gospel, by which we are saved, in our daily lives. It must be seen in our walk that we are saved. The salvation which we have received in believing the Gospel is to be worked out into results. This is what Paul means when he writes, "Work out your own salvation with fear and trembling" (Phil. 2:12). If the believer walks not in the separation into which he has been called by the salvation of God, he is a discredit to that Gospel, and a hindrance to it also.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). Every true believer longs for this. He knows the Lord; and he loves Him and wants to please Him. In this walk it behooves us to ask ourselves the question over and over again, even down to the smaller things in life, Does it please the Lord? Does it honor and glorify Him? As we walk thus there will be true fruit and an increase in the knowledge of God.

In the First Epistle to the Thessalonians the Apostle mentions the walk of a believer again, "That ye would walk worthy of God, who hath called you unto His kingdom and glory" (I Thess. 2:12). What an honor and privilege it is which is put at our disposal to walk worthy of God, to glorify the infinite God, the God and Father of our Lord Jesus Christ! This walk calls for praise and worship too. We belong to God. He is in us and we are in Him. His own blessed Son, the Just One, died for the unjust that He might bring us to God. Therefore let the walk, our conduct in a world which knows Him not, be unto His glory and praise.

How needful it is that we as His waiting people, waiting for glory, never lose sight of these exhortations. If it was true in Paul's day—"Many walk, of whom I have told you often, and"

now tell you even weeping, that they are enemies of the Cross" (Phil. 3:18); how much more is this the case today. And let us remember that an enemy of the Cross is not only the man who denies the Blood of Jesus Christ, but one who professes the work of the Cross and with his empty profession continues in sin. The Lord save His people from such a walk and profession. The true walk, the worthy walk, is possible through the indwelling Spirit of God.—Our Hope.

THE S. S. LESSON

March 6

Sharing the Good News

Acts 8:4-8; II Cor. 5:4-20.

Golden Text: "Ye shall be witnesses unto Me." Acts 1:8.

The death of Stephen came as a terrible blow to the little community of Christians at Jerusalem. It had been several years since the wonderful experience at Pentecost and the church seemed to be happy and prosperous. But at the most unexpected times the most terrible blows sometimes fall. So it was with the death of Stephen. No one's life was safe. Perhaps the disciples had not been thinking very strongly on the command to "go into all the world" and it needed a storm to bring them to a realization of their duty. At any rate, God has a way of turning over evil that good may come of it and so it was in this case. The scattered Christians found a refuge in many out-of-the-way corners. The storm scattered the seed and soon there was a harvest. It has always been so when the storms of persecution burst upon the faithful. True, it often cost the life of some faithful one but then, "the blood of the martyrs is the seed of the Church." Jesus had predicted such an event for His followers and now His prediction was fulfilled. He has predicted other great storms to break over the world of His children. We cannot expect to avoid them and we must be ready either for the sacrifices involved or for the mission we are to carry from such calamities. Our Mennonite brethren in Russia have been scattered to the ends of the earth. Wherever they are, they must begin anew to build for the future and bring their message of lives lived close to the Lord and of peace and service.

While the disciples remained in seclusion in Jerusalem to encourage and direct their fellows in their troubles, we note that others, including Philip, one of the seven, found refuge in the neighboring country of Samaria. To a

Jew this was the last place he would go. To the Christians this despised country offered not only a refuge, but a field of service. Wherever the lot of the children of God happens to be, there they should feel God has placed them there that they may fill their mission of testimony and service in the interest of souls.

We note that Philip had been chosen at home to serve tables. He had been selected because he was of good repute and because he was filled with the Holy Ghost. These qualifications are always necessary in the work of the Lord. But though misfortunes and dangers came, Philip proved by his faithfulness that he was capable of higher work. In Samaria he became a preacher of Christ. Every Christian has some inferior duties to perform, but he should realize that the chief thing expected of him is to preach Christ. Christians preach Christ by life as well as by word. They are the "living epistles" and they should be known and read of all men.

The people gave heed to the preaching of Philip because he preached Christ. There is a good deal of preaching that is not preaching Christ and that accounts for the poor results that come from such preaching. The world is just as hungry for Christ today as it ever was, but there is not enough of the preaching of Christ to win men to Him. Philip's preaching was accompanied with miracles. He had power to do these because he possessed Christ. The miracles were a testimony to his divine commission. There are miracles performed through preaching today. All those who have been won from lives of sin to Christ are miracles of grace. The result of the preaching was joy in that city. There can be no greater joy than that one finds who has been reconciled to Christ and serves Him in sincerity.

In the second passage of the lesson, Paul gives the secret of his career. He was a preacher of Jesus Christ because he was constrained to preach through love. When one loves his Lord and when one realizes the great love his Lord had for him in dying so that he need not die eternally, the most natural thing to do is to witness for Christ. "Woe is me if I preach not the Gospel!" exclaimed the apostle, and every other child of the love of God will feel the same way. This great love of God for His children is shown in the reconciliation He has made possible for them through Christ. Indeed, there is no other way of being

reconciled than through Jesus Christ. It is because of Christ and His atoning work on the cross that sin is no more imputed to the believer. Being free from the imputation of sin and reconciled to God, our duty is to act as God's ambassadors. An ambassador's duty is to represent his king in a strange country and speak for him. The Christian is the representative of his Lord on earth. He is commanded to witness for Him and expected to uphold His dignity and honor.

DEATHS

Wasser—On August 18, 1926, near Doylestown, Pa. Adna Wasser, nee Wismer, wife of Francis F. Wasser, aged 27 years, 6 mo., and 24 days. Services and interment on the 22nd at Deep Run. Services by Jacob Rush and Enos Wismer.

Diehl—On December 30, 1926, in Perkassie, Pa. Sarah E. Diehl, widow of Josiah Diehl, aged 84 years, 2 mo., and 20 days. Services by her pastor, A. M. Fretz, on Jan. 3, and interment at Perkassie.

Albrecht—Helen Albrecht, age 79 years, 6 months and 26 days, nee Perkassie, was born April 7, 1847, in Augustwald, West Prussia. At the age of six her parents, Cornelius and Adelgunde Penner, migrated to Russia, where they together with others settled in the vicinity of Saratov. Following catechetical instruction she was baptized on Pentecost in the year 1863, affiliating herself with the Koepental congregation.

On February 18, 1873, she was united in marriage to Mr. Heinrich Albrecht. They made their home in the village named Lindenau, where they spent eight blessed and happy years.

They came to America after three years of moving hither and thither, arriving at Beatrice, Neb., September 12, 1884. They immediately joined the Beatrice congregation.

For several years she has been suffering from internal ailments which grew considerably worse during the last year and were also the final cause of her death.

Having committed herself to the Lord she patiently bore her affliction. She passed away in full faith in her Saviour on Wednesday, Nov. 3, at 12:30 A. M.

She leaves to mourn her departure three sons, one daughter, one son-in-law, two daughters-in-law, fourteen grandchildren and many relatives and friends.

The funeral services were held Saturday afternoon from the Mennonite church, west of Beatrice.

CONTRIBUTIONS

Emergency Relief Commission.
January, 1927

For Russia:
J. B. Epp, Meno, Okla., \$50.00; J. R. Epp, Meno, Okla., \$40.00; Dr. D.

Neufeld, Yellow Springs, Ohio, \$5.50.
For Germany:
Mrs. Bartsch and daughter, Newton, Kansas, \$33.00.

Gen. Fund:

First Menn. Church, Upland, Calif., \$48.12; P. H. Klassen, Newton, Kansas, \$7.00; Greenfield Menn. Church, Carnegie, Okla., \$24.66; Miss Aletha Krebbel, Clarence Center, N. Y., \$10.00; Bergthal Church, Pawnee Rock, Kansas, \$29.96; Escondido Menn. Church, Escondido, California, \$6.85; First Menn. Church, Upland, Calif., \$25.58.

For Siberia:

Sichar Church, Cordell, Okla., \$8.10.

For Canada:

San Marcos Menn. Church, Paso Robles, Calif., \$14.40; First Mennonite Church, Aberdeen, Idaho, \$21.81; Ebenezer Church, Mt. View, Okla., \$10.65; Inman Church, Inman, Kansas, \$10.00; West Zion Church, Moundridge, Kansas, \$46.00; Menn. S. S., Halstead, Kansas, \$63.30; Church and S. S., Pratum, Oregon, \$58.15; Emanuel Church, Aberdeen, Idaho, \$23.10; The Farmers' Elev. Co., Buhler, Kansas, \$50.00; Christus Eve Collection of Lakeside School, Buhler, Kansas, \$13.51; Brudertal Church, Hillsboro, Kansas, \$48.40; Mrs. Clara Haury, Newton, Kansas, \$15.00; J. F. Schmitz, Sedgewick, Kansas, \$30.00.

For Mexico:

Christian Church, Moundridge, Kansas, \$38.00.

New East Relief:

Menn. Mission Society, Trenton, Ohio, \$5.00.

Rev. Dav. Toews:

B. G. Regier, Newton, Kansas, \$5.00; Mrs. Jac. Suderman, Newton, Kansas, \$5.00; Paul Suderman, Newton, Kansas, \$5.00; J. R. Claassen, Beatrice, Nebraska, \$5.00; Jacob and Anna Abrahams, Goessel, Kansas, \$12.00; Emma K. Bachman, Woodlake, Calif., \$5.00; S. M. Rosenberger, Quakertown, Pa., \$5.00; Gnadenberg Church, Whitewater, Kansas, \$19.60; H. H. Schroeder, Hillsboro, Kansas, \$10.00; Medford Mennonite Church, Medford, Okla., \$12.33; Prof. P. J. Wedel, Newton, Kansas, \$5.00; J. J. Schmidt, Canton, Kansas, \$5.00; G. B. Enns, Newton, Kansas, \$20.00; Hoffnungsau Church, Inman, Kansas, \$35.70; Brudertal Church, Hillsboro, Kansas, \$51.35; Christian Church, Moundridge, Kansas, \$61.00; Christian Wirkler and family, Los Angeles, Calif., \$5.00; Bethel Church, Inman, Kansas, \$31.85; Salem Zion Church, Marion, S. D., \$56.48; Rev. H. P. Krebbel, Newton, Kansas, \$5.00; J. Mendel, Freeman, S. D., \$5.00; Salem Menn. Church, Marion, S. D., \$57.60; Bethel Church, Perrytown, Texas, \$15.00; Henry Boehr, Wisner, Nebraska, \$5.00; Mrs. Clara Haury, Newton, Kansas, \$15.00; Eden Church, Inla, Okla., \$14.65.

Bal. on Jan. 1, 1927.....\$ 36.71

Rec. during month for:

Russia..... 59.50

Germany..... 35.00

Gen. Fund..... 152.17

Siberia..... 8.10

Canada..... 404.32

Mexico..... 38.00

Near East..... 5.00

Rev. Dav. Toews..... 572.56

Total.....\$1309.36

Paid out during month.....1307.31

Bal. on Feb. 1.....\$ 2.05

Gratefully acknowledged,

C. F. Claassen, Treas.

REPORT OF TREAS. OF EX. COM. OF MISSION SEWING SOCIETIES FOR JAN., 1927

For Gen. Treas. Foreign Missions:
Dorcas Soc., Wayland, Iowa, \$100.00; Tabeta Sew. Soc., Tampa, Kansas, \$15.00; Grace Menn. Ladies' Aid, Pandora, O., \$147.78; Sew. Soc., First Menn. Church, Monroe, Wash., \$35.00; Ladies' Aid, First Menn. Church, Shafter, Calif., \$50.00; Sew. Soc., Deer Creek, Okla., \$13.50; Bergtal Sewing Soc., Corn. Okla., \$100.00; Sew. Soc., Summerfield, Ill., \$25.00; Sew. Society, Gretna, Man., \$25.00.

For China Building Fund:

Tabeta Sew. Soc., Tampa, Kansas, \$25.00; Grace Menn. Ladies' Aid, Pandora, Ohio, \$15.00; Sew. Soc., Arena, N. D., \$10.00; Sew. Soc., Arlington, Kansas, \$11.00; Sew. Soc., Watowa, Okla., \$13.90; Sew. Soc., First Menn. Church, Monroe, Wash., \$35.00; Ladies' Aid, First Menn. Church, Shafter, Calif., \$25.00; Sew. Soc., Jehannestal, Hillsboro, Kansas, \$20.00; North Star Sew. Soc., Drake, Sask., \$16.90; Jr. Sew. Soc., Henderson, Nebraska, \$50.00.

Miscellaneous:

Bethlehem Sew. Soc., Bloomfield, Montana, Bible woman, \$36.00; Bethlehem Sew. Soc., Bloomfield, Montana, Teacher, China, \$42.00; Immanuel Sew. Soc., Aberdeen, Idaho, Native helper, India, \$30.00; Bergtal Sewing Soc., Corn. Okla., Orphan, India, \$30.00; Sew. Soc., Summerfield, Ill., Bible woman, China, \$40.00; Jr. Sewing Soc., Henderson, Neb., Orphan, India, \$30.00; Ebenezer Sew. Soc., Goletto, Okla., Evangelist, India, \$25.00; Tabeta Sew. Soc., Tampa, Kansas, Bible woman, India, \$36.00; Tabeta Sew. Soc., Tampa, Kansas, Kansas, Gen. Treas., Home Missions, \$15.00; Grace Menn. Ladies' Aid, Pandora, Okla., Gen. Treas., Home Missions, \$73.89; Ladies' Aid, First Mennonite Church, Shafter, Calif., Gen. Treas., Home Missions, \$25.00; Ladies' Aid, First Menn. Church, Shafter, Calif., Hospital, China, \$25.00; Ladies' Aid, First Menn. Church, Shafter, Calif., Hospital, India, \$25.00; Sew. Society, Beatrice, Neb., Girls' school, China, \$40.95; Sew. Soc., Goessel, Kansas, Immigrant teacher families, Gretna, Man., \$5.00; Bethel College Church Mission Soc., Newton, Kansas, Immigrant teacher families, Gretna, Man., \$10.00; Tabeta Sew. Soc., Tampa, Kansas, Immigrant teacher families, Gretna, Man., \$5.00; Tabeta Sew. Society, Tampa, Kansas, Mrs. G. A. Linscheid's Sewing Classes, Okla., \$10.00; Bethel College Ch. Mission Soc., Newton, Kansas, Mrs. G. A. Linscheid's Sewing Classes, Okla., \$10.00; Sew. Soc., Donnellson, Iowa, Mrs. G. A. Linscheid's Sewing Classes, Okla., \$5.00; Jr. Sew. Soc., Henderson, Nebraska, Mrs. G. A. Linscheid's Sewing Classes, Okla., \$25.00; Jr. Sew. Soc., Henderson, Neb., Piano for Hutchinson Mission Parsonage, \$25.00; Menn. Mission Soc., Upland, Calif., Rev. D. Toews and family, \$31.00; Neuhoffnungstal Sew. Soc., Meno, Okla., Rev. D. Toews and family, \$24.00; Bethel Mission Soc., Fortuna, Mo., Dr. and Mrs. Bauman, India, \$31.65; Sew. Soc., Reedley, California, Postage and printing expenses of Ex. Com., \$5.00; Sew. Soc., Gnadenberg, Whitewater, Kansas, Postage and printing expenses of Ex. Com., \$1.00.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

THE MENNONITE JOTTINGS

February 17, 1927

Because an epidemic of scarlet fever has broken out in the vicinity of Goessel, Kansas, no meetings were held last Sunday in the churches of the community and it is likely that none will be held for several weeks.

Dean Whitmer of Witmarsum Seminary is planning a trip across the ocean for this summer. He expects to visit England, the Holy Land and will spend some time among the Swiss lakes.

The Russian Mennonite refugees located in Lancaster county, Pennsylvania, hold regular preaching services. Rev. John Wilms of Philadelphia, who is occupied with a trade, has been visiting them regularly. He is planning to move to St. Petersburg, Pa., in order to be in closer touch with these brethren.

The Swamp, Pa., charge will hereafter issue a six-page Monthly Bulletin, the first issue of which appeared February 1. Rev. S. M. Rosenberger is the pastor and the charge includes the West Swamp, Bethany Quakertown and Flatland congregations.

A letter addressed to The Mennonite and sent by air mail was posted in Los Angeles at 4:00 o'clock in the afternoon on February 8 and was on the editor's desk at 8:00 o'clock on the morning of February 11, coming through on the usual Post-Office delivery. This means that the actual transportation occupied a letter over three days, during which time the more than 3,000 miles were covered.

Dr. J. W. Kliever of Bethel College will conduct a series of meetings in St. John's church, Pandora, Ohio, March 6 to 13.

Brother G. Gorzen, one of the immigrants who located in Mexico and later in Canada, was recently ordained minister of the church at Manitou, Canada.

The Foreign Mission Board met at Newton, Kansas, February 16, 17 and 18. During the absence of Rev. G. T. Solder of the Souderton church, the pulpit will be filled by Rev. Stubbs.

The three weeks' Union Revival held in the Berne, Ind., Mennonite church under the direction of Evangelist Luke Rader of Chicago, came to a successful close, with a record of 600 converts.

The California Mennonite S. S. and C. E. Convention will be held at Shafter on April 1-2-3. A program has already been prepared. It is expected that many of the delegates will come bringing their camping outfits with them and they will find Shafter a veritable flower garden at that time.

Bluffton College recently purchased the Barnes Home, located at the entrance of the Campus. The main building of the college has been greatly crowded for some time and the newly purchased property will be used for administrative purposes. All the offices of the College will be located in this building which hereafter will be known as the Administration Building.

Catechetical classes have been organized in the Souderton, Pa., Philadelphia First and Second churches.

The migration of the Old Colony Mennonites from Canada to Paraguay continues. 635 are already in Paraguay. On January 26, 352 embarked on their journey to join their brethren in South America and it is expected that 500 more will follow in March.

Members of churches of the Eastern District Conference are receiving Budget Envelopes with the expectation that early return will be made. The Conference is committed to a budget system and hopes that all the members will participate in this effort to meet all its obligations.

Dr. Elmer Johnson, pastor of the Bally, Pa., church, delivered a series of lectures at Bethel College. These lectures were on historical subjects and were greatly appreciated both in the college and by the goodly number of visitors who came to hear him.

Bro. Rudy Gehman, who holds an evangelist's license from the Eastern District Conference and has been serving the Bowmanville, Pa., church as pastor for some time, has resigned and plans to identify himself with a non-denominational work in Detroit.

The Home and Church, an occasional periodical published in the interest of the Perkasie, Deep Run, Springfield and Bowmanville, Pa., churches, of which Rev. A. M. Fretz is the minister, has appeared with the yearly

statistical reports of these congregations. The congregations are widely scattered and the pastoral care involved means considerable traveling on the part of Bro. Fretz. In all of these churches there are prosperous Sunday schools and other organizations.

The address of Rev. and Mrs. Albert Claassen has been changed to 239 E. 52d Street, Los Angeles, California. Brother Claassen is the minister in charge of the Los Angeles church.

The membership of the Berne, Indiana, church at present numbers 1017. The average attendance at the Sunday School for the year has been 1048. During the same period in the congregation there have been 12 marriages, 47 births and 11 deaths, 7 of which were of children.

The First Church, Philadelphia, is again entering into a series of meetings with several neighboring churches. The meetings will be held from February 23 to March 8. Dr. Hartzler of Witmarsum Seminary will assist and speak in the Methodist church on March 7 and 8.

MARRIAGES

Derstine-Landis—On December 25, at the home of the bride's parents, Dr. and Mrs. D. M. Landis, Perkasie. Abraham N. Derstine and Ruth H. Landis, Rev. A. M. Fretz.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, FEBRUARY 24, 1927

No. 8

AN APPEAL FOR HELP

One of the phases of activity under the direction of the Home Mission Board has for its object the assisting of financially weak congregations in erecting houses of worship for themselves. This is done by advancing them limited amounts of money as loans without interest for a few years. The Conference at Berne foreseeing the need of thus helping the immigrant settlers in Canada adopted an appeal for funds to enable the Board to grant such loans when the immigrant brethren got ready to undertake the building of churches in their established settlements. Two requests have already come in, one from the settlement at Herschel, Sask., and one from Rabbit Lake, Sask. The Board would like to encourage these brethren with small loans, say of \$500 each, but there is not enough money in the treasury for one such loan. Therefore this appeal. The increased assistance to the ministers who devote their time to the ministry among the scattered settlements, and the establishing of Homes for the young people in the cities, voted by the Conference, added to the regular budget of our missions, are draining our treasury faster than the contributions have come in since Conference.

Let us bear in mind that our contributions for the loans as above mentioned may help not only those to whom the money is first advanced but others also who are yet coming when these are able to return the loans. Contributions can be designated specially for the church building fund. It is surely a worthy cause. Let us support it cheerfully. The Lord loveth a cheerful giver! In the name of the Board,
A. S. Shelly,
Secretary

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE FOREFATHERS

II.

The Palatinate.

The Palatinate is that section of southwestern Germany which lies on both sides of the upper

Rhine in the general region of Heidelberg, Worms and Mannheim. At the time of the Reformation this region formed a separate political entity ruled over by a count, Palatine, who was also one of the eight imperial electors. In course of time, however, the Palatinate lost its independence, and today the territory west of the Rhine belongs to Bavaria, while that about Heidelberg is a part of the Grand Duchy of Baden. This is one of the garden spots of Germany. The land is level, and the soil fertile. The fields of wheat and rye, or potatoes and turnips, with an occasional strip of Indian corn remind an American traveller of his own middle west, except that the cradle is still much more in evidence than the McCormick reaper, and ox teams are more frequently met with in the fields than Fordson tractors.

It was here that the Swiss Mennonite refugees, driven out of the Emmenthal in the latter part of the seventeenth century and the early part of the eighteenth, found an asylum as renters of large estates owned by local noblemen. And it was the children and grandchildren of these refugees who became the Mennonite settlers in Pennsylvania during the eighteenth century; and their great-great-grandchildren, who came to Stark county, Ohio, Lee county, Iowa, and Summerfield, Illinois, in the middle of the nineteenth.

Most American Mennonites today when they plan to visit their Palatine brethren are likely to make a village called Weirhof their first objective, not only because it is the ancestral home of many Americans and one of the best known Mennonite centers in the Palatinate, but largely because it is the home of one of the editors of the Mennonitische Lexicon, perhaps the best known European Mennonite among his American brethren today—Rev. Dr. Christian Neff. Some years ago Rev. Neff, with his wife made a tour of America, visiting numerous Mennonite communities; and by doing so accumulated a long list of prospective return visitors, and increasing number

of whom are since placing the home of the hospitable pastor and his good wife on their calling list as they travel through Europe. Knowing him to be deeply interested in Mennonite history, I also visited him on the assumption that his willingness to meet a fellowcraftsman from this side of the Atlantic might justify my imposition upon his valuable time and generous hospitality.

Weirhof is a farm village about a twenty minutes walk from the Post Office and railway station called Marnheim. To reach this railway station by train from the city of Worms, it is necessary to change at Monsheim. A bewildering number of small town names in the Palatinate end in "heim"; and so due to my inability to give the German "u" its dues I found some difficulty in making the ticket agent at Worms understand that I wanted to go to Marnheim, by way of Monsheim, and that I did not want a ticket to Mannheim, some distance up the river. The incident reminded me very much of a humorous reading I once heard about a man who had a similar experience in trying to convince a ticket agent that he wished to buy a ticket to a place called Morrow today, because he had forgotten to go to Morrow yesterday.

Arriving at Marnheim unannounced one beautiful early Tuesday forenoon, I had ample time to find my way leisurely through the town and over the fields to my destination. Thus far in my visits throughout Europe I had seen only the big cities. Social conventions and customs have become so thoroughly standardized along the great high-ways of travel in Europe that traveling is losing much of its thrill for the American who is always looking out for something different. The bob-haired, short-skirted flapper on the streets of Paris looks and acts very much like her sister in London or New York; the Italians on the street cars in Rome were quite like Americans in appearance, and not at all like the so-called "dagoes" I had seen as section hands in Ohio; the only means I had of recognizing a German in Berlin was by his

watch chain, and he in turn identified me as an American when all other signs failed by my rubber heels. But in the rural sections these leveling processes have been much less effective; and the country side still retains much of its individuality and charm. I enjoyed to the limit the leisurely three hour stroll to Weirhof, which by auto I could have reached in ten minutes. The Maud Mullers in the meadows raking hay, the cow teams along the winding country road hauling it to the barns, all fitted harmoniously into the picture of rural life as I had imagined it. I lay for an hour under a tall Beech tree along the road side just outside of the town watching a threshing gang operate a little threshing outfit, without any of the automatic machinery for feeding, stacking or weighing the grain such as we are accustomed to in America, and run by a little steam engine with a tall smoke stack, without an automatic traction arrangement and supplied with water carried from a near by well by an old woman with a bucket. The whole outfit was such as I remembered having seen on the prairies of Illinois, when steam threshers first succeeded the old horse powers some forty years ago.

The cluster of red-roofed and tree embowered farm buildings called Weirhof presents a charming appearance to one approaching by the winding wagon trail over the elevation back of Marnheim. The village lies in a valley along a brook that is lined on both sides by a row of tall poplar trees. On the side facing Marnheim, on a slight elevation, and approached by a wide walk, also lined with trees, stands the little white meeting house of the community. Several miles to the right across rolling fields and meadows towers the Donnersberg, the highest peak in the low range of mountains called the Hardt.

For several centuries Weirhof has been occupied exclusively by Mennonites, the first of that faith to locate here being a Swiss refugee of 1682, Peter Krehbiel by name. It has re-

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MENNONITE BOOK CONCERN, BERNE, IND.

ained ever since one of the original Krebhiel nests from which have come many of the American members of that sturdy tribe. The first church building near the present structure on the hill, was erected in 1770, although a congregation had been organized there some fifty years earlier. The present congregation which worships here embraces about three hundred members, about one-third of whom reside in the village, while the other two-thirds come from nearby "heims" and other local centers, some fifty in number. Unlike American rural Mennonite meeting houses, this one is not provided with hitching racks for the horses of the worshippers, nor sheds for their automobiles. In Germany, everybody walks to church, even such as come from villages some five or six miles distant.

Pastor Neff, now somewhat past middle age, is an exceptionally busy man. In addition to his local pastoral duties, he has for years been interested in the religious instruction of the youth in the local Mennonite school, as well as an active participant in all the progressive enterprises of the German church as a whole. But his greatest contribution to the cause of his denomination during the past ten years, in cooperation with his co-laborer, Christian Hege of Frankfurt, has been the Mennonitische Lexicon. This monumental undertaking, now about one-third completed, is undoubtedly the most ambitious Mennonite publication since the appearance of the Martyr's Mirror in the middle of the seventeenth century.

Both Neff and Hege deserve the deepest gratitude of the Mennonites the world over for the great service they are rendering the denomination as a whole in compiling and publishing this work. It is to be hoped that they may be able to finish it. During the world war, and especially during the inflation period following the war, the financial burden involved in continuing the publication was almost insurmountable, but such was the devotion of these two men to the undertaking that at great personal sacrifice and with a little help from America they were able to continue the various installments from time to time, though not according to the schedule as originally planned. The task is only one-third completed. It is a work that should appeal to Americans as well as to Europeans. The appropriation of \$200 towards its completion by the General Conference at Berne last fall is a step in the right direc-

tion, and should be continued as occasion may demand. That the Lexicon is enlisting the interest of the learned circles of Europe is evidenced by the fact that Pastor Neff was granted the doctor's degree by the University of Zurich for his contribution to historical research in his field upon the occasion of the four-hundredth anniversary celebration in Zurich in 1923. The pastor has now become a doctor.

Weirhof is also the seat of the only distinctive Mennonite school in Europe west of Russia. Originally founded in 1867 by the local pastor, Michael Loewenberg, primarily as a training school for the Mennonite ministry, the institution led a precarious existence for some years until it was finally transformed into a "Realschule," one of the recognized institutions in the German system of education, a sort of a junior high school providing for the education of boys from the 10th to the 16th year. The institution is still controlled by a board of Mennonite trustees, though it is open to students of all classes, and is now self-supporting.

I was surprised to find the school so well equipped, and so well attended. Among the half dozen buildings on the campus are an up-to-date gymnasium, an auditorium, together with adequate recitation halls and dormitories. The student body equals in number that of either Bethel or Bluffton, many of whom among Mennonite constituency come from various parts of Germany, Switzerland and Russia. I met several of the Russian boys at Pastor Neff's, and found them equally as industrious and as wide-awake intellectually as their fellow-countrymen at Bluffton. Native Russians, at Weirhof they speak German, and study French. After I left I received a letter from one of them, a youth of seventeen, written in perfect English. How many other languages he was master of I do not know.

The present director of the school, Dr. Ernst Gobel, has held that position now for forty some years. He is a graduate of the University of Heidelberg, and stands high as an educator in that section of Germany. Like many German fathers, he suffered heavily during the recent war, lost both of his promising sons on the same day. He is greatly interested in America, but because of his heavy duties and the exacting demands of the institution which he has served so long, he no longer expects to realize his dream of a possible visit to this side of the Atlantic.

Both Neff and Gobel are fine examples of that unselfish service and devotion to a cause without which no great enterprise can hope to prosper. Their sacrifices have often been great and their rewards few. But of such devotion all progress is born. No great humanitarian cause can prosper except some one is willing to submerge his own life in that of the institution he serves. Too often men who are placed at the head of great movements selfishly capitalize their positions as mere stepping stones in the advancement of their own personal fortunes.

(To be concluded)

THE WOMEN'S SOCIETY IN THE CHURCH

(Editor's note: This article should properly come under the head of "Woman's Work", but because of its general interest and in order to have it as fresh as possible after the event when it was read, we are presenting it in other columns. It was prepared and read by Mrs. R. A. Goerz at the Annual Bible Week at Bethel College, January 28th.)

Before I begin, I should like to say that my reasons for accepting the writing of this paper were that the work of the women might be better understood, that more interest might be awakened for the same, and that still better cooperation might be enjoyed among all concerned in this great field which is ours to work for the Master. And these, no doubt, were the reasons for putting this topic on the program today.

At this time, when Christian Stewardship is being particularly stressed by the churches of the world, and when our General Conference, too, is urging its members to make use of any latent powers or possibilities in their midst, it is perhaps quite the right time for the women to take a look over their part of the work to see if they, too, need an awakening to the fact that they are not giving as much of their time, talent or money for the promotion of God's work as they should.

The old question, whether woman has any part in the Lord's work except making a home for her husband and raising her children in the fear and admonition of the Lord—though that is and always should be her first and most important work—is no longer considered her only work.

Slowly, and step by step, she has taken a hold, and is helping to carry on the work of the Church in its different branches.

But we, this afternoon, are to speak of her work in the society of the Church. This society is

known by different names: Sewing Society, Aid Society, Mission Society, etc., and is carried on in different ways. Some have missionary programs to acquaint their members with the workers and with the needs of the home and foreign fields; or prayer meetings, where they especially remember the workers and their work, for missions must be upheld and kept going by prayer. Some work with their hands in order to be able to send clothing, bedding, or money to the missions or to the needy.

When we now see the records of the large sums of money or clothing, etc., that are given by the Women's societies for various causes, we must often pause and say: "What hath God wrought?" And we can hardly realize that half a century ago, there were very few organized women's societies in any of our Mennonite churches.

In 1853, meetings were held in the Mennonite churches in Canada, and a little later in Ohio, in which the question of evangelization was considered. The outcome was that Daniel Hoch was called to become itinerary minister of these churches.

In March, 1859, a missionary society was founded in Lee county, Iowa, but that was not a woman's society; but members of two congregations of that part of the State, who wanted to work together to supply isolated Mennonite families with the blessings of the Gospel, or in other words, to do home mission work.

In 1858, the Mennonites of Eastern Pennsylvania met in council, and having heard that the Mennonites of Holland and Germany had begun to do mission work, they resolved that Rev. J. H. Oberholzer write to Europe to inquire how this work was being done. In 1859, the reply came and stated that a Mennonite mission had been started in Java several years before. It also urged the American brethren to help support this work and stated that churches from Holland, Germany, Russia and Austria were participating in prayers and donations. For years, considerable sums of money were annually sent to support this missionary association of the Mennonites of Amsterdam.

Just this morning, I received a letter from Rev. Silas M. Grubb, with a copy of the preface of the document called, "Organization und Regeln der Pennsylvanischen Mennoniten Missionsgesellschaft." It was written in Milford, Bucks county, Pennsylvania, and bears the date, "May 31st, 1866". It states that

(Continued on page 6.)

THE MENNONITE

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EDITORIAL

In a communication from one greatly interested in the work of the church the writer says, "We must boost The Mennonite". We were glad for that suggestion.

The Mennonite is the paper of our Conference. It exists because the Conference wants it to live. Conference maintains the paper because the people of our churches expect it to be maintained. If the people command that it shall live it is for them also to do their part in keeping it alive. We wonder how many of our churches, whose ministers often appeal to them for loyal support, think that loyalty to the church also involves loyalty to its paper. Mennonites are the most impressionable people in the world in some things. They respond to many kinds of appeals from the outside and among them appeals for subscriptions for papers not in control or under the direction of our general body. We have no criticism to make concerning the many excellent papers whose influence is for good and who are true and loyal to the faith. But we do appeal for a sense of the fitness of things. Our affections should be first for our own children. It would be poor house keeping to feed and clothe our neighbor's children first, much as they would stand in need of such care, and then neglect our own children. We hold that if there is a leader or minister in our church who has a message that should be given publicly through the press that one owes it to the church, who makes possible his ministry, to give the organ of the church the benefit of it. There is talent enough in our Conference to maintain one of the best church papers in the country. If it is not coming up to its possibilities the reasons lie either with those who are so deficient in their loyalty or with those who do not

bother to subscribe for it. We are asking for the kind of support for our conference papers from the members of our conference churches that we have a right to demand as a matter of loyalty, and then, we are hoping that our people will have enough pride in that which is their own to see to it that their patronage gives it the needed support to advance it and increase its influence.

CORRESPONDENCE

Alsen, North Dakota, February 15, 1927.—Dear Mennonite: Since it is my commission from the church of Alsen, N. D., to circulate some of its many spiritual blessings and problems among the many readers of the blessed church paper, The Mennonite, I shall endeavor to let some come before you with the prayer that the readers be profited and the Lord be honored.

The Schweizer Mennonite church, here in Alsen, a village located at present in the rolling snow drifts of the northern part of N. D., is a small congregation of great activity.

The members with a few exceptions are seeking to work out their own salvation with fear and trembling. The cold winds, the drifting snow, nor the comforting warmth in the cozy home can keep them back when the church bell rings. They are right there where they belong in the pews. Due to the faithfulness of the majority of members the Lord can bless its activities.

The Sunday school is well organized, the teachers, seven in number, are making it their rule to be present every Sunday to serve their class. Also is great effort made by the pupils to attend regularly. The children especially take pains to bring others into the S. S. which makes work pleasant for the superintendent, teachers and all present.

Following the class discussions the Supt. applies the lesson with a few practical illustrations and applications to the whole S. S.

After the S. S. follows the regular preaching service in the German language. These and also the Sunday evening services held every Sunday evening in English except the third Sunday of the month are made very effective with special songs, consisting of the whole choir, duets or quartets.

The third Sunday of the month the Christian Endeavor meets to render a program to a good audience. During the week days the long winter evenings are spent in definite Bible study by those who

realize their deficiency in the knowledge of the Word.

On Tuesday evening the young people, mostly church members, come to the parsonage for a two-period of Bible study.

On Wednesday evening the Catechism class meets at the parsonage for instruction.

On Thursday evening, all who are interested in Bible reading and discussion, and who realize that all belongs to God and that if a united group agrees upon something and definitely prays for it to also receive it, come together in church for this purpose. It seems to me here lies the power of all spiritual blessings and achievements. Churches that have not the weekly prayer meetings do not realize how much they lose.

On Friday evening the children of the village and community meet at the parsonage for a real good time with the Lord as host and instructor. The children are anxious for Friday to come where they can learn God's Word and sing children songs. The Lord has put a special blessing upon children which goes through all generations and that is "The Interest in Jesus," therefore no father, no mother should neglect God's Word in the home in the bringing up of the child. The home can only appreciate God's blessings in the amount it shows hospitality to Christ Jesus.

Besides the week's program, the Ladies Aid meets once every month in an invited home to have Christian fellowship and to plan for and do definite Christian service.

These are some of the blessings the Alsen congregation enjoys, but as in all other congregations it has many problems to face and temptations to overcome.

Some of its problems are: How can we draw those to the cross of Jesus that are indifferent, self-satisfied, hasting unconsciously to their destruction? How can seriousness of sin be placed before us in order to realize more fully our responsibility and be able to draw the dividing line between sin and righteousness as Jesus drew it? How can we place Christ before the world that the world can see Him through us and follow Him with a surrendered heart? How shall we fatally blow the temptation of indifference and how shall we meet the problem of harmful association and communications?

As you dear readers read this will you lift up your hearts to the Lord in prayer for the fullness of the Holy Spirit to accompany for the Lord all he requires of us.

The Lord bless you all in the efforts put forth for Him who did it all.

Sincerely yours,
Edward Duerksen.

Burrton Mennonite Church, Burrton, Kansas, Feb. 13, 1927.—We, too, may again, by the grace of God, raise an "Ebenezer" for the past year. This being true, we may also look trustfully into the year now begun. We cannot report an increase of membership in our church, but we may report spiritual blessings that have been ours. While growth in membership is important, surely a deeper spiritual life is important also, especially in this time of great conflict between light and darkness.

A special blessing was the Bible study we had on Sunday afternoons during the latter part of the year. The class, led by our pastor, Rev. H. P. Krebhiel, was especially intended for the young people, but anyone was welcome and a good percentage showed their interest by attending the class quite regularly.

The annual business meeting was held the last day of the year. Reports revealed that while six persons had joined the church by baptism, six also had left us and joined other churches, and one passed away to his eternal home, thus leaving one less on our membership list at the end of the year. Though this being the case, we have nevertheless repeatedly found that we are crowded for want of room, it was therefore decided to have at regular intervals collections for a building fund to some day increase the seating capacity of our church.

In the evening of the same day, we met to close the year with a service. We first listened to an impressive sermon, then followed some informal testimonies and short prayers, led by persons either called upon or volunteered. The meeting proved a blessing.

Of activities already in the new year, I may report that our C. E. gave a program in the Hutchinson Mennonite church, January 2. Also in January, Mr. Woertendyck of Kansas City, a member of an anti-modernist association, gave a very good lecture in our church on "Modern Evolution Opposed to Science and Religion." On the 16th, we had the pleasure to have the choir of the West Zion Mennonite church of Moundridge with us, which rendered the Christmas cantata, "Noel," which was very much enjoyed by our whole community. The other churches of our

(Continued on page 6.)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

I was glad when they said unto me, let us go into the house of the Lord. Ps. 122:1.

MYSELF

I have to live with myself, and so I want to be fit for myself to know. I want to be able, as days go by, Always to look myself straight in the eye.

I don't want to stand, with the setting sun, And hate myself for the things I've done.

I don't want to keep on a closet shelf A lot of secrets about myself, And fool myself, as I come and go, Into thinking that nobody else will know.

The kind of a man I really am; I don't want to dress up myself in sham.

I want to go out with my head erect. I want to deserve all men's respect; But here in the struggle for fame and self.

I want to be able to live myself. I don't want to look at myself and know That I'm bluster and bluff and empty show.

I never can hide myself from me; I see what others may never see; I know what others may never know; I never can fool myself, and so, Whatever happens, I want to be Self-respecting and conscience free.

—E. A. Guest.

Pearls from Our Mission Co-Laborers

"I COULD NOT STAY WITH HEATHEN PARENTS"

The readers of The Young People's Department will know that Mission Boarding Schools and Orphanages stand positively for inculcating the children (inmates) with the spirit of Christ. By far the greatest majority of children come to us at the age of about fifteen and say that they desire to publicly show their faith in Christ and their conviction of salvation through Christ by taking baptism and formally join the church.

A number of years ago (during the time of Rev. and Mrs. Wiens' stay here) a rather wild boy by the name of Jagat-Ram (Jagat-world, Ram—one of India's many gods) came to be received in the

orphanage. He was accepted and was taught like all other boys. Though he always remained wild and somewhat questionable, yet he claimed to have accepted Christ. So he was baptized in 1921 and renamed Chain Masin (Chain—rest and peace, Masin—Christ). He was then fifteen. About a year later his wildness conquered him and he ran away from the orphanage. He went to another district to his heathen parents. For three years not a word was heard from him and the missionaries had reasons to think that all teaching and training had been fruitless and wasted. The boy had gone back to heathendom.

About a year ago a rather sickly looking young man came to our Mission bungalow and asked to stay. I asked him who he was and where he came from. He told me that he was Chain Masin and had been here in the orphanage before. I called some older Christians to verify the young man's statements. They came and told me about his life—how wild and unruly he had been and finally had run away. All this the young man acknowledged and did not try to justify his past deed which is so commonly done. Yet I hesitated about accepting him because we know that accepting a boy in the orphanage whose head is full of heathenish ideas is a dangerous thing for the spiritual life of the other boys. Chain promised to behave and be a real Christian. I told him I would give him a chance, but I would watch him closely and if he would do anything that would be of harm to the other boys I would kick him out at once without mercy (we sometimes have to talk sharper than we mean to in order to make our point clear). He agreed to my conditions and went into the orphanage. After about three months he began to confess openly in church during prayer meetings and other opportunities which Christ had meant to him in his life. He says: "I was washed and I went back into mud. Now I am washed again and I never want to return to the mud." Christ had been in his heart before he ran away. He was accustomed to praying before meals and before he retired in the evening. When he was with his heathen parents he could not help but follow that inner prompting to pray. When he prayed his parents jeered and said: "Now he prays again to that Christ—that low-caste, teacher."

Chain says: "For three years I suffered the mockings, but then I could not stand it any longer with my heathen parents."

He is back in the Christian fold and learns tailoring. He is content and happy in Christ Jesus. He knows his besetting sin—unruly wildness—and royally battles against it. He keeps on telling other boys: "Don't run away from the Christian orphanage. I know what that means." And since Chain is back not a single boy has run away (running away used to be quite an ordinary event). Recently we suggested to him to get married. But he says he waits and looks for a girl who will be spiritually able and willing to help him attract his parents to Christ. In Chain and in many others the word is again fulfilled: "My word shall not return unto Me void." Please pray for the boys and girls in our Mennonite Mission Boarding Schools and Orphanages.

Greetings,
J. Thiessen

CHRISTIAN ENDEAVOR MEETING March 6, 1927

Stewardship as a Rule of Living. Consecration Meeting, Matthew 25:15-30.

The Scripture Brought Down to Date

Talents are gifts from God. Given for us to use and increase. Talents are awarded according to individual ability. Some more, others less; each according to his capacity.

Those who used their talents and returned them doubled, made no excuse that they had to work hard and long to accomplish it. Success has within itself sufficient compensation to recompense any effort.

Excuses are the bane of many Christians. Don't try to use them with God. He does not accept them.

Likes or dislikes seem to make little difference, if any. Talents are obligations to be met and nothing else.

Failure in stewardship is fatal. Do we realize it?

The Prayer Thought

Thank God for faithful stewards of the past, for those who performed one talent tasks as joyfully as others five. Thank the Lord for large and heavy Church and Missionary programs.

Petition the Lord to help us in seeing opportunities, and ask Him to help in making it the rule

to be ready to help. Ask God to help you in finding your place for service, in making you willing to use your talent gladly for His Cause.

The Topic Forum

1. What is the difference of Old Testament tithing, and New Testament Stewardship?

2. Would it be advantageous to have specific instruction in Stewardship? Why?

3. Have the Tenth Legion committee in your local society explain the plan, seek new recruits, and distribute literature.

4. Does Stewardship mean that we neglect ourselves? Just what does it mean?

5. Are those practicing Stewardship who do not want to give for Foreign Missions, or for Home Missions?

6. What is your talent? Can you sing? play an instrument? direct boys' or girls' work, fill a seat at Church, or what?

Stewardshipping

Many questions arise in connection with this topic. When can I stop giving? When God stops giving to you. You recall the story Jesus told about the rich fool. We think harshly of him, but forget that there are lots of poor fools, men who are as foolish with their little, as the rich man was with his big harvest.

The lesson of the talents is—use or lose. Nature is harsh. Many people who at one time had fine voices have failed to use them, and in their old days they hardly help in the congregational singing. But remember that there are five and two talent people. It is just as bad if one or two of those talents are not used as to bury the only one in the napkin. Someone has said that churchmembers are the stingiest people living. A treasurer of a church said the nickels and dimes in the offering baskets nearly drove him frantic. Many people find fault with the church because the services are cold, lifeless and unattractive. If the members of a church truly will make it their rule to practice stewardship, there will be enough money to carry on the enlarged Church and Missionary programs, and our services can be made cheerful by songs, choirs, solos and musical selections, that no one can find fault.

The biggest benefit in stewardshipping is that if we do it sincerely, we prepare ourselves for bigger gifts from the Lord.

Illustration

In "Stewardship Starting Points," Henry Reeves Calkins, asserts that in most of our Christian doing and giving we are still more pagan than Christian. He asserts that good health, good friends, good homes, good looks, educational influence, social leadership are all gifts from God, and need to be considered in our plan of stewardship. Do we need to enlarge our plans?

YOUTH AND THE CHURCH

Youth is the hope of progress. Youth has the possibility of accepting higher ideals. They, probably more than any other person can critically examine, see into the future, and then go beyond what others see and comprehend. The "Pilgrim Fathers" were youths. They were God-fearing young men and women of adventurous spirits. Christ and His disciples were youths critically loyal to God and to man. We usually find that where there is progress the spirit of youth is manifest. Of course the active leaders usually are past this age, but are comparatively young.

Because of this higher and broader outlook of youth they should have a representation and voice in our church councils. They should feel and realize that they have a part in the whole church. Our youth should have critical loyalty to the cause of the kingdom. Not only be critical and tear down, but also loyal and build better. Some are only loyal and will not tolerate any progress. Others are only critical and leave the church in a worse condition than before the beginning of their work. Christ was critical, but was also loyal to mankind. What He criticized and tore down was done only after He had realized that He had something better to put in place of the obsolete. Are we able to say "I want to understand"? "I want to make things better"?

We as youth need wise, tolerant, and sympathetic leaders, who are able to lead us to think for ourselves; Men and women who will fill our lives full of things that interest and appeal. Youth is active and eager for action. A normal human being needs something to do in order to be satisfied.

The following are a few suggestions which have been made and may be undertaken to help bring about the coming of the kingdom of the Master.

1. Ways and means to create a sentiment for a warless world. Youth will be the rulers and leaders of tomorrow. Why not begin

now to make it easier when the time comes.

2. Advocating and promoting, an efficient church, which shall serve all ages and shall further the highest type of Christian personality.

3. An earnest study of the principles of Jesus Christ and applying them to ourselves and insisting that the future church be built on them. That future generations may not accuse Christianity of being inconsistent.

4. More confidence in the pastor who is giving his life in the service of the Master for us. He is willing to help us. May we trust Him in the great problems that confront us. We especially think of the three great choices that are usually made at this time of life: marriage, occupation, and choice of the Master we will follow. The pastor is our friend, but sad to say we seldom realize the fact. With few exceptions, he is interested in each of God's children and has their welfare at heart.

The above suggestions may be too general. The following are more particular and may direct some to find a place to serve:

1. Within the church proper. (a) Religious education. Assisting in vacation Bible schools, weekly Bible schools, etc. (b) Illustrating Bible stories and Christian principles by plays, pictures, etc. (c) Serving in the field of music, either instrumental or vocal. Proper music does much to lift the worship service into the proper plane. (d) Within the C. E. there are many tasks and offices which can give plenty of work and thought for the energetic individual. (e) The Sunday school needs teachers and many different officers.

2. Outside of the church we find innumerable tasks. (a) Personal visits to the sick, the poor and those who are not attending the regular church services, giving personal invitations to these and others. (b) Attending conventions and gatherings of organizations related to the church.

We realize that everyone has physical, intellectual, social, and religious needs. They are not the same for all individuals nor for all communities. No two churches can have the same program, but all churches should have a program which is made by the leaders of the church. Each individual can then find his place and work out his individual program. It is necessary for every for every individual, for every organization as well as the church to have a plan. In order to do the most effective work a program is necessary which we re-

alize fits into the plan of the Almighty God for establishing His kingdom on earth.

(Editor's Note: This article was written by T. A. van der Smitten who is at the present time studying at Witmarsum Seminary.)

DON'T MAKE EXCUSES—MAKE GOOD

There is no other organization or institution where the majority of people are so prone to make excuses, as in the church. With regard to this matter there are three classes in the church: The older people who make good, those older people who make excuses, and the young people—the latter are potentialities for making good or making excuses. Ask for volunteers to participate in a program, teach a class, or undertake some other work. Your request either provokes no response, or it raises many excuses why one or another cannot comply with your request. This is a sad state of affairs when we consider all the resources at the command of the Christian. There is a saying somewhat like this, "He who does nothing, makes no mistakes." However, there could hardly be a greater mistake than to do nothing when there is no much needing to be done.

One might expect an excuse for an attempt to do something which resulted in partial or total failure. But the fact is, excuses are offered for not even attempting to serve. We might look into the pages of history and write a volume of the things that people, who ordinarily might have been considered incapable of doing them, attempted and accomplished. Science, literature, commerce, manufacture, adventure, all testify to the fact that you don't know what you can do, until you try.

Doubtless after a careful consideration of this matter of making excuses, you will come to the conclusion that they are not made in good faith, that is, those who make the excuses are not entirely honest with themselves and with others. "I would not know how." "Others can do it better." "I am not qualified for that sort of work." A moment's thoughtful consideration of such statements, if made by a Christian and a member of the church, will show them to be not only foolish but even untrue. As was suggested above, the Christian's resources are sufficient to meet his needs.

Many good resolutions were made at New-year. A New-year's resolution is nothing more than a determined "I will". There

are two weaknesses in that short sentence. The first is in the "I". Most of the work that confronts you and me, especially in the church, is greater than can be met by the limitations of a human being. We are accustomed to search within ourselves for something that shall supply our need, and it takes many failures to convince us of our limitations. The second weakness is in the "will". How little it often takes to turn our will about! We have firmly resolved, but inconveniences, the persuasion of a friend, or the lack of opportunity to carry it out, soon cause us to weaken, to neglect, and then to forget.

If we resolve "with the help of God", and seek that help, we are no longer controlled by human limitations. We have linked ourselves with the inexhaustible resources of Almighty God, and if we meet His conditions, He will meet our need, every time. When we offer excuses for doing nothing to help in the work of the church, we show thereby that we have ignored or spurned God's help, or we think it insufficient for our need.

Come, let us put ourselves, our work and play, and our whole future, under the direction of God, who is our Friend and Father. Let us make no more excuses, but draw from His unlimited supply all the wisdom, courage, and strength that we need. Then we shall "make good".

A. G. S.

DO IT WELL

A group of children were happily playing on the broad stone walk under protecting shade trees. They were going to play "Mother".

"I'm the mother," cried the largest little girl. "There always has to be a mother, and I'm it." Black-eyed Ned sat next.

"I'm the father," he asserted sturdily. "Nellie and Rob can be children, but I'll be the father, and, of course, I'll see to things, and make everybody do what I say."

A little blue-eyed tot of a girl saw a very good chance to being left out in this family game. "What am I?" she asked, a little pitifully. Very little girls are so apt to be left out.

"There must be servants," said the self-elected father and mother. "That's all that's left that we can see."

"Well," remarked the little girl very sweetly, "I'll be a real nice one, then. Somebody has to do something for the rest, and it's just as good as anything if you do it well."—The Herald and Presbyter.

CORRESPONDENCE

(Continued from page 3.)

town had called off their meetings to give all an opportunity to attend. Two weeks ago the Hoffnussau Preparatory gave us a program.

We have many things to be thankful for, and to God on high be glory for the grace and blessings He has bestowed on us.

Corr.

Quarryville, Pa.—On January 27th and 28th, there was held in the Third Presbyterian church of Chester, Pa., a Summer Bible School Conference. The purpose of this Conference was to promote the plan of an "All Bible" Summer Bible School. The original plan and idea was originated by Dr. A. L. Lathem, pastor of the entertaining church. The curriculum, as drawn up by Dr. Lathem, is still being used as the best method to promote this type of school.

The purpose of the "Summer Bible School" is, in the words of the founder, "to correlate the Word of God to the Lord Jesus Christ, whom it is designed preeminently to reveal to a lost and sinful world as the only possible Saviour." The "Summer Bible School" differs from the "Daily Vacation Bible School" in that it has a definite program, based on a curriculum which extends through 14 years of 5 weeks each year. It is an "All Bible" school, uses no handcraft, and the entire course points to Jesus and lifts Him up. The school being non-sectarian, is adapted to all communities, and all denominations may attend. This plan has been tried and found very efficient in several Mennonite communities, and was well demonstrated at the General Conference at Berne, Indiana.

The effects of such a school are: 1. The development of a people who know their Bible. 2. An elevated spiritual tone. 3. An increased loyalty to the Master. 4. A larger attendance upon public worship. 5. A greater liberality in giving. 6. An increased interest in missions. 7. More Godly and consistent living. 8. The development of real Christian character. 9. Coming directly from God's Word, His revelation is accepted as the supreme authority for governing life.

A fine spiritual atmosphere prevailed throughout the Conference sessions. The programs consisted of talks by pastors from different States and representing different denominations, telling of the merits of the "Summer Bible School", demonstration classes of the various schools of Chester, Pa., special vocal and instru-

mental music and special talks given by such leaders in Christian thought as Dr. Robert Dick Wilson of Princeton, Dr. L. W. Munhall, editor of "The Mennonist", Mr. Wm. T. Ellis, famous traveler and noted newspaper correspondent, and Hon. Clinton N. Howard of Rochester, N. Y.

An incidental, but very commendable, feature was the absence of race consciousness or race superiority. I have frequently been to gatherings where both the white and black race were represented, but never where such fellowship prevailed. It seemed to emphasize that a happy solution of race relationship will prevail where the Word of God has its rightful place.

We have used this plan of "Summer Bible School" and would heartily recommend it to our Conference churches. A message from Pres. Calvin Coolidge was received during the Conference in which he expressed his wish for the successful promotion of these schools.

Daniel J. Unruh

THE WOMEN'S SOCIETY IN THE CHURCH

(Continued from page 2.)

the object of this meeting was to discuss the mission question, which before this time had been so much neglected by them. After they had elected officers and adopted a constitution, all those who wished to join were asked to do so. It says: "Dieser Tatsache zufolge wurde aus der Versammlung vernommen die als Glieder betrachtet zu sein wuenschten und es wurden 49 maennliche und 23 weibliche Glieder auf Grund der angemeldeten Regeln angenommen." Here women were members, but it was not a women's society.

At the same time, there was a gradual awakening throughout the denomination, so that churches in the different States and Canada were eager to unite with each other to support the spread of the Gospel at home and among heathen people.

One of the first fruits of this union was the building of an educational institution in which to educate men and later also women. Here ministers of the Gospel and missionaries were trained. In this connection we find the first records of women uniting to help the work of the Church. In an article written by Mrs. S. S. Haury for the Sewing Society program of the Pacific District Conference in 1924, we read: "I recall, when I was but a slip of a girl, that my mother and sisters made comforts and quilts to be used in the Wads-

worth Seminary as soon as its doors should be opened to students. That was in 1867. No doubt, the same thing was being done in other homes in the congregation at Summerfield, Ill., as well as in other congregations that took active interest in the erection of the first school of higher education among the Mennonites of the General Conference. It is a question in my mind, whether an organized women's society existed in any of our churches, or for that matter, in any Mennonite church in this or any other land at that time."

In the Bundesbote of January 9th, 1927, the correspondent from Donnellson, Iowa, writes that a sewing society, (of women, of course), was organized there in 1869, and those women were also probably working for the Wadsworth Seminary, as that was the cause around which interest was centered in those years. (It might be interesting to mention that this congregation was organized in 1851, eighteen years before the sewing society, and that the Sunday school was organized in 1878, and the Christian Endeavor in 1891—nine, and twenty-two years after the sewing society.)

I believe that if there were records of it, or if some of our sisters of those very early days were still alive to tell us about it, work was then done in different places, but it was done by individuals or small groups, who quietly went about doing all they could and thus paving the way for the future. For about a decade, things went on in this way, but the beginning of the mission work in Indian territory in 1880 and especially the beginning of the Mission School at Darlington in 1881, gave the impetus for the organization of mission societies in a number of congregations. The women united and supplied the bedding and linen that was needed for the school. They also made some garments for the children in the Mission School.

About six months after the opening of the mission station, the new building was destroyed by fire, which also took the lives of four children, one the child of the first missionaries, Mr. and Mrs. S. S. Haury. This calamity aroused the women to action and clothing and bedding were immediately sent to the workers, who had lost all earthly possessions. The Halstead, Kansas, society, being the nearest and having the chance to send a shipment with its pastor, who hurried to the scene, was the first to ship a large box. Soon, other

shipments began to arrive.

While the school was being rebuilt, the workers at home were busy, and when the building was finished, they again supplied it with bedding, etc.

As the work grew and expanded, the women became more active in sending things. Not only dry goods were sent, for I can remember how when I was just a little girl, the women of the Halstead church met with my mother at our house and prepared and canned peaches in tin cans and had a tinner come to solder them up while still hot. These peaches were sent to Indian Territory. Various things were sent to the Mission. Recently, I was told by one who spent a number of the years of her childhood in the Mission with her parents, of a wonderful time the children had when a large box arrived, in which there was a can of honey. The can, however, had sprung a leak and the outside of the can, as well as the inside of the box, were covered with the sweet sticky fluid. Nothing was to be wasted, so the children were allowed to proceed in the best way to save the honey and licked to their hearts' content.

Dried fruit, dried corn, noodles and other things to eat were also sent by the willing workers at home.

For years then, there were more or less organized groups of women working on things they thought might be used, or that had been suggested to them by the missionaries. The latter method, however, required much writing and took much time for our already hard-working people in the field.

As the mission work expanded and stations were started by Rev. H. R. Voth in Arizona, and Rev. Rudolph Petter in Montana, the Mission Board appointed one of its members to try to divide the work of the women in such a way that all stations should get a proper share of the clothing. For years, Rev. van der Smitten did this work. He tried to help the societies to find missionary literature for their programs when they needed it. He also sent out yearly questionnaires to the societies and these, when answered, gave the Board some kind of an idea of what was being done.

Later, when fields had been opened in India and China, and our missionaries began to come home on furlough and visited the churches, telling them of their work, new interest was aroused.

This was also the case shortly before the General Conference at Reedley Calif., when Rev.

and Mrs. P. W. Penner visited the churches to tell them of their work. As Mrs. Penner would talk to the women, herself being so filled with the spirit and needs of the people in India, she somehow brought it about that wherever she went, the women who heard her also got some of this zeal and spirit. In consequence, mission societies sprang up in churches where there had never been any, and in others where the interest had lagged, new life came into the society and the work was taken up with new courage.

It seems that sometime before the Conference, perhaps while visiting the churches or even while still in India, the idea had occurred to the missionaries that it would be a good plan to have a woman on the Mission Board, or at least acknowledged by the Board, who should have charge of the work with the women's societies and who should be the medium between missionaries and societies.

The Mission Board was asked and gave its consent to this plan, for where is the man who wants to put in his time telling women to make eight sheets, three quilts, five pairs of socks, eight head shawls, six pairs of wristlets, six leper jackets, etc., etc., and then later he must write one society that the neck bands on their shirts were too tight and another that the leper jackets must not have tight bands on the sleeves on account of the condition of the hands of the lepers, etc. Such details do not seem to belong to men.

I think it is since 1896 that the women have been given one evening during each triennial session of the General Conference for which they were to arrange the program. Perhaps the most active persons in this phase of the work from the beginning were Sister Hillegonda van der Smitten and Miss Sarah C. Sprunger. The former presided at a number of meetings and the latter acted as secretary and both appeared on the program repeatedly. On these programs members of the Mission Board, missionaries, missionary candidates, Indians, mission society members, children, deaconesses have taken part and all phases of mission work have been brought to the co-workers at home. At the last General Conference twenty missionaries and candidates were introduced, some of whom made interesting remarks.

The programs have been part German and part English, but once there was a French song and several times Cheyennes and Hopis have contributed in their

own language. At each meeting a collection for missions has been lifted.

Since 1902 the women have met at some convenient time during each triennial conference to elect a committee that should arrange a program for their meeting at the next session and to decide what should be done with the money that should be received at the evening offering.

When the women met during the Conference at Reedley, Cal., in 1917 and had disposed of their usual business, Mrs. P. W. Penner talked at length to them and pleaded with them to work with more earnestness and enthusiasm. Then the idea of having one of their number take up the work between missionaries and societies was explained. The result was that instead of one person three were elected, namely, Mrs. S. S. Haury, an ex-missionary, Mrs. F. J. Isaac, a missionary candidate, and the writer.

Not having had any experience, this committee began its work very haltingly and cautiously. Its first meeting was held in an auto near the church at Reedley. There they organized, discussed plans of procedure, divided the field into three districts and decided that each member should do the corresponding with the societies in one district. The Pacific, Northern and Canadian Conferences formed one district, the Western Conference another, and the Eastern and Middle Conferences, the third.

Rev. Musselman, the member of the board, who then was the medium between the missionaries and societies gladly turned over, to the executive committee, the information he had and thus they began.

This new committee felt that the first thing to be done must be to let the existing societies know of this change and of the existence of the committee as well as of its duties. Knowing also that new methods are not always looked upon with favor, this was not an easy matter.

(To be continued)

THE S. S. LESSON

March 13

Making the World Christian
Matt. 28:16-20; Acts 16:6-15
Golden Text—"Go ye therefore and teach all nations."—Matt. 28:19.

The eleven disciples were with Jesus on the Mount. It is a most important thing that the disciple be alone with Jesus to learn of Him, and be inspired by Him, and to enjoy the blessing and strength His presence gives. None can be mighty in the faith who are not often alone with

Jesus. But they were not to abide with Him forever apart from the rest of the world. The world was waiting to receive from them what they had received from Him. In the progress of the Gospel the order is first Come, and then, Go. The world is to hear the blessed news of salvation, but, if men and women are to be saved it must be by saved men and women.

The disciples were to go out in the name of Jesus. They had neither power or ability to impress the world for God except what their Lord gave to them. It was a mighty task and called for more than anything ever trusted into the hand of men. But there was an unfailing assurance. Jesus said to them: "All power is given unto Me" and that power He was giving to them.

The Great Commission was to teach. There was a special matter that they had to teach. It was the knowledge that Jesus is the Saviour and the only Saviour from sin to eternal life. They had been taught how that Jesus saves and what men must do to be saved. Involved in this matter of bringing the Gospel to all nations is the matter of Love. Without love nothing could be done. There must be a consciousness of God's love of the world and of all men and then there must also be a love for God and for men. Their love for their Master, Christ, was to be the impelling motive that was to lead them to the ends of the world in His name.

Jesus assured His presence with these messengers of the Good News. They were to be conscious that He was to be with them in the future as much as He was with them on the hills of Galilee. Jesus is infinitely more than a good man who lived centuries ago and died a martyr. He is an ever present personality with His own wherever they may be and whenever they may live. The sustaining presence of Jesus made the Apostles brave, sure and happy in their mighty work. He is the same ever and the sustaining power of the child of God is the knowledge that He is with him always.

The scene from the book of Acts presents to us a most critical situation in which our own spiritual welfare is involved. How different would have been the whole story of Christianity, and of our own lives, had the Gospel been carried East instead of West by the Apostle Paul. It made Europe Christian and we are Christians instead of being naked savages as were our naked European ancestors. Instead of

sending missionaries to India, China, or Japan we might be having missionaries coming to us from these nations to teach us about Christ. God had a purpose in establishing the Gospel in Europe and we must realize that we have a part in His purpose to save the world through the efforts of European Christians or their descendants.

We note that Paul was a man who listened to the Spirit and was willing to forego his own plans when the Spirit directed otherwise. He was forbidden to preach in Asia, or in Bithynia. This did not mean that God did not mean to send the Gospel to these places. They received it through others. But it did mean that Paul was selected to go elsewhere. God knew better than Paul what place he was best fitted for. The faithful servant of God always leaves everything with God, even his cherished plans. Too often are we committed to our own plans when we should be placing and keeping ourselves ready to enter into God's plans.

The conversion of Lydia was the first victory for Christ on Europe. It is significant that this convert was a woman. There is something to be learned from her. She was apparently well-to-do but was nevertheless poor without Christ. She participated in religious exercises but needed conversion. When she found Christ she gave immediate evidence of her conversion. Comfortable situations in life and an interest in public worship are not evidences that conversion is not necessary and the best proof of conversion is an active ministry in the saving of souls for Christ.

The lesson is one of great missionary inspiration. It is God's plan that the world is to know Christ through missions. It is the chief business of the church to engage in soul saving. Every soul, be it at home or ten thousand miles away, needs saving. Paul was the most outstanding man in his church. He was the one designated by the Spirit to carry the Gospel to the heathens. Mission service calls for the best men.

Large groups of immigrants are continuing to arrive in Canada and there continues to exist a need for more and better clothing to serve their needs. Mennonite congregations everywhere should bear this in mind and continue their assistance. It is a matter of satisfaction to Mennonites that they have always been ready to respond to the needs of the distressed and the appeals for continued help for those who are less fortunate will no doubt meet with response. It is important that this response be immediate.

THE MENNONITE JOTTINGS

February 24, 1927

Rev. P. P. Wedel, President of the General Conference, held a series of meetings in the North Church, Mar-
tin, S. Dak., Feb. 20-27.

The Mennonite Male Choir of Berne, gave a sacred concert in the Simpson M. E. church, Ft. Wayne, Ind., Sunday evening, Feb. 20.

Rev. P. R. Aeschliman of Almota, Washington, visited the churches in and about Aberdeen, Idaho, several weeks ago conducting meetings in the Emmanuel and First churches.

Dr. Smith of Bluffton College was invited to address the Bankers' Association of Leipsic, Ohio, Feb. 8, on the subject, "Why Are We Unpopular in Europe? Particularly in Western Europe."

Sixteen new members were received into the fellowship of the Berne, Ind., church on Feb. 13. Eleven were by baptism and five by letter.

Because of failing health, Rev. H. H. Regier of Mt. Lake, Minn., resigned the eldership of Bethel church which he has held for many years. A meeting of the Bethel congregation was called last week to elect his successor and Rev. J. J. Balzer was elected. Rev. Balzer has been a minister in the Bethel church for a long while and has been active in Conference work and other work among the Mennonites and has a large circle of acquaintances outside of the Bethel church. The installation service took place Sunday morning, Feb. 27, Rev. H. H. Regier officiating.

The local Relief Committee of the Mt. Lake, Minn., churches gathered and shipped to Canada for the relief of the Russian Mennonite immigrants clothing valued at the amount of \$1700 on Jan. 28.

The Mennonite church of Halstead, Kan., enjoyed the visit of the Bethel College Gospel Team some Sundays ago, when they had charge of a service which was greatly appreciated by all attending the meeting.

The Annual session of the Foreign Mission Board was held in Newton, Kan., Feb. 16, at the home of its Treasurer, J. G. Regier. All the members of the Board were present. The meeting continued until the 18th.

Definite plans for the coming Retreat to be held at Bluffton College, Aug. 3-11 are already under way. Arrangements made for speakers and courses indicate that the Retreat will fit the needs of practically all of our young people.

Feb. 6 marked an eventful day in the Pretty Prairie, Kans., church. It held its last service in its old building which has been in use for 22 years. The next day the work of wrecking the building began in order to make room for the new structure which is to be erected. The new building will be modern in every respect and will have the dimensions of 64x66 feet. The estimated cost will be \$20,000, nearly all of which amount has already been pledged by members of the church. The present membership of the congregation is about 500.

Bro. J. F. Lehman, Manager of the Mennonite Book Concern, attended the Annual Meeting of the Executive Committee of the International Council of Religious Education, of which he is a member, on Feb. 16, in Chicago.

The Men's Bible Class of the First Church, Philadelphia, celebrated its 21st anniversary with a banquet in Washington's Hotel on the evening of Feb. 26. Many of those attending brought their wives, which was an innovation over the custom in former years when the affair was a strictly "Stag" occasion.

Brother Daniel Gerig, of the Mountain Missions in central Pennsylvania reports that in the two Sunday schools there are about fifty scholars who have pledged themselves to read the Bible through this year. It is Rev. Gerig's hope that other schools may profit by the example of those schools and interest a Bible reading campaign among their scholars.

The Semper Fidelis Class of the Second Mennonite church, Philadelphia, had a notable gathering at its Sixth Annual Banquet, Feb. 18. This class is composed of young people of whom many are married. The speeches given by the teacher and officers and the pastor were full of enthusiasm and embodied many valuable suggestions for the Christian life and work. All agreed that this was the most successful of the banquets held. This class is interesting itself in a financial and social way in the improvement of

the church building and increased interest. One of its recent moves was to present the pastor with a modern magic lantern of the best type made.

The celebrated Institute for the Deaf and Dumb maintained by the Russian Mennonites is the only one remaining of the seven such institutions existing before the war and maintained by German colonists. The Russian Government provided some funds for the repair of the building but this has ceased and the contributions from the Mennonites who have been ruined and scattered since the war, have continually decreased. It is difficult to estimate how long the institution may continue. There is a possibility of its being closed soon.

The Zion Mennonite church of Donnellson, Iowa, observed Christian Endeavor week in a suitable way. On the morning of the first Sunday, Jan. 30, Rev. Kauffman, by request, delivered a sermon on the subject "My Church". Since the welfare of "My Church" is one of the aims that every loyal Endeavorer strives for, the service was very impressive. The evening worship consisted of a special song service. On the second Sunday, Feb. 6, Rev. Kauffman spoke on the subject, "A Clear Vision". This was another very fitting subject for the occasion. In the evening the three C. E. Societies, the Juniors, the Intermediates and the Seniors, joined in a special program as a conclusion to the week's celebration of the organization of the first C. E. Society, Feb. 2, 1881.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, MARCH 3, 1927

No. 9

NOTES AND COMMENTS

Leona O. Scott, formerly of Columbus, Ohio, has gone to Mexico City, under appointment of the Foreign Division of the National Board, to assist in the Young Women's Christian Association there. The Mexican Association is practically 100 per cent. Mexican in its membership and a committee has invited the American movement to send an American worker to them. Their need dates back to the resignation of Miss Caroline Smith last summer prior to her marriage to Doctor Alva Taylor of Indianapolis. Mrs. Taylor spent several years in Mexico City developing the work. The women of Mexico are playing an increasingly strong part, and are struggling to organize and to carry forward the women's movement. It is important for American women to realize this and to aid them in every way they can. The Y. W. C. A., which is the pioneer one in Mexico, has nearly a thousand girls in its activities. The Club Cuicuilco has young men as well as girls as members. Aid to girl students attending the University of Mexico is vital to those coming from impoverished districts. They face eking out an existence on meager funds. Students live at the Association and all use it for a social and recreational center.

Remarkable growth has marked the use of "The Fellowship of Prayer" since it was inaugurated eight years ago. The "Fellowship" is an inter-denominational manual for daily devotions throughout the Lenten season. Each year an entirely new volume is issued.

The manual for 1927 was prepared under the direction of a committee representing nearly all the leading Protestant communions, the chairman being Rev. Charles Emerson Burton, D. D., general secretary of the National Council of the Congregational Churches in the United States.

"This 'Fellowship,'" Dr. Burton states in a foreword, "is issued to aid us in sharing the

thoughts, feelings and purposes of God by definitely exposing our minds, hearts and wills to spiritual realities as they are revealed in the Scripture, and especially as they appear in the mind, in the heart, in the life and death of Jesus Christ."

Approximately half a million copies of the manual were distributed last year. This year it appears probable that copies will be placed in nearly a million homes. Any pastor or church worker who desires a sample copy may receive it free on request to the Commission on Evangelism, 105 East 22d street, New York City.

This year, as in the past, the daily sections of the "Fellowship" will be a Lenten feature in many newspapers, and day by day it will be used by powerful broadcasting stations to lead hundreds of thousands in worship. It has also been sent to missionaries around the world and the globe will be encircled by a great host of the disciples of our Lord Jesus daily reading or listening to the same passages of the Bible, thinking together the same fruitful thoughts and uniting their prayers to the same great ends.

The general theme for the "Fellowship" this year is "The Spiritual Life." The separate weekly themes are: "God is a Spirit," "Man is a Spirit," "Christ is a Spirit," "Spiritual Discernment," "Spiritual Intercourse," "Spiritual Struggle," and "The Triumphant Spirit."

The daily themes for the last week, Passion or Holy Week, beginning with Palm Sunday and continuing to Easter Sunday, are: "Love Incarnate Resists Temptation," "Love Detects Subtle Sins," "Love Rises Above Treachery," "Love Finds Peace in the Midst of Anguish," "Love Triumphs Over Hatred," "Love Conquers Agony," "Love Reconquers God and Man," "Love Victorious Over Death."

A Bible passage on the theme for each day is printed in full and references are given to other passages. The Scripture is followed by a brief comment or meditation, then a hymn is indicated.

In concluding, objects for personal prayer are mentioned and there is a printed prayer or collect.

Suggestions for the use of "The Fellowship of Prayer" include that, in case of an individual, he should definitely set aside a few minutes each day when without interruption he can not only read but will be able also to meditate upon the matter presented for that day.

When the "Fellowship" is used by a family or a group, the father, mother or other leader should note the subject for the day and call attention to its position in the theme of the week and in the theme for the season.

Young Men's Christian Associations throughout the world, embracing a membership of more than one and a half million and many thousands of other adherents, will observe the years 1927, 1928 and 1929 as the nineteenth hundredth anniversary of the three years' public ministry of Jesus. According to the general consensus of Christian chronologists, the anniversary falls within those years.

The call for this observance has just been issued by Dr. John R. Mott, chairman of the World's Committee of Y. M. C. A., to the forty national councils and alliances represented on that committee. The plan was approved at the world meeting of the Y. M. C. A., which was held in Finland last August, with an attendance of 1,500 delegates. The idea is largely credited to R. F. McWilliams of Winnipeg, Canada, chairman of the Canadian National Council of the Y. M. C. A.

The commemoration, in its general aspects, will be carried forward, Dr. Mott states, by "furthering an intensive study of the personality, work and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men."

In transmitting this call to the Y. M. C. A.'s of the United States, S. Wirt Wiley, associate general secretary of the National Council, says: "We believe the American associations are in the

mood to respond to the suggestion of the World's Conference, but the method of that response cannot be dictated by the national office. The idea must germinate and grow in the field. The proposal staggers the mind with its possibilities." The suggestions and initiative of Y. M. C. A. officers, members and friends throughout the country are requested.

The current bulletin of the Home Division of the National Council points out that "to recall the days of His ministry is to be driven back past Christianity to Jesus Christ Himself," and that "in the story of those brief years of service which overturned the world, there must lie the secret of creative power. All sorts of men are asking for the answer."

"Adoration has its perfect place in our religion, yet it cannot be forgotten that Jesus said, 'Why call ye me Lord, Lord, and do not the things which I say?' Should not the crowning celebration be a determined initiative in the area of conduct? Is not this present juncture in the life of civilization the time to face the new and intricate problems in the same mood in which the Master faced the issues of the first century?"

"One can see, as in a vision, a regenerated youth rising to shake off everything that binds us to spiritual ineffectiveness and beginning anew the unending search for Christ's Way of Life."

NOTICE

The Mennonite and the Bundesbote of February 3, 1927, contain the General Conference budget for 1927. We wish that every member of the Church might read that statement from the standpoint of the opportunities presented.

The less than four cents per member asked by your Board of Education for 1927 should prove a good investment in the interest of our youth, which the General Conference considered very definitely at Berne, Indiana, last August.

The Board met November 8 and 9, 1926, and carefully sur-

veyed the duties enumerated in the minutes of the Conference and briefly stated in the report of the Executive Committee in the Church papers of February 3, 1927. The expenses of this meeting were met by the response which five individuals and 33 churches made to our appeal after the Conference. Many thanks for this interest.

This Board has been very conservative in asking for funds for years but feels that in view of the facts revealed and the interest taken in the responsibilities toward our own youth during the discussions at the last General Conference, that the small budget of \$800.00 should be met or assured soon so that we can carry out the requested work in connection with summer conferences and other meetings of young people and to get under way the preparation for the greater work ahead.

If it is not convenient to send a contribution for this work now, will you not kindly send information as to the time when it will be convenient and state the minimum amount which may be expected?

Very sincerely yours,
J. H. Langenwaater,
Secretary.

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE FOREFATHERS

II. The Palatinate.

(Concluded)

Before leaving Weirhof, my host kindly accompanied me in his auto, a machine of native manufacture a little smaller than a Ford, in a little tour which included several points of special interest to me. At Sembach, a small village in which is located one of the largest Mennonite congregations in the entire Palatinate, we met M. Pohl, the pastor, whose name is frequently seen in the Mennonite periodicals of Germany, and who is especially interested in the local history of the Swiss and south German Mennonites, but for lack of finances is not able to publish the results of his research. At Kaiserslautern, a dirty, smoky city of some fifty thousand, we visited with Rev. Abraham Hirschler, the editor of the *Christliche Gemeinde Kalender*; a few miles beyond this city lies a small village by the name of Stockbron, where I hoped to see an old man by the name of Jacob Boehr, a brother of neighbor Peter Boehr at Bluffton. This Jacob Boehr was somewhat of a traveller in his younger days, having wan-

dered about both in Europe and America, in his day far beyond what was usual among men of his class. He happened to visit the Mennonites of South Russia in the early seventies, just at the time when the American emigration fever was at its height. With a group of three young Russian Mennonites, he toured our western States in the interests of the emigration movement; and it was in the hope of obtaining first hand information regarding this tour that I called on him. But I had come a little too late. The old man's wanderlust had long been quenched, and it will be only a short time until he will start on that long journey to the far off land from which no one has ever yet returned to tell the story. He was already well up toward ninety years of age; he had just recently lost his hearing, and his mind was no longer clear. And so I learned practically nothing from him about the subject in question.

The region between Worms and Mannheim on the Rhine, and the Hardt mountains on the west, is filled with names that are familiar to the student of early American Mennonite history. South of Worms is Gerolshausen, the home of faithful old Hans Burkholder, the Palatine elder, who for nearly a half century some two hundred years ago kept up a continuous correspondence with the Relief Committee in Amsterdam in behalf of his poverty-stricken and oppressed people, many of whom eventually found their way to the "paradise of Pennsylvania," including a number of the descendants of old Hans himself. To the north is Ibersheim, where a well known Palatine conference was held in 1803; not far away is Pfeddersheim, Friedelsheim, Dirnstein, and other villages from which many American Mennonites emigrated in the eighteenth century. But of greatest interest to me as a student of Mennonite history was Kriegsheim, just a short distance beyond the railway station. Mennonites.

Next to Crefeld, the village of Kriegsheim contributed the largest number of Mennonite-Quaker settlers in the founding of Germantown. It was among the small group of Mennonites at this place that the English Quaker met up in 1657 the first Quaker meeting on the continent of Europe. At that time, the Quakers were more bitterly persecuted than even the Mennonites, and on this particular occasion, they aroused so much opposition among the Catholics about Kriegsheim that

"the priests were so alarmed that they excited the rabble disposed to do evil, to abuse these Persons by scoffing, cursing, reviling, throwing stones and dirt at them, and breaking their windows."

Among those of this group who came to Germantown before 1700 were a number of families later well known in the annals of Pennsylvania history—John Hendricks, some relative, no doubt, of Gerrit, the only simon pure Mennonite signer of the slavery document of 1688; Clas Jansen, ancestor of our friend, Dr. Johnson of Bally, Pennsylvania; the Shoemakers, Cassels and several others.

I spent just one brief hour wandering down the single long, narrow street of the village, hardly wider than an alley, and lined on both sides by houses, stables, sheds, and a few shops, all built right up to the street. This row of buildings is something more than a mere farming hamlet evidently, for it embraces a population of some four hundred people, and boasts a store or two and a tavern, though it has no railway station. After several fruitless attempts at finding out among such working men and loafers as I met along the way whether they knew why their village was famous in America among the Pennsylvania Germans, I had about concluded that no one here knew nor cared, when near the end of the street I read this sign on one of the more substantial buildings: "Restauration von Jacob Neef III." "Neff," I said to myself, "that sounds like a Mennonite name, I'll go in and find out." Entering the tavern, I sat down to one of the tables, ordered some light refreshments and began to talk with the man who waited on me, and who seemed to be the proprietor. A few well directed questions brought out the fact that he was a Mennonite.

"Are there any other Mennonites here?" I inquired.

"Yes, five or six families," he replied, naming them, none of whom seemingly had any connection with the Pennsylvania emigrants, unless it might be Hendricks, the miller on Pfirmer creek.

"Did William Penn ever visit this village?" I asked next, trying him out on the traditions of the place.

"No," he said, "but the first Mennonites to come to America from Europe came from this town."

"Well, that is interesting," I added, "I am an American Mennonite myself. How do you know that?"

"Oh, our preacher up at Mönshheim told us. We have a little book in the church that tells all about it."

"I should like to see it," I told him.

"I'll find it for you," he answered, starting a search for the book in question back of the kitchen clock. But failing to locate the desired object, he finally muttered, "Ja, du liever Himmel, wo hab Ich den das Buch hin", in a dialect very much like the Pennsylvania Dutch which originally came from this region.

"Never mind," I said. "Here is my American address; you can send it to me when you find it," at the same time leaving sufficient small change to amply cover the postage.

He promised to do so, but to date I have not yet heard from him.

A little further questioning soon exhausted the tavern keeper's knowledge of the early history of the Kriegsheim Mennonites. But I learned that their number was never large, hardly ever exceeding the present number of five or six families; and that these always worshipped with the congregation at Mönshheim. There are no Quakers here now, and perhaps have not been since the emigration to Germantown of the first group soon after 1685.

I would gladly have loitered about this interesting village for several hours more, but by this time I had just about fifteen minutes left to walk back to Mönshheim for the train for Worms, where I remained for the night. The next morning I crossed the Rhine to spend the day at Weisbaden, one of the most beautiful of the inland health resorts of Germany. Wandering through the beautiful park of this city, visiting its commodious and finely equipped Chur House, listening to numerous fine bands and orchestras, drinking the famous warm mineral water, strolling up and down the clean, broad streets, and gazing at the attractive store windows which lined all the principal streets, and buying a few souvenirs for my wife—all this was a most pleasant relief from the gloom of the ancient city of Worms or the dust and dirt of the more modern Kaiserslautern.

I deeply regretted my inability to remain for a performance of Faust in the local Opera House that evening; but I had to leave for Rudelsheim, just across the river from fair "Bingen on the Rhine", where the next morning I was to take the boat for Cologne.

1927.

THE MENNONITE

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EDITORIAL

One of the outstanding characteristics of the Mennonite Church is its positive stand on the necessity of the Christian refraining from taking an oath of any kind. This item of doctrine is based largely on two passages in the New Testament, namely, Matt. 5:33-37, and James 5:12. In the first passage, Jesus sets it down as a command that we are to "swear not at all", while in the second we have the command repeated, showing that the early Christians understood Jesus to mean that this command was to be literally practiced in their lives. Another important application of the teaching that follows the carrying out of the command not to swear would be that the Christian should so live and so deal with his fellow men that an oath would not be necessary at all, for if he is a true follower of Jesus, his word will certainly be as good as his bond and other evidences of sincerity will not be necessary.

We are all aware that other Christians do not look at the matter as we do and, in some respects, they go out of the way in their endeavor to show that an oath is a Christian's plain duty. Luther was one of these who held this position, maintaining that to fulfill all righteousness it is necessary to obey the rulers whom God has set over us when they require an oath. Martensen, in commenting on what Luther has to say on this point, specially refers to Mennonites as not "fulfilling all righteousness". When we examine the Creeds drawn up in the period following the Reformation, we find frequent references that would justify the oath. These items appear in the various Confessions because, among other things, they were an attempt to counteract

THE MENNONITE

so-called Anabaptist influences. Even the Thirty-nine Articles of the Church of England commended the oath as a Christian duty.

Our answer is that if the positive command of our Lord not to swear means anything at all and is to be accepted as coming from Christ, it means exactly what the words literally imply. No amount of sophistry can leave the command in the Bible and yet nullify it in the life of the believer.

However, long and persistent as has been the stand of the Mennonites, Quakers and other non-swearing denominations on the matter of oaths, the great body of Christians not in our communion persist in passing lightly over the whole matter. The vows of ordination in some churches are sometimes spoken of by them as the ordination oaths, with no feeling concerning the disrepute in which the oath should be held by all believers. In civil law the oath is and has been regarded as a convenient way by which the truth may be compelled to be disclosed. Our fathers had difficult enough times with the authorities before their affirmations were allowed. Today, however, in the eyes of the law, an affirmation is always permissible. No one loses anything if, instead of swearing, he insists upon making a plain and scriptural affirmation. However, the burden of insisting upon not taking the oath is always upon the one who does not believe that it is right to take an oath. For that reason, it is of the highest importance to our people that they be diligently and continually instructed in what an oath signifies and what are their rights when called upon to swear. They should know that there is no court in the country that can compel an oath and also that no court in the country has the right to deprive them of the right to affirm instead of taking the oath. If they do not know their rights in this particular, their ministers and teachers have not been doing their duty.

We, who will not swear, are not a large company, and there are quarters where the entire population seems ignorant both of the command of Jesus in this respect and of the rights of the non-swearers. It is no unusual matter to be called upon by the witness stand or into some other situation where affidavits are required, and there to find that the oath is demanded, with no opportunity to declare one's determination to affirm. It is here that the Mennonite needs to be on his

guard and prepared to insist upon what is his right. For years the writer of this article has served on the Registration Board in his election district. Every registration calls for an affidavit and so there has been opportunity to see how the swearing of the entire body of citizens works out. As all the members of the Board are of equal authority, we have noted that, beside ourselves, the oath is administered as a matter of fact, without first ascertaining whether the party to make the affidavit wants to swear or affirm. It was a surprise to discover that many people who do not want to swear do not know what constitutes an oath and so they raise their right hand and say: "I affirm". Now, the raising of the right hand is a form of oath and not an affirmation. Some, under other circumstances, use the expression: "May God forbid!", believing that they are piously using a Scriptural term. True, the term appears in the English version of the New Testament, but it is not a true translation. The literal translation of the phrase is: "May it not become so". It has often been a question in our minds whether we, as Mennonites, were justified in following this faulty translation in our Bible reading.

Not so long ago we were permitted to witness the granting of citizenship in a United States district court. Each candidate for citizenship had to have two witnesses with him to vouch for him. This made a very large crowd for the none too large court room. The candidates for citizenship were arranged in a body before the bar, then the room full of witnesses was commanded each to raise his right hand and keep it raised until ordered to drop it. The clerk then read the oath, after which the witnesses were dismissed and ordered by an officer to leave the building immediately. Here the oath was administered in mass to about 600 or more persons. No one was given an opportunity to declare his desire to affirm. We wondered then: "What would Mennonites do were they to find themselves in such a situation?" There would be only one consistent thing to do. First the Mennonite should know his privilege in this matter, then he should seek out the clerk of court and indicate to him that he was not prepared to take an oath but would be ready to affirm. In this way he would be assured of considerate treatment. However, he should be expected to know enough to make all such arrangements in advance.

A FEW QUESTIONS

A few questions which were raised in the mind of an inquirer, by the brief article in No. 7 of this paper on, "Paul's Increase in Knowledge and Wisdom."

If Paul wrote down in the Epistles only his knowledge, in which he increased, have we then any sure word of God in the Epistles?

We would then only have Paul's (or Peter's, etc.,) opinions and their changing, growing and perhaps occasionally decreasing wisdom and knowledge, would we not?

Or, if the Holy Spirit wrote (or dictated) the Epistles, does He change His mind, too, on certain teachings (which run through the Epistles) from the years about 51 to perhaps 90?

And if Paul had lived longer, might he not have changed his mind about this and many other of His teachings?

Are we sure, then, that we have the final view of any of the apostles on any subject taught in the Epistles?

How then, can we rely on the Epistles at all, as God's Word and Truth?

And if Phil. 3:20-21 (first part) refers to Christ's personal return (premillennial), as most readers seem to agree, has Paul then, after all, changed his mind by 61 A. D.?

If the writers of the Epistles only wrote their (theological) views, where is the sure, inspired "Word"—except the direct words of Jesus?

Is this what is meant by "progressive revelation", of which most Bible students speak? Just a man's, or a generation's, increase in their knowledge?

Are such "facts" (??), as stated in this article (in No. 7 of the "Mennonite"), "encouraging to the Bible student"? (See last paragraph).

Does it look like a "Judaistic view", only, when in the N. T. the personal return of our Lord is spoken of so many, many times?

An Inquirer.

On Feb. 18, twenty-one Russian immigrants passed through Newton, Kan., on their way from Irapuato, Mexico, to Manitoba, Canada, their future home. They had a special coach which was equipped to do their cooking and all the party were well and exceedingly happy. One family of four, however, was detained at El Paso, because one son was omitted in the visa papers.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UKRUH
Halstead, Kansas.
A. J. NEURNSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Zech. 4:6

TO A PESSIMIST

When we have such a little time to stay,
Is it worth while to hicker or to fret,
To worry over what we cannot get,—
To think or say
Unkind and bitter things we may regret?

When we have such a little time to stay,
(And, after all, the earth is passing fair,
And people passing kind!) shall we not share
As best we may
Life's happier gifts, its blessings rich and rare,—

Rather than mourn, intoning all day long
Our doleful dirge, that all days are not bright,—
And doing all we can to make things right,
Lift up our song
In thanks to Him who sendeth day and night?—Wright Field

BY HIS SPIRIT

In all periods of time, it is well for the man of God to keep the long perspective when thinking upon things eternal. At first thought it would seem as though evil and the powers of material force are ever conquerors. In respect to armament in this country we notice that both Houses have agreed on voting a large sum of money to begin work on the new cruiser program. This has been done in spite of President Coolidge's insistence that no such step should be taken now, in spite of Senator Borah's efforts.

What will the church do about such forces of evil? Will we sit by and say, "There is no use", or will we say with the Prophet of old, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts"? In His own time all will be well, it may require some more sacrifices but some time His will will be done here on earth as in Heaven.

AN INQUIRY

We do not know how carefully the pages of the Mennonite are

being read. A very timely editorial appeared in last week's issue written by the editor, Bro. Grubb. We are also wondering how many young people are reading the column of the Young People's Department. In this connection I should like to hear from you as to whether the C. E. Topic writeups fill your needs. And furthermore do you prefer having the topics to come as they do at present or would you prefer having them a week earlier in each issue, thus perhaps making it possible to use this material to prepare for your programs? Please send your thoughts about this matter or any other matter to the editor. Thanks.

Pearls from Our Mission Co-Laborers

WITNESSING FOR CHRIST.

In mission-work we come almost daily into contact with such who feel painfully helpless. The blighting, humiliating and crippling results of sin are paralyzing the soul, stupefying even the will and the conscience to such a degree that an energized desire for the life-giving fellowship with Jesus Christ is sorely lacking. This is a very general and alarming condition, accounting for the woeful state of spiritual, moral and physical life of our day. It is only now and then that heaven may rejoice by a soul turning genuinely to the Saviour of men. Let me attempt to tell you of one we were privileged to lead to Christ.

A number of years ago a woman came to us with the request to help her understand the doctrine of Atonement in Christian Science. We replied that we knew the doctrine as proclaimed in the Bible but that teaching was lacking in the religion she professed. She claimed to have read the Bible on that but could not comprehend the latter. After some suasion she consented to study with us the Bible on this subject. The testimony of this Book wrought wonders in her heart. For the first time she realized that she had been deceived by her religion, and that she needed the Son of God to be her Saviour. A terrific conflict ensued. In the dawning light that this Word brought to her heart she began to see the darkness of the fearful delusion into which she had been ensnared. We gave her tracts and books disclosing the error of that way. Among them was one by I. M. Hal-

man, ridiculing the error of that religion. This almost proved disastrous. I learned a very important lesson right here that Christian workers gain nothing by making light of the enemy nor dare they ridicule another man's religion. The Lord gave us grace to withdraw that book and turn exclusively to the Bible and its testimony. That with much prayer did the work. Today after years of awful struggle and earnest study of the Word of God mingled with sincere testimony and prayer she embraces Him her Lord and Saviour who died on Calvary for all men. Her past is ruined, her physical strength is impaired by the error of her way. But she is saved and lives in Christ Jesus a life of singular consecration and devotion to Him who died for her. And the peace she enjoys is enriching her life, rendering the same a living testimony to His grace who sought her and followed her up until He found her.

By such experience the Lord is encouraging and blessing the life of His humble servants and his mission service far beyond what we can express. Pray for your mission workers and share such rich compensations. Your fellow-witnesses for Christ, Catherine and Albert Claassen.

CHRISTIAN ENDEAVOR MEETING March 13th, 1927.

"How to Conquer Circumstances." Phil. 4:5-7; 10-13.

The Scripture Brought Down to Date

Forbearance has won many tests that could not have been won by force or retaliation. Call on God and His power to help you more often than to rely on your own carnal powers to overcome circumstances.

Thoughts that are God-directed, can guide us over many trials to true joy and peace.

To be able to accept any circumstance, in quiet trust in God, will diminish the seriousness of it, since our heart is filled with greater things.

The Prayer Thought

Thank God for your homes, where Christian fathers and mothers have sought to guide you aright.

Ask God for abundant grace to sweeten our natural bitterness into forbearance. Such sweetness will act as the "coals of fire" and has a refining power.

Let each one thank God for

helping us in the past to overcome some petty circumstance. Rejoicing in past victories, steals us for future conflicts.

The Topic Forum

1. What do you understand by "circumstances" that are to be overcome?

2. Have an older member of the Church, a former Endeavorer, discuss some circumstances that have been conquered in his time, that stood in the way of the Church's progress.

3. Why are people so often anxious, when the Bible says: "In nothing be anxious?"

4. Give an example for each case: Conquering circumstances by changing them; conquering circumstances by winning a spiritual victory over them. Which is the greater victory?

5. How can Christian Endeavorers help each other to overcome circumstances?

Overcoming Circumstances

We might rummage through our minds for ways and means to overcome circumstances, and have little of worth to suggest, therefore we shall hold fast to God's Word and follow the directions given here.

Have you ever tried faith as John suggests I John 5:1-5 as a means of meeting trials? John, who was ripe in experience has undoubtedly found faith a most excellent means.

Paul, I Cor. 15:53-58 mentions the greatest circumstance that has stood in man's way for happiness, but he mentions also the way that this can be overcome, by being found "In Christ."

There are circumstances that are truly within our own range and can be conquered by us if we but will apply ourselves aright. In Proverbs 15:1-2 the wise writer of old gives us an unflinching way. "A soft answer turneth away wrath." How often we fan a small flame by a short, sharp answer, when a soft answer would take the tinder away. Sometimes the very best method to follow is the Jesus way as given in John 19:8-12. He made no answer at all to some of the accusations, thus avoiding further issue on the question.

I am glad that Paul, this man who was so ready, so quick, and so often master of circumstances, did not trust himself into his own resources, but urges love. Love goes a long way without any outbreak, let us all follow love more as described in Romans 12:17-21.

Illustrations

We know of a missionary who wanted to go to India or China, but because of health conditions could not go. What did he do? Complain? No. He is working among the American Indians with a heart filled with love and devotion. A fine auto mechanic was one day stricken with sickness and had to be in bed all the time. He had a family to provide for. What should he do? He is conducting a repair shop, and specialized in engine trouble. He has trained his ear so that he can quickly tell his workmen where the trouble is, when he hears the engine. Think of Helen Keller, Fanny J. Crosby, John Milton, Adam Geibel, all blind, yet overcoming their circumstances, by keeping a firm faith in God.

"One ship goes east, another west,
By the self-same winds that blow,
'Tis the set of the sail, and not the gale,
That determines the way they go.

Like the winds of the sea are the ways of fate,
As we voyage along through life.
'Tis the set of the soul that determines the goal,
And not the calm or the strife."

"WHAT DEMANDS FOR REAL CHRISTIAN SERVICE HAS THE CHURCH FOR ITS YOUTH?"

It is a common and almost universal error to suppose that religion is something that belongs particularly to old age. But it is an astonishing and hopeful fact that religion belongs peculiarly to youth. Religious impulses and religious enthusiasms and exaltation and faith take their first impulses and express their finest desires, not in old age, but in the early years of mankind; even in the 'teens, before a man or woman has reached the fruitage of either physical or mental growth.

Youth is not fundamentally thoughtless or frivolous or irreverent or Godless, but that at the critical age it has within itself tremendous impulse which in a large part the church can cultivate and encourage and direct. And if the church does not encourage and direct that impulse when it is hungry, the chances are that the hunger will cease or be replaced quickly with the hunger for power, wealth and pleasure.

The young people have a passion for international fellowship, a concern for racial equality and industrial justice, a high regard

for ethical and social standards of Jesus, and, finally, an eagerness for enlistment in a new and nobler crusade for the enthronement of Christianity in the life of the world. If the church can be made to serve these ends there will flow into it the new blood of this ever increasing army of youth, and with this added strength, the progress of the Kingdom of God will be assured.

Undoubtedly the church has in the past alienated many by its lack of contagious enthusiasm; and by its apathy in our own day, it is forcing many keen spirits to seek expression for their zeal in other movements which only too frequently are far inferior in their ideals to the church. As we have read from the reports of the Students conference at Milwaukee, there were to be found signs of deep and virile enthusiasm, together with the dawning of a new vision.

If only the church might arise and take full possession of this burning enthusiasm that youth has, and that was manifested at Milwaukee, one dare hardly dream of the possibilities of transformation the church and nation alike might undergo in this day and generation.

The National Students Conference has a two-fold message to the Church.

First: the church must, with the least possible delay, provide these young people with a more adequate body of literature and text-book material for discussion groups, touching upon the themes included on the Milwaukee program.

Second: the church must strengthen its interdenominational approach to student groups. These young people are not interested in denominationalism as such. The leaders of the church must evidence such a spirit of mutual regard and tolerance for each other's views as will make the ultimate accomplishment of church union less remote.

The young people have their work in both school and church. In school they organize the Y. W. C. A. and Y. M. C. A. Bible classes are also held by various groups. In the church they have the Junior and Senior Christian Endeavor. The Sunday School is also a part of the task for youth. But is that all the church has to offer to youth?

Why not make them feel as if they are a part of the church? Give them a chance to help carry the responsibilities. The work of the church is the extension of the kingdom of God and the glorification of His name. Youth is

eager to help. Will you give them a chance?

Anna F. Balzer,
Halstead, Kans.

LECTURES BY REV. ALVA W. TAYLOR

Indianapolis, Indiana

The Institute of Applied Christianity, which was held at Bluffton College, Bluffton, Ohio, from Sunday, January Thirtieth to Friday, February Fourth, has come to a close. The college and community of Bluffton may indeed consider themselves greatly favored in having had in their midst such an active and prominent church leader as Rev. Alva W. Taylor, of Indianapolis, Indiana.

Rev. Alva W. Taylor opened his series of six lectures at two o'clock on Wednesday afternoon, the topic being, "Brotherhood Will Work in Industry". Jesus taught that God is the Father of us all. Each individual is a member of the family or society of God. And as such it is expected of him, that he exhibit the family virtues. This means the fulfillment of the second commandment. Each person should have and be willing to give a square deal to all others. It is a fine thing to practice brotherhood within the church, but if we do not practice it outside of the church, what do we more than these? A cynical world will call us scribes and Pharisees. We must sacrifice the making of money for Christian duty or practice. Reason and experience tell us that it ought to be done. Christianity has promised it. It can be done.

The evening lecture was on "The State and Church Conflict in Mexico". Matters of government is the chief difficulty. The government wants the church to get out of politics and stay out. The church claims it is being persecuted. President Calles says, "We are not anti-religious. Religion is the bulwark of morality. But we want freedom of worship". Much misleading propaganda has been circulated in the United States. The facts of the case are that the church has openly defied the government refusing to obey the laws of the republic, and is also guilty of sedition. As a result of this the state has deprived the Catholic clergy of certain privileges. So far the Catholic laity has refused to support the hierarchy. The outcome of the conflict so far as follows. The government is dividing the land among the peasants, establishing public schools, increasing the wages and is placing the churches in each commu-

nity in charge of a dozen laymen. "Tilting up the color line", was the topic on Thursday afternoon. Wherever we find two races of peoples differing in color or facial contour, we are sure to find dislike and prejudice exhibited by both. The more progressive or more cultured race has the greater prejudice. Their attitude is one of superiority and of contempt toward the less progressive or cultured. Mr. Taylor gave several examples to show that in our own country we are not giving the black man a square deal. He is not getting a square deal in the community, in the schools and in the churches. The two races are here and if there must be a line it is our duty to treat the black man fairly and squarely. He has a right to live in communities as good as our own. Justice demands that he be given living quarters, schools, churches, pullmans, etc., and that they be as good as our own.

The Chinese situation was presented in the evening lecture. Mr. Taylor spoke on the topic, "Is There a Yellow Peril or a White?" The conditions in China are not as bad as our newspapers would have us believe. They are guilty of exaggeration. Missionaries are not being molested. They are coming to Shanghai because the American consuls advised them to do so. If they refuse and should suffer the consuls cannot be held responsible. The Cantonese army is the friend of the missionary. The Chinese say that the missionaries do them good. Our inventions do them good. But they object to the suppression which is being exercised by supposedly friendly nations.

They say, "Are we not people too?" Why must we be humiliated by other powers? They object to the British possession of Hong Kong. In the south there are 30,000,000 under French rule. Manchuria is ruled by Russia and Japan. She cannot make her own tariff laws. Foreign powers set her tariff at five per cent. and charge her as high as sixty per cent. Shanghai is ruled by seven foreigners. They have no representative in the governing body of their own city numbering over a million. They have never been allowed to collect their own import duties.

(To be concluded)

Dr. W. C. Poole, pastor of Christ Church, London, England, and president of the World's Sunday School Association, has cabled acceptance of an invitation asking him to address the International Christian Endeavor convention in Cleveland, O., July 2-7, 1927.

COMPARING SCRIPTURE WITH SCRIPTURE

This method of Bible study is to be recommended. The apostles applied it in getting at and teaching the truth regarding Jesus as revealed in the Old Testament Scriptures, as did Jesus Himself. To the two on the way to Emmaus He interpreted "in all the Scriptures the things concerning Himself." To the Jews He said: "Search the Scriptures....they are they which testify of Me." They were not to search for contradictions but for all that was written of Him. They dwell on and taught a part but not all. The prophets, according to I Pet. 1:11, realized that the Spirit of Christ which was in them testified of seemingly contradictory things concerning the Messiah, of suffering and of glory, but they did not as did the Jewish people as a whole, accept the one to the exclusion of the other, but searched what manner of time the Spirit did signify, how the sufferings of Christ would be the necessary way for bringing in the glory that should follow. The way of the cross leads to the crown.

And with these teachings of the Scriptures which the Jews were to search agree all the Scriptures of the New Testament given by the same Spirit. The successive revelations of the Spirit do not nullify or do away with those given before, but there is a growing fulfilling (filling full) of the whole body of revealed truth. There is no taking back or letting fall that which was "once delivered unto the saints" but a constant reiteration and adding to, of the things of Jesus that the Spirit would have us know for our comfort and inspiration.

The authors whom the Spirit used in giving us our New Testament Scriptures spoke and wrote from first to last as Paul says in I Cor. 2:13, "not in words which man's wisdom teacheth, but which the Spirit teacheth." The Spirit did not teach Paul or John, as is sometimes claimed, to write what later He taught them to contradict or disown.

Thus what Paul wrote in I Thess. 4:15-18, "by the word of the Lord," and what he wrote in I Cor. 15:51-53, as the revelation of a divine "mystery," or in II Cor. 5:1-4, as a matter of certain knowledge,—these things are not relegated to the scrapheap by what he wrote in his later letters by the same Spirit. In those Thessalonian and Corinthian passages he writes of the time and manner of the resurrec-

tion of the believers and the corresponding change from natural (physical) to spiritual bodies of some without passing through death and corruption, at the coming of Christ for our final and complete redemption. The Philippian passage (1:21-25) relates to the time that now is, before His coming and the resurrection, and Paul is taught that even now, while we wait for that glorious day of the redemption of our body, to die is gain, for, as Jesus said to the penitent and believing thief on the cross, we shall be with Him in paradise. That Paul had a desire to depart and be with Christ does not say that he no longer cherished the thought of that glorious consummation which the word of the Lord had revealed to him for the comfort of the saints at Thessalonica and at Corinth. In his last message, written in the Spirit to Timothy, he speaks of "that day" in which the Lord, the righteous Judge, should give to him his crown, and not to him only, but unto all them also that love (lovingly took for) His appearing.

Yes, praise the Lord, Paul did increase in knowledge and wisdom, for he kept sitting at the feet of Jesus in the school of the Spirit; but his Teacher did not cause him to unlearn what He had once taught him, nor taught him to write for our instruction what was incorrect and later to be cast aside. The milk for the new-born babes in Christ is pure and perfect food as well as the stronger meat given for the growing man in things of the Spirit.

A. S. Shelly.

CALVIN COOLIDGE: PRESIDENT

A. J. Neuenschwander

Perhaps the most talked-of man in our country is the President of the United States. It was so in the past, is so now, and will very likely be so in the future, unless we permit ourselves to be driven into a rather empty sentimentalism of a movie star's death, or some bit of base ball scandal. The President, however, receives still much more recognition and comment, because he stays in the public light, while these other interests come suddenly and are forgotten as suddenly—thank goodness.

A President cannot escape public opinion. If he does well, there are many admirers who for various reasons travel up and down our fair land and sing his praise. If, in the minds of a group, he does not do so well,

he receives all the blame that may be coming to him, and much more besides.

Many characteristics of the President become known to the people, and the more desirable of these are often highly capitalized, at least, if he seeks re-election. The one most often attached to our present Chief Executive, is undoubtedly: "Silent Cal". Somehow we want a President that is not always talking, but doing.

Has our President been so "silent" in the past? Someone has taken time to count up how many speeches and how long these have been, and it was said that he has done more talking than any other President for a long time. We are not objecting to the idea of speech-making, but by these one can trace a man's mind and interest. A President's requests for speeches, at any and every type of gathering, must be bewildering. Political pressure makes it seem necessary that he go here and there and speak, so he goes. Let us recall Mr. Coolidge's speeches at Omaha, in connection with the American Legion Anniversary; the speech at Kansas City on Armistice Day, 1926, and the speech at Trenton, N. J., celebrating the 150th anniversary of the Battle of Trenton.

In these three mentioned addresses, there is quite a range of ground covered, but what is more, there is quite a divergence on the points made with reference to our national attitude toward peace and disarmament. In the Omaha utterance, the President was hopeful and optimistic, he encouraged the Legion to make their pronouncements against militarism. At Kansas City, he fell in with those who boast of our growing armaments, and told the world that we had more men under arms, and were spending more for armaments than ever in the past in peace time. In the Trenton speech he again rose to high and significant utterances, when he insisted that battleships and implements of war were far beneath the highest type of relationship that ought to exist between nations. Since this last speech, Congress and the President have wrestled with the question of appropriations for more and larger armaments. The President has won out. Why, we believe simply because he has felt the conscience and conviction of the great mass of people who have not forgotten the weight and woe of the last world war, and they want less of guns and battle ships and thus lessen the liability of the nation rushing into another conflict. Now he has made the pro-

posal for an Arms Limitation Conference, much to the discomfort of the jingoists, but to the delight of Japan, Great Britain and that large group of American people who want less of war and more of trust and law.

Now we must come to another subject. There is a situation in America that is decidedly serious. The Prohibition situation. Just recently we celebrated the anniversary of the enactment of the 18th Amendment. We should like to convince ourselves, if possible, that it is simply because we live in a large city, that it seems as though the prohibition sentiment were dying down somewhat. We have our laws and enforcement machinery, but the enforcement of these laws is beset with trouble on all sides. A small group may have ever so honest desires to enforce the prohibition laws, and still be impotent. Witness the heroic efforts of our former Governor, Mr. Pinchot. Much was accomplished, but vast areas were still not dried up.

Now to turn again to the President's speech-making. Do you recall when he has said anything definitely about the Prohibition situation? Yes, he has made casual remarks about law enforcement, but this might apply as well to many other things such as gun toting, or income tax reports; yet our President is the Chief Executive and the highest law enforcement officer in our land. Is it any wonder that some people, who never were dyed-in-the-wool prohibitionists, should become discouraged with the whole thing? From the Prohibition enforcement workers we learn that often their efforts are stopped by those higher up in authority.

We are convinced of the virtue of the prohibition cause, and that it can be carried out and enforced to the good of our entire land. We are further convinced that the great mass of our American people want prohibition, but who have, in the past, been resting on achievements, rather than felt a keen duty and responsibility to spread sentiment and to demand observance of the laws. Let the dry forces all become active, not letting the Anti-Saloon League do it all, and soon the President will hear it, and hearing, he will take note and in some future speech make public his conviction. Calvin Coolidge is personally dry, a prohibitionist, but as President, he has never given the cause any material aid. Politically, he is dry, but not dry enough to cause the liquor forces any discomfort. Until now the wet minority has

been making much noise, but they also have been gaining some strength, from now on let the voice of the dry masses be heard in a new crusade, and then we will have the active aid of not only Calvin Coolidge, dry, but the President as Dry leader of all enforcement agencies.

THE WOMEN'S SOCIETY IN THE CHURCH

(Continued)

As there was no complete list of existing societies, the directory of pastors was resorted to and the pastors received letters with a sort of questionnaire, which when returned gave the committee the standing of the women's work in each church and in most cases the names of one or two women with whom future correspondence might be done.

It was an encouraging surprise that a few of the first letters received by the committee from women who represented societies not only expressed their approval of the plan of working through this committee but also their joy for now they felt that they would know where to write for information about the work they might be doing.

Next all the missionaries in the home and foreign fields were written to, asking them to inform the committee of the needs of their station. They were also asked if they had any personal needs. To this latter question, however, most of them did not respond freely, saying that there was much else that was more important. Now the missionaries are no longer asked about their personal needs, but usually these are supplied by the society from which they come. Many societies also send personal presents to the workers at the stations for which they are sewing.

When the replies came from the missionaries, the committee also had reason to feel encouraged for they too were glad for the new arrangement. I found this among my old letters from India: "First of all we want to let you know that we are very glad that a committee of ladies has been formed to act as mediator between the sewing societies and the missionaries."

In these letters from the fields there were many suggestions of things that could be used at the different mission stations and a lot of writing at once became necessary. At first the committee stood all the expense for stationary and stamps, but later the societies were asked to send in five cents a member for this purpose.

Ere long arrangements were

made with the editors of the Mennonite and Bundesbote and space was given the women once a month under the heading "Woman's Work" and "Frauenwerke", where the committee could make announcements and where reports of societies and other articles of interest to women could be published. The women who were appointed by the executive committee as editors were Sister Hillegonda van der Smitten, German, and Miss Anna Stauffer, English. The English editor has been changed several times, while the German editor has always been the same, recently, however, she has asked that an assistant editor be appointed and Mrs. P. E. Frantz of Buhler, Kan., holds that position. Miss F. Luella Krehbiel of Clarence Center, N. Y., is English editor.

As has been stated, clothing had been sent to our mission stations in America for years, but the foreign fields had never received any. The missionaries in China did not care for clothing as cloth there is cheaper and the Chinese do beautiful weaving and sewing. They, therefore, preferred money to buy materials. But they did mention dried fruit as something they could use.

The workers in India, however, felt that it would be a great help to them to get clothing from our women at home. And as some of our missionaries among the American Indians decided it would be best, in order not to make paupers of their people, to discontinue giving them clothing and bedding, the doors in India were thrown open.

It seems as if this was a very good thing for our Mission societies, for when people had something specific to do and especially when the need had been pictured to them so vividly by our workers from the field there was a great revival among the workers at home and soon many were sewing for India.

As long as Rev. P. W. Penner's were in America they packed and sent the clothing, dried fruit, etc., that came from the different societies. But when they returned to India this work was given over to the executive committee and Mrs. S. S. Haury herself shipped the things for several years. Now Mrs. E. P. Ruth of Reedley, Cal., has been appointed superintendent of packing for Northern, Western and Pacific Districts, and Mrs. E. A. Luginbill, Berne, Ind., for Eastern and Middle Districts. The sisters in Canada, however, send their things directly and not through the United States.

(To be continued)

THE S. S. LESSON

March 20

The Christian's Hope.

Jno. 14:1-3; II Cor. 5:1-10;

I Jno. 3:2,3.

Golden Text: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Jno. 14:2.

The words of the Lord in this comforting address to His disciples just before He was taken away from them brings assurance to the faithful in all ages. This is a world of trouble and much of it is emphasized because we do not have sufficient faith to look beyond it and realize what is waiting for us. Jesus wanted to prepare His disciples for the great trial that was awaiting them in His death and so He revealed to them that there was occasion for putting the troubles of heart away and wait for the fulfillment of His promises. He has them think of heaven as a place where there shall be room for them and all who are Christ's, then He assures them that He is going to the Father's house, but to return again. His return will be certain. It will be in person and it will be at a time of which we are not certain. There is nothing dearer to the heart of the earthly child when, though he has had troubles and trials, he knows that the door of the father's house is open waiting for his entering in. Death seems to men the worst of troubles. It appears to say that, after all, all is lost. The assurance of Jesus changes this. They tell of an eternal abiding place where all is holy and blessed as the Father wants it and where there will be freedom from earth's miseries forever. Let us never lose sight of the happy promise that Christ will return and that he will return for His church. The very thought of this promise gives hope when every other thing fails.

It gives courage to be faithful and true while waiting for Him. It enables one to bring comfort to others who have their trials and troubles—a comfort that is sufficient for any of this world's hard things.

All who love the Saviour long for His presence. He has assured us that He is with us always, but that assurance is doubly sweet because we may look forward to the time when we shall eternally be with Him away from the things of the world and with Him in glory. Our faithfulness here is the condition required of us if we want to be eternally with Him there.

In the passage from II Corinthians Paul contrasts two kinds of dwellings, the tent or tabernacle, which is temporary and a make-shift at best and the building which is permanent. In the body we are in the tabernacle. The tabernacle may be consecrated to God's use, but it is nothing to be compared to the glorious Temple. We must think of our abiding in this world as a temporary thing, a dwelling in tents, as were the Israelites when in the desert looking to the entrance into the joys of the glorious Promised Land. The tent serves its purpose, but it is far from satisfactory. We want and long for something better. The word groan is here used as expressing a strong desire. In changing the figure Paul speaks of our wanting to be unclothed so that we may be clothed upon. That is we are to desire to be free of our earthly environment so that we may enter the heavenly environment. Every child of God holds dear the fact that heaven is his home, that he is an alien here and that he seeks a better country—an heavenly. We show this desire for our heavenly home best when we live so as to be fit to enter it and when we here hold dear the companionship of our Saviour with the desire to enter the more intimate companionship there.

The assurance of a heavenly home gives us confidence. There is no uncertainty about our future. There can be no question about the outcome of our earthly struggles. There can be no final victory for the forces of evil that surround us. We are confident, that is, we know that we are now in our earthly tabernacle, the body, by faith, we have already apprehended our heaven, the place of many mansions, the Father's abode, the place our Christ has gone to prepare for us. We are absent for a time from our Lord, but not forever. We have faith, and faith takes God at His word and has absolute confidence in Him and the realization of His promises. There enters into this attitude a willingness to let everything in God's hands. Though our hearts are with Him in the many mansions and our desires are to be with Him there, nevertheless, we wait confidentially upon God, doing the tasks He has set before us. Yes, we are all to appear before the judgment seat of God, not with fear and trembling, for commendation is precious to the saint as condemnation will be a terror to the sinner. The happy moment comes when "we shall be like Him."

JOTTINGS

Dr. Thomas Graham, of the Oberlin Theological Seminary, has been secured to give the Commencement Address at Bluffton College.

Rev. W. W. Miller of Pulaaki, Iowa, has been secured to conduct a series of evangelistic meetings in the Bethany church, Freeman, S. Dak. The meetings began Feb. 27.

Rev. G. T. Soldner, of the Souder-ton, Pa., church visited his old charge, Summerfield, Ill., of which Rev. A. S. Bechtel is the present pastor, and preached morning and evening on Feb. 20.

The recently issued Directory of the Second church, Philadelphia, contains a revised directory of the membership and the Pastor's annual report to the congregation. The Trustees also have a portion of the space devoted to financial matters of the church.

On Friday evening, Feb. 25, Dr. J. E. Hartzler, of Witmarsum Seminary gave his lecture, "New Palms for Old" to a community audience in St. John's church, Pandora, Ohio. This lecture deals with Dr. Hartzler's European trip of last summer and was given under the auspices of the 20th Century Men's Class.

The year Book of St. John's Mennonite church, Pandora, Ohio, Rev. A. S. Rosenberger, pastor, is also just from the press. A beautiful picture of St. John's church appears on the front page. The church has a membership of 281. The total receipts for the last year were \$5,501.96.

The address given by Dr. Wilder in Bethel College recently was most inspiring. He is the founder of the Student Volunteer Movement and stands for the whole Gospel in the whole world in this generation.

Rev. Heinrich Ummel, elder of the Chaus-de-Fonds Mennonite church in Switzerland, who was well known in America, having many relatives here and having visited a number of American churches in 1909, passed to his eternal reward Jan. 11, having attained the age of 83 years.

Rev. P. P. Wedel, President of the General Conference, conducted a series of meetings in the Salem Zion church, near Freeman, S. Dak., Feb. 20-27. During his absence the brethren Peter Buller of Goessel, Kan., and C. E. Krehbiel of Newton, Kan., substituted for him in the Moundridge, Kan., Church.

In appreciation of the work of the late Sister Catherine Voth of the Mennonite Deaconess Hospital of Newton, Kan., a bulletin of the Kansas State Nurses Association suggests that a memorial be created for her. It is proposed that with the funds raised for this Memorial a chair in nursing be established and endowed in the University of Kansas. This is a tribute to the great work of Sister Catherine coming from outside of the Mennonite church, for, while she gave herself untiringly to the service of the church, her influence reached far beyond its borders. Besides her work in the Hospital she was the founder of the Kansas State Nurses' Association.

Rev. C. E. Krehbiel is booked to hold a series of services in the Zion church, Moundridge, Kan., April 10-17.

The three churches in and near Goessel, Kan., have now permission again to hold services after having been quarantined for two Sundays because of an epidemic of scarlet fever in the neighborhood.

The Foreign Mission Board's Financial Report reveals the following facts: The entire balance receipts for the year 1926 were \$140,711.72, plus the balance on hand the total is \$141,661.43. The total disbursements during the year 1926 were \$136,800.70. The Secretary of the Board closes his report with this comment: "How could your liberal gifts amounting to \$141,661.43 for the year 1926 be distributed to better advantage?"

The Annual Bulletin of the Swamp Mennonite Charge comprising the West Swamp, Quakertown and Flatland churches, prepared by the pastor, Rev. S. M. Rosenberger is a very complete and attractive booklet. It contains, besides a directory of the membership, a word of greeting from the pastor and notice of the principle events occurring in these churches during the year. To this is added an account of the celebration of the 200th Anniversary of the Swamp churches held in West Swamp, Nov. 25-28. There is also included a word of greeting from Dr. Harvey Bowman, one of our missionaries in India and a son of the West Swamp church. Excellent pictures of all three churches also appear in the book.

Rev. P. R. Aeschliman of Almonta, Wash., conducted a series of meetings in the two Mennonite churches in and near Aberdeen, Idaho, Feb. 2 to 15. The afternoon hours were devoted to Bible studies in the German language and in the evening Bro. Aeschliman delivered inspiring sermons. Bro. Aeschliman was the first to preach in Aberdeen over twenty years ago, when it was but a pioneer settlement. He has many acquaintances among the people of this community and all were delighted in having him make the visit.

Last January it was fifty years that Rev. H. R. Voth of Gotebo, Okla., began to work under the direction of Boards or Committees of our General Conference. No doubt this record cannot be duplicated by any Mennonite minister in America. Brother Voth is still a very busy man. He recently wrote to the editor: "We have Sunday School, Preaching and Catechetical instruction every Sunday, the catechetical instruction I give during the Sunday school period. Every third Sunday evening we have Young People's Meeting. I also preach English every Sunday evening, not conflicting, of course, with the Young People's meeting. Last Sunday I returned from a short preaching tour which I try to make every month, visiting Ward and Tologa. This time I also took in Hydro. After arriving in Tologa, a small inland town, a big snow storm set in. No chance for meetings for several days. Trying to get to the railroad, 38 miles away, we got stuck in the snow drifts and lost train connections, but finally got home next day. Experiences like this are nothing for an old Mission worker."

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, MARCH 10, 1927

No. 10

BUSY DAYS AT BASNA

Basna, via Raigarh, C. P.

Jan. 18, 1927

Dear Brethren of the Mission Board:-

Greetings in our Master's Name.

Ever since we returned from the hills we have been living a very unsettled life. Moving from one room to the other in order that finishing work might be done in all of them. Again six weeks were spent away from the station when we had to be in Champa for medical aid and attending conference and the Jubilee program. Arriving home just ten days before Christmas we were plunged into the midst of preparations. Since Christmas we have been trying to stretch every nerve to push the finishing work of the bungalow to completion before the dedication which is to be held here together with the spring conference Feb. 12-17.

At present Mr. Moyer has actively taken over the district work and we have charge of the station work. This includes all building work, the local church with Sunday services, prayer meetings, Christian Endeavor, Sunday school and management in general. We also have the oversight whenever any is needed of our boys and girls in the Mauhadie and Janjgir boarding schools. I should have mentioned however, that Mrs. Burkhard has charge of the Junior S. S.

At present we are trying to introduce two new features into the work, one the opening of the village Sunday schools, and the other a daily class for women for Bible instruction, also teaching reading and sewing. This latter, however, is not entirely new work since something had been done along this line sometime ago but had been dropped. The interest and enthusiasm with which the women take it up again is gratifying. Most of them are eager to learn.

We feel that the past Christmas season has been a time of blessing for our people. We had a number of special services here

in the local church. Among them was a very enjoyable program given by the Christians. It was made up largely of songs and Bible verses. Possibly some were disappointed that they did not receive gifts of clothing, etc. This custom has never been started here to any large extent and we personally hope that it never will be until we can afford to do the same for the many thousands round about us who are in just as great need as our people are. This year we tried to do something which is somewhat in accord with the idea of the White Gifts Christmas. It was not a matter of giving things here but of bringing joy in another way. On Christmas afternoon most of us missionaries and a great number of our local Christians went to the outlying villages where some of our Christians live and spent a few days with them, having services with them and encouraging. On Sunday the few of us who were left on the station also went to the nearer villages. The lay people seldom get an opportunity like this and we believe that it brought real joy to them as well as to those whom they visited.

We trust that the home churches will enter with us heartily on our proposed day of prayer to intercede for the needs of the mission treasury and our needs of the field.

We are very desirous if it be God's will to have Dr. and Mrs. Dester at this place. There is a wonderful field here for itinerant medical service. We personally do not feel that there should be a hospital here—at least not for some years to come.

Your in Christian fellowship,
P. A. and Adah Wenger

NOTES AND COMMENTS

A community largely rural, consisting of two counties. A dearth of the Word prevailed. A busy, bread-earning house-wife's heart was touched. She prayed. Then provided herself with a supply of St. John's Gospel, and began careful distribution, getting each recipient to promise to read. She also enlisted co-operation,

and at the end of 1926 found that 8,000 Gospels and Testaments had been distributed! Also that some hundreds of school children had memorized a total of over 50,000 Scripture verses! This year she is endeavoring to cover two more counties—doing it all without material remuneration—because her heart was, and is, "Moved with Compassion." Is YOURS?

"Is there no way out? Certainly the way out is not to bring back the liquor traffic as a legitimate and permissible industry enjoying the sanction of legal respectability," says William G. McAdoo. "Regulated, unregulated, or absolutely prohibited, the liquor traffic is the very heart and center of the spider's web of corruption, dishonesty and dereliction of public duties which has for so long undermined the effectiveness of popular institutions throughout a large part of the nation. Certainly the way out is not to abolish all our regulatory laws in an age when the congestion of population, the enormous development of extra-hazardous occupations and the interdependence of economic interests more than ever require regulation all the way from the traffic in our streets to the conduct of big business and of the relations between nations. To abolish regulation because of the venality which arises from official dishonesty simply throws us on the opposite horn of a dilemma by requiring us to submit to the wastefulness and vice of legalized disorder."

Mr. Lin, the Chinese Associate Secretary of the American Bible Society, was most helpful in the Chinese Leaders' Conferences at the two largest summer resorts in China, Peitaiho Beach and Kuling Mountain. The Sunday-school secretary, Rev. E. G. Tewksbury, has charge of these conferences each summer and many hundreds of Christian leaders have been able to attend. Last year the special emphasis in Mr. Tewksbury's work at the Conferences was the presentation of plans by which the delegates on their return could help forward a nation-wide "Bible Campaign." The various features in such a campaign would have to do with the "reading, hearing, distributing, illustrating, meditating upon, studying, preaching, believing, and living the Bible."

The Congress of the World League Against Alcoholism will be held in Winona Lake, Ind., August 17-24 inclusive, according to announcement by Dr. Ernest H. Cherrington, general secretary of that organization, who says that the Congress will take up the entire week's program at the Winona assembly.

"There will be an attendance of 3,000 delegates," Dr. Cherrington said. Probably 500 or 600 of them from other countries, representing other countries."

"The World League Against Alcoholism is a league of all the

National Temperance organizations in all the important countries and its constituents are 55 such organizations in 34 countries. The World League was organized in Washington, D. C., in 1919. Its first convention was held in Toronto and 66 countries were represented. That convention was the greatest reform convention ever held in the world. It is expected that the Winona Congress will surpass in size, importance and far-reaching effect even the Toronto Convention of 1922."

Who would have thought it possible that an order for leather-bound Chinese Bibles would exhaust the supply of binding leather in China! And yet such is the case on account of an order for several thousand leather-bound Bibles and Testaments sent to the American Bible Society by General Chang Tze-Chiang, the successor of Marshall Feng. And how does it come about that this affects the work of the field secretary of the World's Sunday School Association in China?

Mr. Lin, the Chinese Associate Secretary of the American Bible Society, was most helpful in the Chinese Leaders' Conferences at the two largest summer resorts in China, Peitaiho Beach and Kuling Mountain. The Sunday-school secretary, Rev. E. G. Tewksbury, has charge of these conferences each summer and many hundreds of Christian leaders have been able to attend. Last year the special emphasis in Mr. Tewksbury's work at the Conferences was the presentation of plans by which the delegates on their return could help forward a nation-wide "Bible Campaign." The various features in such a campaign would have to do with the "reading, hearing, distributing, illustrating, meditating upon, studying, preaching, believing, and living the Bible."

Bible, but preeminently the church leaders present at the Conference, each of whom should own a Bible so beautifully bound in leather circuit that for years to come they might cherish it as their most precious possession.

Through the generosity of a special Bible Fund, it was possible to offer beautiful "divinity circuit" leather-bound Bibles, for one, two and three dollars. And some two hundred of the delegates availed themselves of this opportunity—but when the order for these Bibles was placed at the Commercial Press, the largest press in China, it was found necessary to wait several months until they could replenish their supply of leather, which has been exhausted in filling General Chang's order for Bibles and Testaments!

EASTERN CONFERENCE NOTICE

The next annual session of the Eastern District Conference will be held in Zion Mennonite Church, Souderton, convening on Thursday evening, April 28, 7:30, and continuing over the following Lord's Day. The conference sermon will be preached by the president, Rev. V. B. Boyer, on Thursday evening; business sessions will be held on Friday and Saturday. The Lord's Supper will be observed with the local congregation on Sunday morning, May 1st. There will be various other services during these days, as arranged for by the local church with the program committee. Delegates should, if possible, arrange to attend throughout the whole conference period.

Blanks for statistical reports and delegate credentials were sent to all the churches some time ago; the secretary urges the speedy sending to him of these filled out properly. He would like to have a correct and complete report to present to conference; this, however, is possible only if the several reports are in his possession in ample time to make a presentable summary. If pastors or churches have failed to receive the blanks please apply to the undersigned.

Allen M. Fretz, Secretary,
Perkasie, Pa., March 5, 1927.

NOTICE

February 15, 1927

Dear Brethren:

The Mennonite and the Bundsbote of February 3, 1927, contain the General Conference budget for 1927. We wish that every member of the Church might read that statement from the

standpoint of the opportunities presented.

The less than four cents per member asked by your Board of Education for 1927 should prove a good investment in the interest of our youth, which the General Conference considered very definitely at Berne, Indiana, last August.

The Board met November 8 and 9, 1926 and carefully surveyed the duties enumerated in the minutes of the Conference and briefly stated in the report of the Executive Committee in the Church papers of February 3, 1927. The expenses of this meeting were met by the response which 5 individuals and 33 churches made to our appeal after the Conference. Many thanks for this interest.

This Board has been very conservative in asking for funds for years but feels that in view of the facts revealed and the interest taken in the responsibilities toward our own youth during the discussions at the last General Conference, that the small budget of \$800.00 should be met or assured soon so that we can carry out the requested work in connection with summer conferences and other meetings of young people and to get under way the preparation for the greater work ahead.

If it is not convenient to send a contribution for this work now, will you not kindly send information as to the time when it will be convenient and state the minimum amount which may be expected?

Very sincerely yours,

J. H. Langenwalter,
Secretary.

MISSIONARIES MR. AND MRS. SAMUEL T. MOYER TO COME HOME ON FURLOUGH

Basna P. O., via Raigarh,
C. P., India.
22d January, 1927.

Dear Friends in the Home Land:

A friend some time back started his letter with these words: "It hardly seems possible that you have been in India long enough to have earned your furlough," etc., etc. Three or four inferences might be gotten from that statement. But we feel that a furlough is just as necessary as an occasional bath, or house cleaning in spring, or in one sense, as prayer. These things help the individual to keep fit, and keep producing. There are some few individuals who manage to get along without bathing. Some queer folks try to get along with-

out prayer. But the experience of the human race has been that times of straightening out one's life and cleaning up and retesting one's outlook before God and man is necessary if one would not drop and droop and finally lose out in the struggle of human existence.

Our furlough is set for this coming spring. God willing, we sail from Bombay on SS. "Kaiser—I—Hind" on 26th March and hope to arrive in the States via London the latter half of May.

We want to therefore take this occasion to publicly acknowledge the wonderful goodness of God for many many years, especially since we set out on this missionary errand in the year of 1920. If it had not been for His visible help, we would have gone under. We also need say a wholehearted "Thank you" to all the friends in the churches of America. This "Thank you" is for your continued prayers in behalf of the work entrusted to our hands, for your letters sent, some of which are yet unanswered, and for remembrances in other forms, all of which may not have been acknowledged. We believe your labors of love have not been in vain. We hope we have been faithful stewards of what you have entrusted to us. Please address all mail till the end of May in our name c/o Mrs. Emma T. Moyer, W. Columbia Ave. Lansdale, Penna., and for the month of June in our name to Berne, Indiana.

Your co-workers,

Mr. and Mrs. Samuel T. Moyer

THE OTHER SIDE

Under the heading "Paul's Increase in Knowledge and Wisdom", the last number of the "Mennonite" brings a description of Paul's growth that requires some light from the other side in order not to be misleading.

It is claimed that Paul outgrew his earlier preference to "being clothed upon", or "being changed" (I Cor. 1:15) instead of dying, because in a later epistle he sees a gain in dying. There is no contradiction between seeing gain in death, and still greater gain in being clothed upon. Even in that early letter, I Cor. 15, he speaks rather joyfully about death, "Death is swallowed into victory. O death, where is thy sting?" If one wishes one thing rather than another, he does not necessarily find gain only in one of the two. Besides, if it were true that Paul grew away from, I. Thess. 4, such

growth would not be to his credit, because in the earlier epistle he expressly states, "This we say unto you by the word of the Lord." Paul himself would undoubtedly protest against interpreting his later statement as contradictory to the earlier, especially since in the very (later) epistle he hopes for the same glorious "change" (v.21) of which he speaks in I. Cor. 15. While he is perfectly willing to die, and even glad to die, he even in this letter expresses the same desire that is expressed earlier, namely, in verse 11: "If by any means I might attain to the out-resurrection of the dead." This expression is the exact equivalent of the expression "resurrection from the dead" (not only from death) Mark 9:10, which the Apostles could, before Christ's resurrection, not yet understand. This word "out-resurrection" is not used anywhere else, and shows that Paul here in the epistle to the Philipians had the same desire that he had in I. Cor. 15.

Regarding Paul's statements about marriage, the earliest passage does not deal with marriage in principle but only as a temporary practical problem, concerning which he expressly warns us that "he has no command of the Lord", but goes by his judgment, caused by "the present distress", not by any eternal principle, which he never taught different from Ephesians 5. While the Catholics count marriage as one of their seven sacraments, the evangelical churches do not consider it thus, but rather as a type, as evidently Paul uses it.

Paul's growth in humility also shows no contradictions, and that is all I wish to show. It is not in any spirit of controversy that this is written, but only to prevent the view that Paul's earlier epistles are not as reliable as his later ones.

In all love,

P. H. Richert

March 6th, Rev. A. M. Fretz, elder in charge, conducted services in the Boumansville, Pa., church, and with the members discussed the recent resignation of their pastor, Bro. Rudy Gehman, and plans for the future pastoral needs of the congregation. The unexpected resignation when things were moving prosperously was quite a shock. Bro. H. W. Shelly preached for Bro. Fretz at Deep Run and Perkasie.

The Bethel College church for some time has had a Junior choir that sings alternately with the Choir on Sunday mornings. The Juniors are showing a lively interest in this practical service. There are 15 to 20 of them.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb, Editor
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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

In an exchange we note the report of a congregation that has made numerous additions to its membership in which we are told that the new members were between the ages of ten and twenty. Ten years difference between the youngest and the oldest. One is inclined to ask: Was it not rather early for the youngest to become a full-fledged member of the church and isn't it waiting a long while to postpone this important step in the Christian's life by waiting until the twentieth year? The answer to these questions is that church membership is such a personal matter that there must of necessity be a wide range in ages. Surely one is not fit for membership in the Christian church until one has had a definite Christian experience in which he or she realized his or her utter sinfulness and unworthiness and accepts Jesus Christ as Lord and Saviour through whom forgiveness of sins was obtained on the cross. To some such an experience may come late in life, to others it may come when very young, but no one is a true member of the church of Jesus Christ until he or she definitely renounces sin and crown Jesus his or her Lord. It may happen that many defer making this step of eternal import because no one has concerned himself enough to lead that one to the matter of a decision. Behind every conversion there should be the prayers of the faithful. Perhaps there are boys and girls in our immediate locality who would make the step that commits them to Christ if they were the subjects of the prayers of those who know and love them. It is one of the glorious chances that comes to any youth when the matter of making a decision for Christ is brought before him or her early in life.

A life responding to such an opportunity spares itself an awful record of years wasted in the service of Satan.

We hesitate about laying down a hard and fast rule about the age when children should give their lives to God in baptism. Jesus was the God of children and appeals to the child mind as a child. The Christian Religion being the true faith, is the only religion that makes provision for the child to come into intimate and loving relations with its God. Some people do not credit the child with sufficient understanding of the seriousness of the step that makes him or her a member of the church. Perhaps the child does look at such matters as only the child mind can, but we must remember that seriousness is not one of the lacking qualities of the child mind. The Roman Catholic church does not often make mistakes when it comes to a matter of policy. Some years ago it lowered the age for confirmation to eight years. We do not see that it has lost anything and we do see the working out of that expression of a famous Catholic who said "Give the child to the church until it is eight years of age and she is sure of him so long as he lives." We Protestants should know that it is better and safer to have the child grow up into manhood or womanhood in the bosom of the church than to let that child run wild, sow his or her wild oats, taste the dreges of sin and then expect him or her to become converted and weaned from the things of the world, the flesh and the devil. Some are won that way, but how many more would be walking the Christian way had they not been kept from experiencing the things that unfit for the service of God and may result in the loss of eternal souls?

THE WOMEN'S SOCIETY IN THE CHURCH

(Concluded)

It would be impossible to mention all the special needs that have been mentioned by our home and foreign missionaries and supplied by the societies besides the want lists that come annually from our mission fields. Usually when the societies are informed of existing needs there are some that are interested in one thing and others that want to help with another.

In order to give an idea of what is being done by our societies, I shall take a few extracts from the reports given at the Women's business meeting at the last General Conference at Berne, Ind., which covers the three years

from July 31st, 1923 to July 31st, 1926.

In June 1926, 128 questionnaires were sent out of which 96 were returned. (This shows that we still have some societies that do not co-operate.) Of these, 13 societies reported that they do not sewing directly for mission stations but collect money to send instead. Seven societies failed to report their membership, and the other 89 have a total membership of 3,033. The largest society has 487 and the smallest 9 members.

There are also a number of Sunday School classes and Girl's missionary societies that have been doing sewing and sending gifts to missionaries.

I shall give just a few totals of things sent to our fields in India, China, Montana, Oklahoma and Arizona during these three years:

Clothing, 25,021 pieces; bedding, 1,475 pieces; pencils, tablets, toys, etc., 11,844; miscellaneous articles, 10,161; dried fruit, 8,818 pounds.

Our city mission also received some clothing, etc., and many boxes and bales of clothing were sent to the immigrants in Canada and Mexico and some to Germany. From the Treasurer's report I have taken the following: Money received for:

General Treasury, \$5,913.15. India — Orphans, Bible women, evangelists, native worker's hospital, personal gifts, widows, lepers, beds for girl's school, \$6,952.47. China — Building fund, evangelists, teachers, schools, orphans, hospitals, medical supplies, material instead of clothing, Kuhlman's mission, etc., \$6,722.27. Montana — Christmas, personal gifts, miscellaneous, \$353.79. Arizona — Orphanage, Christmas, personal gifts, misc., \$212.19. Oklahoma — Mrs. Linseheid's sewing classes, Christmas, personal gifts, misc., \$1,339.80. Relief Work — Germany, Canada, Mexico, Russia, \$1,933.37. Home Missions — Gen. Treas., Addition to Hutchinson Mission, Altoona Mission, personal gifts, Christmas at Hutchinson and Los Angeles, \$1,762.43. Other Accounts — Postage, Bethel Hospital, Home for Aged, Misc., \$370.97. Money reported to Treasurer but sent direct, \$18,559.41. Total, \$44,119.85.

At the women's triennial business sessions, a number of resolutions have been passed.

At Perkasie, Pa., in 1920 the resolution was passed that the Executive committee be given authority to act as they see fit when necessities arise.

At Freeman, S. D., in 1923 the Executive committee was enlarged.

The members now are: Mrs. S. S. Haury, Upland, Calif., chairman; Mrs. P. R. Schroeder, Berne, Ind., Secy.; Mrs. J. G. Regier, Newton, Kans., Treas.; Mrs. M. E. Stauffer, Berne, Ind., and Mrs. R. A. Goertz, Newton, Kan.

At Berne, Ind., 1926 the following recommendations were accepted:

(1) That the Executive committee appoint a committee to draw up a constitution and present it at the next Conference.

(2) That the Executive committee take over the work of missionary literature by appointing a literature secretary and two other members who shall act as literature committee, and who shall further print and disseminate literature from our mission fields. The members of this committee are Mrs. S. M. Musselman, Literature secretary, Mrs. Jacob Quiring and Mrs. J. S. Schultz, all of Bluffton, Ohio.

(3) That the Executive committee be authorized to publish a monthly letter which shall be sent to each society to be read by them at their meeting.

Four numbers of this monthly letter which goes by the name of Missionary News and Notes have been published and sent to the societies. The purpose of this little paper is to further missionary interests by imparting information and pleading for the prayers and gifts of our mission friends. Each number contains special prayer items for the month and notes of interest from the executive committee. Sometimes a letter from one of our sisters in the field appears and one number contained an article on plans of work for the coming year. Another has an article under the heading "Therefore Pray". It is hoped that Missionary News and Notes will help to keep all our women in close touch with the work. The plan is to have each society pay ten cents a member per year to pay for the printing and postage.

The missionaries from India have written that they are trying to make their want list smaller from year to year and the time may come when not so much sewing will be required but we should then not let our interest lag. As time goes on there will be more societies that meet just for mission study and prayer. We are very glad that we have a literature committee and that this committee has already published several pamphlets and will publish more. These pamphlets contain information about our own mission fields and should be read by our own people.

(Continued on page 6)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halsstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

The harvest indeed is plentiful, but the laborers are few: pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. Luke 10:2.

CONTENTMENT

No matter what God sends to me,
His love therein I always see;
It may be paths of pleasantness,
Or sorrow—bitterest distress.

Does God send trials, pain, and woe?
He also does His grace bestow;
Does He send sorrow, misery?
"Sufficient is His grace for thee."

Oh! times we're tempted to do wrong;
God whispers then, "Be strong! Be strong!
Satan makes us fear and shake,—
God will help us to escape.

So, humbly trust in God's own might;
Love Him away, and do the right.
"To them who love the Lord, our God,
All things, together, work for good."
(Editor's Note.—This poem was written by a 1925 Bluffton Retreatre—Kathryn Shelly, Pennsylvania.)

A number of fine contributions have lately come to the editor of this department and they are quite welcome. After all, it is in this matter like in any thing else, you will be interested only as you take active interest in the work.

The Mennonite Church has a fine group of young people, if anything, they are more consecrated than the average. We have light within ourselves but we have been keeping it under the bushel. Let us permit it to shine forth. We ought to strive for a better group consciousness. By so doing the young people of the whole Mennonite church will be bound into a unit. This is your exchange for ideas, please use it.

We are especially concerned that the young people of the Western and Northern Districts send contributions. Last summer at the General Conference at Berne, Indiana, some mighty fine contributions were brought. Let us have some such for this section of the Mennonite. Articles should be of a helpful, inspirational, and devotional nature. Articles should be from 200 to 600 words in length.

In this issue of the Mennonite you will notice the article under our Missionary heading, written by Miss East. We see the urgent need for prayer. "More things are wrought by prayer than this world dreams of." "The effectual fervent prayer of a righteous man availeth much." This is some mission work aside from giving which helps. Many instances are known when a person at home felt that a loved one on the field was in need of prayer and prayed for them. At the identical time as nearly as could be learned the one in need on the field felt a spiritual uplift and felt certain that someone was interceding for them.

Pearls from Our Mission Co-Laborers

BACK AGAIN

Here I am back in China once more. It does not seem one bit unnatural to me to be here, even though I have been away for two and one half years. It thrilled my heart to step on Chinese soil one more and to be among my own people again. This joy increased the nearer we came to our field of work. Yet our people at times sadly disappoint us. And again it also seems very much worth while to be here.

These last few months in China we have faced and are facing serious problems. We have come to realize as never before how utterly dependent we are on God. If China, China's youth is ever to quiet down they must accept Christ. They are anxious for education and they are getting it, but education without Christ is nothing. We have been deeply burdened these months in behalf of our students, our boys and girls. And the more we pray the greater the darkness and the more hopeless it seems, humanly speaking. But darkness always comes before the dawning. And it is always coldest just before sunrise. We are hoping for a glorious morn to dawn upon our part of the field.

Just now we are in a very critical situation. Our Boys' school is empty because of a strike. I cannot take time to explain in detail just how it developed. In a few words, because of suspicioning one of the boys in regard to handling funds in the Boarding club. The students a few days ago attacked Mr. Tsao, one of our most respected Christians. He also has much influ-

ence with the upper class of the city. They suddenly grabbed him and threw him down on the street and beat him up. All he did after the beating was to get up and smile and walk off. And just one motion of his hand would have been enough to set the whole suburbs after the pursuit of the boys to be treated likewise or to be put in prison. For they



Aganetha Fast

were very much upset when they saw the deed. When people cursed the boys, he plead: "Please do not talk like that. It is still the church's concern. They are still our boys." If in China and at home we had more Christians like that, wouldn't Christ and the church triumph?

We missionaries meet daily at 5:15 p. m. praying earnestly for our students that Christ would be realized as Saviour in their lives. I challenge you college students; I challenge you high school students; I challenge you Christian men and women to join us in this conflict that Christ may get the victory and that a great spiritual awakening may come over China.

Really in dire need of your prayers,

Your co-worker in China,
Aganetha Fast.

CHRISTIAN ENDEAVOR MEETING March 20, 1927

"How Can We Improve Our Minds?" Proverbs 2:1-9.
The Scripture Brought Down to Date

Mental improvement requires effort, one must "apply" himself. Men will seek silver and gold with diligence; why do they not seek knowledge with equal diligence?

There are many sources of knowledge, but true wisdom comes from God.

True knowledge will function in righteousness and justice.

Education that does not make a man a better neighbor and citizen, has indeed missed the mark.

The Prayer Thought

We need to thank God, for our minds, for Christian leaders, for Christian Colleges and Schools, for consecrated Sunday School leaders, and teachers, and for a new and deep interest in the Daily Vacation Bible School and Week Day School of Religion.

Pray that each of these educational agencies might at all times strive to bring that type of education as is indicated in our Scripture lesson for the evening.

The Topic Forum

1. What part does the mind play in the accepting of Jesus as Saviour?

2. Why has the Greek Catholic Church in the past sought to keep its adherents in ignorance?

3. Does education help or hinder a man in becoming a Christian?

4. Was the verdict "unlearned men" well applied to the Apostles? Does this seem to indicate that there are two types of education?

5. Has the lack of education and educated leaders in the past been a hindrance to the growth of the Mennonite Church? Why?

6. How can a family aid in the right type of education of their children, if none can go to High School or College?

7. Which Magazines are the most expensive: the high or low priced ones?

Improving Our Minds

There is almost universal pity felt and expressed when we see a man who is a physical cripple. There are many crippled minds, about whom we ought to be as deeply concerned. We are told to live the Jesus way! Now if we notice, Jesus grew, "in wisdom, in stature and in favor with God and man." In other words he developed the fourfold way. If we do not want to be mental cripples we must work to develop our minds.

Our minds and our thinking is very important: "As a man thinketh in his heart, so is he." The crime wave that is menacing our national life today, comes from wrong thinking. And the wrong thinking comes from bad books, unclear stories, or obscene pictures. A great national leader in religious life said the other day, that the trouble can be laid largely at the door of our parents. Parents have neglected religious teaching in the home. They have not bought the latest "edition"

of a good book, but they bought the latest "model" of a car. If God is left out and other things fill the minds trouble is sure to come.

What books do you have in your library? Is it only fiction? Why not fill it with books on biography, study the lives of men who have been a blessing to their fellowmen, and you will have men who have studied God's Word carefully.

Illustration

As these lines are written, the air is charged with the praise of our two great Americans—Washington and Lincoln. How many books did Lincoln have? Just a few, but in that small collection was the Bible. His desire to develop his mind led him to read and reread what books he had as a boy. How wonderfully the Bible made its lasting impression, is seen in the principles that he championed. The foundation of Lincoln's greatness can be traced to the Bible.

LECTURES BY REV. ALVA W. TAYLOR

Indianapolis, Indiana

(Concluded)

Whatever the reasons for exploitation yesterday, they are not reasons today. It is not fair to take the attitude, when China settles down and we think they ought to have their own rights. We ought to give her a chance and trust her.

Friday afternoon, "Oil and Progress in Mexico." Mexico has an old law to the effect that all subsoil products belong to the crown, that is, to the people since it is a republic. During recent years the government granted to foreign companies two types of concessions. One type was for a limited number of years. The other type were given with the understanding that the holders could own the subsoil products on condition that they be worked immediately. These were called positive rights. The case is that during the period 1909 to 1917 a number of large concessions were secured by foreign companies with positive rights.

The only demand that the Mexican government made was that the ones taking out the oil obey the laws of the republic, and turn a small portion of the profits over to the government. Recently the senate passed a law requiring all those who held oil concessions to register by January 31. All the Mexican companies complied and registered. So did the British, the German, the Dutch and some of the American companies. Some of the American companies did

not register, because they had obtained some of their concession in an illegal manner, and because they did not comply with the government requirements. They are the ones that are doing the howling. It is this class that Secretary Kellogg attempted to protect. What right has the United States to dictate to Mexico in her dealing with these companies who refuse to obey the laws of Mexico?

In the evening Mr. Taylor discussed "The Labor Movement and Social Progress." It is true that labor is one of the vital and eternal things of civilization. We must pull down from the lofty assumption of mind the man who controls and make him one of the laboring class. Progress has been made along this line. The Roman law held that slaves were chattels. They had no legal recompense, no personality. Serfdom gave the slave a personality. No longer could a man be torn from his family. The serf, however, was a part of the land and went with the land. It was the economic problem which made slavery profitable in the United States. At present we have the league of nations which is out to abolish slavery. President Wilson said that you will never do away with revolution until you divide the land among the people. In 1911 by an act of parliament, Britain forever put away the terms of master and servant. Wilson said that labor shall never be called a commodity.

We have democracy in the State. We have democracy in the Church. In industry we have no democracy, but we shall have it in industry also. (This article was written by Delbert Welty who is preparing for full-time work in the church. He was formerly a student in Los Angeles Bible School and is now studying at Witmarsum Seminary.)

YOUTH MOVEMENT IN GERMANY

Traveling in Germany during the summer months, you get the impression that there is not merely "A Youth Movement" but that there are Youth Movements in that country. In every large railroad depot you see troops of young people, boys and girls with knapsacks strapped on their backs and camping outfits over their shoulders. They are on a hike or on an outing to spend a number of days in the open. For what purpose? Likely to satisfy their social instincts or desires, strengthen and invigorate their physical health. They usually

carry banners and other insignia of their organization. With reference to the costumes they wear, it falls into the eye, that the boys, not the girls like in America, wear short trousers with rolled down socks and bare knees. Hardly know which is better but the writer is just old fashioned enough to believe it would be better both with boys and girls to have their knees covered. But it's so comfortable and convenient! That may be, but don't you see that so often we pay too high a price for mere physical comfort and convenience? It is not this however, as much as fashion. This goddess of fashion today demands a fearfully high price of her worshippers. It is a sorrowful fact that so many Christians worship at her shrine and pay the price demanded. They do it at the expense of their peace of heart and mind and their spiritual life.

There are a number of youth organizations in Germany. Some are simply social and musical. When a "Gesangverein" renders a program in a certain town or city, which is usually done on a Sunday, the whole countryside is on the move to be present and take it in. Passenger trains with astonishingly many fourth class cars run very frequently and all are crowded with visitors to the feast (Festbesucher). Railroad fares are very low and the people make good use of them. Automobiles are exceedingly scarce in small towns and the country. Even well-to-do farmers cannot afford them. During the two months the writer spent in Germany last summer he had but two auto rides, one in the country and one in Munich (Muenchen). But he took a great many quite long journeys on pedes apostolorum. Such journeys are good for your health and very invigorating.

Then there are political organizations. The youths of the country, with the welfare of the Fatherland at heart, are banding together to support the government in all matters that tend to national welfare. The German mind is not politically inclined and never will be. Here they are in contrast with the Irishman who are born politicians. The people politically, are split into numerous factions and parties. Petty issues are made too much of and vital, national issues are lost sight of. Parliamentary rule or government is rendered exceedingly difficult because of such chaotic political conditions. More and more the true patriots and lovers of the Fatherland see these things and endeavor to rem-

edy them. The young people have their organizations and endeavor, to help. They feel that if Germany is to emerge from under the fearful pressure of today, all parties and factions that really have the welfare of the country at heart, must quit their petty and unfruitful squabbling and unite on a few great, vital, national issues. The sooner this is done the better. Then the baneful influence and destructive activity of the socialists may be effectively met and neutralized. Very fortunately the power of the socialists is not as great as it was, but still too great for the good of the nation.

It remains to be mentioned that there are socialistic and communistic youth organizations. Because of these, it is simply necessary that the others band together to counteract the former's influence.

There are also quite active Catholic organizations and as in every other country these develop political as well as religious activities. The Catholic influence and power has increased tremendously since the war. The strong Protestant national government is smashed and the Catholic power is elated and triumphant. A close observer can't help but feel that at present there is a strong anti-reformation movement in the land of Luther and the cradle of the great reformation.

(To be continued)

A SCATTERED BIBLE

A patient in the American hospital in Turkey was given a copy of the Bible, and carried it home with him to his native Armenian village. He was proud of it, but an Armenian priest, seeing the Bible in his hand, snatched it from him, tore it to pieces, and flung it into the street. There it lay until a grocer, coming by, picked it up to use the leaves for wrapping such little purchases as a candle, a bit of cheese, or a few olives, bought by the poorer villagers. In this strange way one Bible was scattered.

Pretty soon the grocer's customers began to ask him if he had any more leaves. They had read the torn pages, and they wanted to know more of the Book. The grocer, of course, could not help them. But the leaves were treasured, and read over and over again.

One day a missionary colporteur came to this obscure village. What was his amazement when one hundred persons came hastening to him for Bibles, or parts of the Bible! The scattered Bible had proclaimed its own message of light and life.—Forward.

THE WOMEN'S SOCIETY IN THE CHURCH

(Continued from page 3.)

Miss Anna G. Stauffer of California, who helped to arrange the Prayer Cycle prepared by the California Mennonite Sunday School and Christian Endeavor Convention, is at present preparing missionary material for the Pacific District Conference. As I understand it, there will be pamphlets giving the history of the different mission fields and other information of interest. This material too, will be very helpful for mission study.

Compared with other denominations, the work of our mission societies is small and we are rather inexperienced but there are great possibilities before us. Perhaps the best way to increase our efficiency would be to learn from those who have been in the work longer.

In some larger denominations they have a standard for the women's missionary societies on the order of the one we are now adopting in our Sunday School. This standard has a basis of 100, each point counting ten.

Since the larger and older societies find it helpful to use such a standard, we might consider the points in our society and find them opportunities for growth both inwardly and outwardly. If we should want to adopt a standard, we would of course have to make a number of changes in order to fill our needs. I shall mention the points considered in one of these standards.

(1) Net increase in membership, 10 points.

(2) Meeting assigned apportionments, 10 points.

(3) The annual meeting in February with assigned apportionment paid in full, 10 points.

(4) A regular monthly executive committee meeting in each of which some phase of the work shall be definitely studied, and at one of which the annual report blanks shall be made out, 10 points.

(5) One dollar dues for different purposes, 10 points.

(6) At least one mission study class, 10 points.

(7) Prayer Book for missions and subscription to mission paper equal to at least one-half of active membership, 10 points.

(8) Average attendance at regular meetings equal to at least one-half of active membership, 10 points.

(9) Definite use of prayer book at each monthly meeting and at least one praise or thank-offering service, 10 points.

(10) Responsibility for the organization or nurture of at least

one missionary organization for young people or children, 10 points.

And now in conclusion we must acknowledge that God has blessed the efforts of the women abundantly and that the work has grown beyond the expectation of the most hopeful. May He unite us all closer in prayer and service and keep us humble and willing to sacrifice so that we may be found worthy to carry on the charge He has committed to us.

Mrs. R. A. Goerz,
Newton, Kan.

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held Feb. 16-18 in the Home of Bro. and Sister Regier, Newton, Kans.

The meeting was opened by the reading of the Scripture passage, Ephes. 1:1-12, by the president, Bro. Kliever, after which followed a brief season of prayer. All board members were present, namely, J. W. Kliever, M. Horsch, S. M. Musselman, J. G. Regier, G. T. Soldner and P. H. Richert.

The first report read was that by the treasurer, J. G. Regier. An extract of this report follows:

A Short Report of the Foreign Mission Treasury for the Year 1926.

Receipts	
Gifts for	
General Treasury	\$108,545.42
Orphans, Teachers, etc.	10,906.90
Tamingfu School Acc.	3,379.13
China Building Fund	1,235.16
China Station	3,409.06
China Chapel	292.42
India Station	4,086.47
Mrs. Mary V. Burkhard	942.85
Ernest Kuhlman	838.50
Interest and Rents	1,901.50
Dr. Pannabecker Debt	710.54
Sundries	4,463.77

Total Receipts during the year 1926	\$140,711.72
Jan. 1, 1926, By Balances in different Accounts	949.71

Balance and Total Receipts	\$141,661.43
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Disbursements

Paid for	
Budgets, Teachers, Orphans, etc.	\$49,072.50
Salaries of Missionaries	33,699.03
Buildings and Repairs	16,117.00
Tamingfu School Fund, Loaned	10,700.00
Special Funds to Missionaries	6,076.97
Travel and Equipment to Missionaries	5,815.02
Children Allowance	4,325.00
Autos of Missionaries	3,800.00
Native Helpers	2,870.00
Mission Quartermasters	1,115.02
Printing of Gospels	1,050.00
Interest on Funds borrowed	785.55
Paid on Dr. Pannabecker School Debt	500.00
Paid for Secretary's Allowance	500.00

Board Expenses	274.61
Paid to Foreign Mission Conf. N. Y., 1926, dues	100.00

Total Disbursements during the year 1926	\$136,800.70
Balance on Hand January 1, 1927	\$4,860.73
In Bank on January 1, 1927	\$1,860.73
In Notes Receivable	\$3,000.00

Kind Friends: How could your liberal gifts amounting to \$141,661.43 for the year 1926, be distributed to better advantage?

1. Resolved, to accept the treasurer's report with hearty thanks.

As will be seen from the treasurer's report, the total receipts during 1926 were \$149,903.58, and the total disbursements were \$145,042.85. It is encouraging to see the steady increase from year to year. The income for 1926 is some \$23,000.00 more than that of 1925. It should perhaps be explained that this includes some \$10,000.00 which was collected by Bro. Kaufman's special efforts for a boarding school in Tamingfu, China, only part of which has been paid out during the year, and the rest is ready to be paid when building work can begin. The unrest in China makes the building of such large institutions somewhat risky just now. In view of this steady increase in the income from year to year, it will appear that this year's budget of some \$115,000.00 should not be a burden on us, especially since it is over \$10,000.00 smaller than last year's.

China

After the reading of the report of the China Workers' Conference, containing an itemized statement of the expenses to be made this year, it was

2. Resolved to accept the China budget of Mex. 36,205. (G. 18, 102.00).

3. Resolved to allow \$2,000.00 to finish the Tamingfu church.

4. Resolved, to allow the Voth House deficit of \$1,110.00.

5. Resolved, to allow Bro. Kaufman one-half of his salary during the rest of his furlough, and permit him to continue his studies.

6. Resolved, to answer Bro. Goering in reply to his letter regarding his furlough salary, that it has been our practice to pay full salary for 18 months' furlough, and half salary beyond that time, if the furlough is extended for the purpose of schooling.

7. Resolved, due to the present unrest in China, we request our workers there to consider the advisability of postponing new building undertakings.

(To be continued)

THE S. S. LESSON

March 27, 1927

Review: Studies in the Christian Life

Golden Text: "If ye love Me, keep My commandments," John 14:15.

Lesson 1. The Christian a Follower of Jesus. Andrew and Simon were following their regular business when the Lord called them, so were the sons of Zebedee, but the call changed everything, their business, their lives, their friendships and their entire future. He who successfully resists temptation gives an encouragement to another who too has temptation to pass through.

Lesson 2. Standard of Christian Living. Love, give, forgive are three outstanding words in this lesson. The love a Christian should show must differ from the world. It must be for enemies as well as friends. Forgiveness is a godly quality. We can never expect God's forgiveness if we are unforgiving. Giving is a grace. It is in the Christian the very soul of generosity. The Golden Rule is here stated as the only safe way by which we may have relations, man with man.

Lesson 3. The Christian's Use of the Bible. As it is the revelation of God Himself, every child of God should have the Word in his heart. He should live it. He should make it the subject of his thoughts and should teach it to his children by precept as well as by word. As the Christian has learned the Word he should continue in it. Too often it is in danger of being choked by the thorns and weeds of worldly interests.

Lesson 4. Prayer in the Christian's Life. Prayer is a glorious privilege God gives to His children. They are to pray often and continually. They are to ask largely. They are to ask in the name of Jesus. They are to pray believing. Prayer is the great secret and source of the Christian's power, faithfulness and victory. Jesus set us the example of prayer. He taught us a form of prayer. All those who were great in His service were also great in prayer.

Lesson 5. Christian Overcoming Temptation. That Jesus was tempted by the devil only goes to show how arrogant he is. If

he will not hesitate to throw temptation in the way of Christ with hope of destroying Him he will not stop at tempting any one. Temptation is not necessarily a sin. The sin lies in yielding to temptation. Temptation may be a blessing if successfully resisted. It is the test that establishes the worthiness of that which is tested. Jesus resisted the tempter with the Word of God. That is a power stronger than Satan. He who is fortified with the Word is strong enough to resist temptation. He who successfully resists temptation gives an encouragement to another who too has temptation to pass through.

Lesson 6. Christian Stewardship. The Christian belongs to Christ. Jesus is like the king who owns the possessions of his subjects as well as the subjects themselves, but He is the good king, bringing only good and blessing to His subjects. As good subjects of the Lord we must use our all as belonging to Him. This includes our possessions, our money, our time, our talents, our persons and our affections. Being stewards there surely comes a time when we must reckon with our Master. Our life's program should always include a being ready for that accounting when it is called for, though we do not know the exact time.

Lesson 7. Making the Home Christian. The Home is a divine institution. Upon the maintenance of the Christian home depends the future of the nation and the assurance of its righteousness. The great danger to our entire civilization, as well as our faith, is the break down of the Christian home. It is a serious and solemn duty of all home makers to make the home Christian and keep it Christian. The Christian home is the only assurance we may have that the Christian church will survive.

Lesson 8. Service In and Through the Church. The church is the collective body of Christians. It should therefore represent the united efforts of the Christians for making this a better world in which to live. It should above all exert every effort to bring Christ to the Christless wherever they happen to be. The church must be the sower, the Good Samaritan, the salt of the earth and the light of the world. It must be the city set on the hill giving light and direction to all.

Lesson 9. Making the Community Christian. This is a service of love. We must know how to love as God would have us love and serve as He would have us serve. If we are to have an influence for righteousness on the community, our personal life must be free from impurities and inconsistencies and we must show the kind of virtues and abilities that our Lord can bless and approve. Purity in life and motive must take its pattern from Christ our Lord.

Lesson 10. Sharing the Good News. The saved man or woman will want to see others saved. Jesus commanded His Gospel to be carried to all the world. The greatest joy in all the earth is the joy of the soul saviour. Wherever one happens to be is a good place to witness for Jesus and tell of His readiness to receive all who come to Him in faith.

Lesson 11. Making the World Christian. The whole world is in the plan of God, for we are told "God so loved the world." The Commission of our Lord to His disciples was to go and preach to all nations. The church only prospers in proportion to its missionary spirit. So long as there are unsaved persons, so long the task of every Christian remains incomplete. The answer for all the world's miseries is Jesus Christ. If we do not do our utmost in bringing this cure we heartlessly are leaving multitudes to suffer.

Lesson 12. The Christian's Hope. This consists in appropriating all the promises God has given us. It means that there is a door open for the child of God in the Father's eternal abode. It means that death hath lost its sting. It means to be forever with the Lord and with the dear ones who have gone to be with Him before us.

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REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR FEB. 1927

Foreign Missions, Gen'l Treas.

Bergtal Sew. Soc., Corn, Okla., \$75.00; Lydia Pauls, Los Angeles, Calif., per Sew Soc. of First Menn. Ch., Newton, Kans., \$111.00; Sew. Soc., Arlington, Kans., \$17.50; Mrs. G. A. Linscheid's Sew. Classes, Canton, Okla.: Oakleaf Sew. Soc., Mt. Lake, Minn., \$5.00; Bethel Mission Soc., Mt. Lake, Minn., \$5.00; Bethesda Sew. Soc., Henderson, Nebr., \$5.00; Mission Soc., First Menn. Ch., Bluffton, Ohio, \$5.00; Sew. Soc., Buhler, Kans., \$10.00; Sew. Soc. (town) First Mennonite Church, Newton, Kansas, \$5.00.

Postage and Printing Exp. of Ex. Com.

Oakleaf Mission Soc., Mt. Lake, Minn., \$1.00; Grace Menn. Ladies' Aid, Pandora, Ohio, \$9.00; Bethel Mission Soc., Mt. Lake, Minn., \$3.25; Sew. Soc., Gretna, Man., \$5.00; Dorcas Society, Wayland, Iowa, \$5.00; Sewing Circle, Menn. Ch., Nappanee, Ind., \$1.00; Bergtal Sew. Soc., Pawnee Rock, Kansas, \$7.00; Ladies' Aid Society, Geary, Oklahoma, \$2.00; Mennonite Mission Society, Upland, California, \$2.00; Sew. Society, Wolf Point, Montana, \$8.00; Sewing Society, Wisner, Nebr., \$1.40;

Bethel Sew. Soc., Fortuna, Mo., \$4.40; Bethel College Ch. Mission Soc., Newton, Kans., \$6.80.

Miscellaneous:

Oakleaf Mission Soc., Mt. Lake, Minn., China Bldg. Fund, \$5.00; Bethesda Sew. Soc., Henderson, Nebr., China Bldg. Fund, \$10.00; Bethesda Sew. Soc., Teacher Families, Gretna, Man., \$15.00; Grace Menn. Ladies' Aid, Pandora O., Teacher Families, Gretna, Man., \$2.00; Mission Soc., First Menn. Ch., Bluffton, Ohio, Rev. D. Toews and family, \$10.00; Mission Soc., First Menn. Ch., Bluffton, Ohio, Piano for Hutchinson Mission Parsonage \$30.00; Oakleaf Mission Soc., Mt. Lake Minn., Piano for Hutchinson Mission Parsonage, \$30.00; Bergtal Sew. Soc., Corn, Okla., Immigrants, Canada, \$25.00; Friedland Sew. Soc., Aberdeen, Sask., Mission in India, \$10.00; Bergtal Sew. Soc., Pawnee Rock, Kans., Widow, India, \$20.00; Bethany Ladies Aid, Quakertown, Pa., Orphan, India, \$30.00.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR FEBRUARY, 1927

C. A. Krehbiel, Long Beach, Calif., \$50.00; Jacob Dyck, Newton, Kansas, \$130.00; J. H. von Steen Lumber Co., Dividend, \$240.00; First Mennonite Sunshine Workers S. S. Class, Phillips, Pa., \$30.00; Bergtal C. E. Soc., Corn, Okla., \$25.00; Mrs. H. J. Franz, Goessel, Kansas, \$30.00; Gerhard Zerger, Moundridge, Kansas, \$100.00; Mr. and Mrs. Jac. H. Krehbiel, Moundridge, Kansas, \$30.00; Menn. Fidelity Class, Wadsworth, Ohio, \$15.00; S. S. Wisner, Nebr., \$70.00; Paul P. Gross, Bridgewater, S. Dak., \$15.00; Bethel S. S., Inman, Kansas, \$37.89; Friend, Elbing, Kansas, \$100.00; Zion S. S., Souderton, Pa., \$35.00; Immanuel S. S., Los Angeles, Calif., \$33.41; Bethel Ch., Mt. Lake, Minn., \$2,000.00; Herman Stark, Newton, Kansas, \$5.00; Contentment Rent for Land, Canton, Okla., \$50.00; New Hopeville C. E. Society, Meno, Okla., \$30.00; First Menn. Church, north of Butterfield, Minn., \$27.70; Home Mission Board, \$100.00; Menn. Church, Inman, Kansas, \$15.00; Mission Friend, Henderson, Nebr., \$20.00; English S. S., Henderson, Nebr., \$7.85; Freight Refund, \$10.47; Herald Church, Bessie, Okla., \$12.11; S. S. Class, Dalton, Ohio, \$30.00; Eighth St. Menn. Church, Goshen, Ind., \$50.00; H. D. Koehn, Meno, Okla., \$15.00; Mrs. John J. Boese, Vona, Colo., \$5.00; Friend, Hillsboro, Kansas, \$5.00; Menn. Church, Deer Creek, Okla., \$34.36; Menn. Church, Burrton, Kansas, \$20.00; Bethel Ch., Mt. Lake, Minn., \$100; Hebron Ch., Buhler, Kansas, \$38.34; Church and Whitewater, Kansas, \$58.86; Friedenberg Church, near Avon, S. Dak., \$31.50; S. S., Bally, Pa., \$30.00; Service Class, Reedley, Calif., \$75.00; Grace Menn. Church, Pandora, Ohio, \$57.97; Menn. Church, Greenfield, Okla., \$19.60; Einsiedel Church, Hanston, Kansas, \$16.45; Menn. Church, Buhler, Kansas, \$37.84; Church and Whitewater, Kansas, \$44.25; Friedenberg S. S., Avon, S. Dak., \$50.00; S. S., Alsen, N. Dak., \$45.53; Friend, American Falls, Idaho, \$15.00; First Menn. Church, Upland, Calif., \$38.22; Ebenezer Church, Mt. View, Okla., \$16.00; Henry Bestvater, Newton, Kansas, \$10.00; Sunshine Class, Berne, Ind., \$25.00; Tabor Church, Goessel, Kansas, \$110.98; Ebenezer C. E. Society, Mt. View, Okla., \$131.89; Mrs. J. C. Mehl, Upland, Calif., \$30.00;

Menn. Church, Butterfield, Minnesota, \$10.52; Mrs. J. J. Janzen, Medford, Okla., \$7.00; Christian Church, Moundridge, Kansas, \$40.59; C. E. Society, Eigenheim, Sask., \$40.00; Bethel College Y. W. C. A., Newton, Kansas, \$25.00; John H. Regier, Newton, Kansas, \$100.00; Bernh. Regier, Newton, Kansas, \$20.00; Hopi Church, Oraibi, Ariz., \$2.65; Conference Trust Fund, \$290.00; B. F. Welty, Addn. Legacy, Tacoma, Wash., \$67.05; Menn. Church, Pulaski, Iowa, \$26.53; G. D. Koehn and family, Meno, Okla., \$15.00; Mrs. P. C. Wedel, Moundridge, Kansas, \$56.18; New Hopeville Church, Meno, Okla., \$39.60; Brudertal S. S., Hillsboro, Kansas, \$92.13; Oil Lease Money from Jacob Rupp, Moundridge, Kansas, \$160.00; Menn. Church, Geary, Okla., \$25.00; Bethel S. S., Dalton, S. Dak., \$38.68; First Menn. C. E. Society, Newton, Kansas, \$30.00; Jacob Abraham's Goessel, Kan., \$25.00; Girls' Reserve, Freeman, S. Dakota, \$18.00; Bethel Church, Inman, Kansas, \$37.01; Friend, Halstead, Kansas, \$35.00; P. P. Tschetter, Bridgewater, S. Dak., \$65.00; Salem Church, Dalton, Ohio, \$62.40; Alexanderwohl, Menn. Church, Goessel, Kansas, \$158.00; Menn. Immigrants, Waterloo-Kitchener, Ont., \$24.00; H. D. Schultz, Ellendale, N. Dak., \$5.00; Eastern District S. S. and C. E. Union, \$3,320.00; Zion Church, Elbing, Kansas, \$364.78; First Menn. King's Daughters Class, Reedley, Calif., \$7.40; H. C. Jantzen, Beatrice, Nebr., \$15.00; Friend, Newton, Kans., \$25.00; Sichar Church, Cordell, Okla., \$23.90; Menn. Church, Kuff, Wash., \$10.17; Bethesda Church, Langham, Sask., \$37.90; Johannestal S. S., Hillsboro, Kansas, \$77.79; Menn. Church, War-tova, Okla., \$34.80; First Mennonite Church, Newton, Kansas, \$473.85; Swiss Church, Whitewater, Kansas, \$255.50; Friends, Deer Creek, Okla., \$75.00; Bergfeld Church, Mt. Lake, Minn., \$44.27; Justina and Susie Neufeld, Mt. Lake, Minn., \$17.50; Bethesda Church, Henderson, Nebr., \$124.00; P. E. Kroeker, Inman, Kansas, \$35.00; San Marcos Church, Paso Robles, Calif., \$100.00; Bethany Church, Freeman, S. Dak., \$36.53; Johannestal Church, Hillsboro, Kansas, \$93.00; Friends, Valley Center, Kansas, \$50.00; J. P. Linscheid, Arlington, Kansas, \$30.00; Ebenezer S. S., Bluffton, Ohio, \$20.00; Mrs. N. J. Hiebert's S. S. Class, Inola, Okla., \$1.48; Friend, Pennsburg, Pa., \$10.00; First Menn. S. S., Newton, Kansas, \$63.28; Menn. Church, Summerfield, Illinois, \$31.00; Menn. Church, Aberdeen, Sask., \$15.00; First Menn. Church, Aberdeen, Idaho, \$37.46; Friend, Hillsboro, Kansas, \$15.00; The Ladies' Ex. Com. of Sew. Soc. (Received by Mrs. J. G. R.), \$1,093.03—Total, \$12,376.36.

Bal. in bank Feb. 1, 1927—\$ 1.62

Gifts for:

Gen. Fund, \$5,859.19

Orphans, Teachers,

etc., 1,005.45

China Station, 564.29

India Station, 600.00

China Bldg. Fund, 221.80

Dr. Bauman's house, 3,320.16

Interest & rents, 580.00

Sundries 225.47

12,376.36

Bal. and Total Rec., \$12,377.98

Accounts Receivable, 4,500.00

Total, \$16,877.98

Paid on orders during month, \$16,152.84

Bal. in bank Mar. 1st, 1927—\$ 725.14

Gratefully acknowledged,

Newton, Kansas.

J. G. Regier, Treas.

Newton, Kansas.

The immigration of Mennonites from Russia to Canada has again started. Since New Year about 100 souls have arrived and many more are to follow. About 13,000 have arrived since the fall of 1923.

During the last three months, about 200 Mennonite families, equal to about 1,000 souls, have emigrated in three groups from Manitoba to Paraguay, South America. And more intend to follow in the near future.

The largest concourse of people that ever met at the Old Deep Run attended the funeral on Feb. 28th of Abram L. Kulp, sheriff of Bucks Co., Pa., who was mortally wounded by an assassin. Rev. Mogel, Lutheran minister, and A. M. Fretz addressed the assembly.

Because of the interest created during the Week of Prayer, at Bethel Mennonite church, Fortuna, Mo., meetings for Bible discussion and prayer have been continued each Friday evening using the first letter of John as a basis for the discussions. The choir has been practicing the same evening since October.

The First Church, Philadelphia, is in the midst of a series of Union Meetings with several of the churches of other denominations in the neighborhood. Dr. Hartzler is scheduled to deliver a series of lectures in this church, March 6-13. The Ladies Aid Society plan to celebrate their Anniversary on the night of March 22. Mr. Harry Peasley has been invited to be the speaker.

On Sunday, Feb. 20, Missionary J. F. Steiner, of China, at present on furlough at his home in Pandora, Ohio, spoke at the morning service at St. John's church. He spoke of the present situation in China and took an optimistic view of the situation, believing that the present crisis will be more favorable than ever for the Christian missionary work.

At the last Annual Meeting of the Upland, Calif., Mennonite church, Rev. M. M. Horsch, the pastor, tendered his resignation, to take effect May 1, 1927. Rev. Horsch accepted a call from the Second Mennonite church, Beatrice, Nebraska, and will begin his work there in May. The Upland church was organized by Brother Horsch, Jan. 4, 1903, with eighteen members. The congregation has now grown to a membership of 285. Two church buildings were erected during his ministry. The second one was dedicated Nov. 15, 1925.

The Bethel College church Men's Bible Class had a semi-social gathering at the home of R. A. Goetz recently. Rev. J. W. Kiewer was elected class teacher to succeed Professor E. B. Wedel. The Woman's Bible class had a similar gathering at the home of Mrs. Augustus Epp on Feb. 18.

On Feb. 3, the Emmanuel Mennonite church of Noble, Iowa, had the rare privilege of listening to Dr. Elmer Johnson of Hartford Theological Seminary. Dr. Johnson stopped on his return from Bethel College where he successfully delivered a series of lectures. His message at Noble was greatly appreciated.

The General Conference of Mennonites of North America is supporting financially a Home for Mennonite girls in Winnipeg, Manitoba. This is to be a gathering place for the many newly arrived Mennonite girls, of whom over 200 have found employment in this city. Rev. G. A. Peters and his wife, also of the newly arrived Mennonites from Russia, have charge of this home.

During the week between Christmas and New-year a Bible Conference was held in Greta, Manitoba, which was well attended, among which were about 20 Mennonite ministers, and these were nearly all of those who arrived from Russia the last two or three years. Rev. P. P. Tschetter from South Dakota and Rev. J. Wiens from Russia, a former missionary, each gave a series of Biblical discourses.

On Feb. 27, Dr. J. A. Huffman, of Marion College, addressed a Union Meeting at the Berne, Ind., Mennonite church as the closing message of a week of service arranged by the local Missionary church. The Woman's Missionary Society of the Berne church announces its annual Festival for Mar. 13. A new and helpful feature in the Berne church is orchestra accompaniment in the congregational singing. Of the fifty or more members of the church who play musical instruments, groups of players are appointed by the month so that in time all of them will be asked to help. This is done at the Sunday morning and evening and Wednesday evening services. The feature of the Wednesday evening

meetings is Bible study classes for adults and teen age attendants. There are German and English classes.

Many of the readers of The Mennonite know of the work of Rev. F. Gasser in China, who is being supported by the Emmenhal Mennonites in Switzerland, and recall the visit he made to this country some years ago. The district in which he works has been located by Revolutionary armies, the country is full of lawlessness and banditry. All the people who have anything to lose have moved into larger cities, leaving only the poorer. Much of the rice fields will not be cultivated and famine will be unavoidable. Short term Bible schools that had been planned had to be abandoned. The membership of the mission now numbers 396. Bro. Gasser says: "Toward the end of the year, when the anti-Christian propaganda was at its height and agitators went to some of our stations and burned all books, scrolls and pictures they could find and severely threatened the Christians, we were greatly cheered by the firm stand our people took. Of course there were some few who left us but most of them continued most faithfully to attend the meetings. While there will always be 'rice Christians' in China, we are convinced that there are those who will rather die than deny their Lord. No doubt this present trial, bitter as it may be, will have some very sweet fruits." Brother and sister Gasser have the privilege of a furlough this year if the matter of finding some one to care for their mission during their absence and the problem of finance can be solved.

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by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, MARCH 17, 1927

No. 11

THE FORTHCOMING PEACE LESSONS FOR OUR SUNDAY SCHOOLS

We would herewith kindly refer all our churches and Sunday schools to Resolutions Nos. 39 and 40 of our last session of the General Conference at Berne, Indiana. Therein you will find a request given to our Board of Education in conjunction with our Peace Committee to prepare a lesson on Peace for each quarter of the year on the basis of one of the international lessons. These "Lessons on Peace" have now been prepared by the above Committees and are in the hands of the printer; the lessons for the second, third and fourth quarter are to appear in pamphlet form. (In the German language the "Peace Lessons" appear in the German Sunday School Quarterly.) We would therefore kindly request all our churches and Sunday schools, who desire the English Peace Lessons in pamphlet form, to place their orders at once with our Mennonite Book Concern, stating the number of pamphlets desired. The Book Concern must know this in order to be able to have the approximate number printed. These pamphlets will be furnished free to each Sunday school.

In behalf of the Publication Board,

M. J. Galle,
Secretary.

"THE SECOND COMING" AND THE SECOND REPLY

I am writing again in reply to Bro. H. D. Penner's paper in the Mennonite of Nov. 11 and the Second Coming of Christ.

No doubt you and I agree on the fundamental teachings of God's Word. We both believe the Apostolic Creed. We both accept the Word of God as our rule and guide to faith and conduct. Consequently we are both drawing from the same source, our ideas, our knowledge and our faith as to God's Way and Plan of Salvation.

We both also believe in the Second Coming of Christ, The

Millennium, The Resurrection of the Dead, etc., and yet in our interpretation and application of the Bible passages, regarding these last named subjects we differ considerably.

That the term, "The Second Coming of Christ" is applied to a certain coming of His, for a certain purpose, different from what you state in your paper you will eventually not deny.

The word "Second" is used by God's children in several terms and is designating a definite doctrine as "The Second Blessing," "The Second Chance" and "The Second Coming."

The term, The Second Blessing is often used by the Holiness people. They say there are many blessings but when they speak of The Second Blessing and use the definite article "The" they mean a very specific experience. Or, take the expression "The Second Chance," which is so often used by people who believe that the work of grace and salvation is extended to the life beyond the grave. They say there are many chances here for salvation but when they speak of The Second Chance they mean the chances up there. And now, let us look at the term, "The Second Coming."

I think all Christians will agree with you when you say in your paper: "He comes again and again to seek and to save that which was lost." It is true that Christ promised His disciples several times that He would be with them even if He was to be crucified or even after His Ascension. "Lo, I am with you always." If we would press these words, however, and our doctrine of the omnipresence of Christ we could even deny that He had ever left them, or that He had ever ascended into Heaven, or that He comes and goes. But we know that He is referring to a definite experience in the lives of men and is likening His coming to the coming of a visitor. Certainly Christ came in the person of the Holy Spirit at Pentecost. Trinity is one and Christ said in Jno. 14:23: "And we will come (He and the Father) and make our abode with him." And when

seven years later Stephen looked up into Heaven he saw Christ standing of the right hand of God and beckoning him to come up there and be with Him. Such is Christian doctrine and Christian philosophy. Indeed the deepest and profoundest there is. We will agree with you that Christ comes again and again through the Holy Spirit to the individual for the sake of saving lost souls and for the keeping and protection of His own.

But granting you all this, is there not yet a second coming of which you make mention only in your first sentence and yet of which the Bible speaks often and very definitely? You know well, that the Bible speaks of a coming for the purpose of raising the bodily dead, of transforming the living believers, of binding and banishing Satan from this earth for 1000 years, of permitting judgments and tribulation to come upon the unbelieving Jews as well as upon the unfaithful Christian nations and also the heathen peoples, such as has never been before, and then of establishing a kingdom of peace and righteousness which will bring with it all the blessings of which the Prophets speak and which have not yet come nor have been.

Can you really say that Jno. 14:3, 18, 23, 28 refer to the same coming of Christ as we find described in Matt. 24:3, 26, 27, 30, 31, 36, 37, 42, 44 and 50? Why did not Christ explain His Second Coming when He was asked in Matt. 24:3 by giving them John Chap. 14:17? Or, why did He not answer and explain it as so many explain it today, and say: The Son of Man will come at Pentecost? Or when a man is converted? Or when he is in special need? Or when he is dying? Or when Jerusalem will be destroyed? Or when there shall be earthquakes, famines, wars etc? Why did Christ give them Matt. 24 and 25 in explanation? Yes, you are right, there are many comings of Christ spoken of in the Bible, but there are two comings of Christ mentioned which are of the greatest moment, not merely for the individual but

also for the whole human race. According to your quotation of Heb. 9:27 there is a First Coming of Christ and a Second Coming. Christ came many times to His own in the Old Testament times, but when He was incarnated the sacred writers call it the First Coming and when Christ comes again for the sake of full salvation, i. e., raising the dead and changing the bodies of the living believers into spiritual bodies, it is called the Second Coming. Our salvation began when Christ died on the cross, or in man's own experience when he is born again and receives a new spirit, and his salvation will be finished only then, when he will receive a new body in which his new spirit shall dwell forever. Then and then only is man's salvation complete. He came the first time for the salvation (reconciliation and propitiation) of all men. He will come again for the salvation (re-embodiment and reinstatement) of those who have believed and accepted the cause of His First Coming.

There are several subjects which we, must study closely in order to understand the doctrine of the Second Coming of Christ and all the events connected with it.

The time element is a great importance.

The place is of great importance.

The blessings of believers are of great importance.

The judgments upon all those who belong not to the Christian church are of great importance.

The rearrangement of governmental powers, the restriction of Satanic Powers, etc., are of great importance.

(To be concluded.)

WOMAN'S WORK

Berne, Indiana, January 24, 1927—Dear editor and sisters of the Woman's Work: Since I have been asked to write a report of our Missionary Sewing Society, I will by the help of God do so. To Him be all the honor and glory for what we were permitted to do. Colossians

3:23 says: And whatsoever ye do, do it heartily as unto the Lord and not unto men.

This coming February, our society will celebrate its 40th anniversary. Our aim is to further the missionary spirit among the women and girls of the congregation. In February we have our anniversary meeting, which is open to all. A good program is rendered and a speaker is secured for the occasion. Sometimes we have the privilege of having a returned missionary. An offering is lifted which amounted to approximately \$345 last year. In June, instead of the regular monthly meeting, we have an all-day quilting at the church basement. The tops are pieced by members of the society and contributed, the batting and linings are purchased by the society. The cutting committee puts the quilts into the frame and prepares everything the day before the quilting proper. We go early in the morning and sew until 9:00 o'clock, when the pastor calls all the women together for devotionals. A large number of women come for this annual affair and it is always enjoyed. An offering is also taken in the forenoon and afternoon. Sometimes we sew until evening. Twelve quilts and twelve comforters were made last year.

The other months of the year we hold our meeting on the first Wednesday of the month at 2:00 P. M. We do not sew at our meetings but have a program, consisting of songs, poems, talks, essays on such topics as prayer, sowing and reaping, the first and second coming of Christ, echoes from the mission field, etc. Letters from our missionaries are read and now our "Missionary News and Notes", edited by Mrs. P. R. Schroeder, which keeps us in touch with the mission field. We have short seasons of prayer quite frequently, because we believe that prayer and intercession for our missionaries is just as essential as giving of our means to support them. An offering is taken at each meeting. The work is distributed at the close of the meeting by the cutting committee, which has previously cut the garments, and the members take them home to sew.

Election of officers is held in December and no re-election takes place as there are so many members and we believe it is better to have the officers serve only one year. The officers are president, vice-president, secretary and treasurer. They appoint the following committees: cutting and purchasing committee, seven members; program committee, five members; nominat-

ing committee, five members, and a look-out committee of three members. A pianist, assistant pianist, chorister and assistant chorister are also appointed. The officers and chairmen of the committees and the chairmen or superintendents of the Intermediate and Junior Mission Bands constitute the executive committee.

Our society has 495 members, but many live in the country and find it impossible to attend the meetings. In order to make it possible for them to take part at least in one way in the work, we are trying the Mite Boxes. This is a new venture and we do not know yet how it will work. About 250 Mite Boxes were distributed in the fall, and the plan is to gather them twice a year, in the spring and fall. A large number of our members are employed in stores, offices and factories and for them the Mite Box should be a blessing and we believe it will be.

Our total receipts for last year were \$1,022.95. Disbursements are as follows: To speaker at annual meeting, \$12.50; merchandise, \$225.47; program committee, \$1.00; parcel post and freight, \$28.87; Missionary P. J. Wiens, \$5.00; Mite Boxes, \$9.00; missionary books for church library, \$22.40; Christmas money sent to Mrs. J. G. Regier for China, \$100.00; Okla. stations, \$60.00; postage for exec. committee, \$10.00; monthly letter expenses, \$10.00; \$10.00 to each of the missionaries from our congregation, 8 in number; \$445.00 to the general treasury of Foreign Missions, and \$2.35 for ballots. This leaves a balance of \$11.34 in the treasury.

Last year we sewed for the following stations, Montana, Busby received 197 pieces of clothing, goods for 5 dresses, 43 pairs of stockings, mittens and wristlets, 3 pairs pillow cases, 15 balls, 3 knives, 2 tablets, 3 pencils, 25 dolls, 6 Bible story books, 3 second-hand suits and 1 overcoat.

Ashland: 43 garments, 13 pairs stockings and wristlets, 1 second-hand suit and 9 dolls.

Birney: 57 garments, 9 pairs wristlets and mittens and 9 dolls.

India: Mauhaudei station, 73 garments, 2 doz. spools of thread, 6 packages needles, 6 scissors, 3 yards khaki goods and 2 old sheets.

Korba: 15 girls' dresses.

Five comforters and 4 quilts were sent to Canada for Russian immigrants. Christmas gifts were sent to a number of missionaries.

This report would not be com-

plete without mentioning the Junior and Intermediate Mission Bands. A number of years ago our dear Mrs. C. H. A. van der Smisen gathered around her 4 or 5 little girls, two were her own little daughters, the others neighbors' children. They sewed for the missions. The children kept on bringing their friends to the meetings until there were so many they had to have larger quarters and several women leaders to take care of them. Soon an Intermediate Band grew out of it and now both bands meet in the basement of the church the first Saturday of each month. The Junior Band has 58 members. Mrs. D. C. Sprunger is superintendent, and she has five helpers who are all busy during the afternoon showing the little girls, from 6 to 12 years, how to embroider and hem towels, piece quilt and comfort blocks, dress dollies and mount picture books. Devotions are held at each meeting and an offering is taken.

Receipts for last year were \$162.66. \$43.46 was received in the following manner: Little socks were given to the girls in the fall of 1925, and last July they were gathered and the contents sent to India for the new church. The Band supports a girl in India (\$30.00). \$10.67 was spent for merchandise, \$5.29 for dolls, \$1.95 for Mite Boxes, which replace the little socks, \$2.65 for groceries for Christmas gifts, \$2.00 to a missionary speaker, and \$60.00 sent to Mrs. Regier for the general treasury of Foreign Missions. The articles sewed were sent to India and Montana.

The Intermediate Band has about 30 members. The superintendent has 3 helpers. They sew for missions. They also remembered old and sick people and some needy ones with Thanksgiving baskets. Missionary Alfred Habegger's were remembered with a Thanksgiving greeting consisting mostly of canned fruit and jellies. The following work was done during the year: 2 dozen head shawls, 2 dozen pieces of infants' clothing, 2 quilts embroidered, 32 kittens stuffed, 24 sewing bags made.

The two Mission Bands gave a joint program in July and the offering was equally divided among the two. Receipts for the year of the Intermediate Band were \$92.35.

Expenditures: for merchandise, \$16.41; Thanksgiving baskets, \$14.98; Mite Boxes, \$1.05; gifts to missionaries, \$4.00; support of a girl in India, \$30.00, general mission treasury, \$15.00; floral contribution, \$3.00; postage on

goods to Montana, \$0.83. Leaves a balance of \$7.08.

Yours for the advancement of His Kingdom,
Mrs. Clovis Oberli.

CORRESPONDENCE

First Mennonite Church Philadelphia, Pa.—On Saturday evening Feb. 26th the men's Bible Class of the First Mennonite church held its twenty-first anniversary banquet in a neighboring banquet room. Ninety-seven men and women attended, visitors having come from Germantown, Lansdale and elsewhere. The Class has continuously functioned for twenty-one years and for the first time the men decided to invite wives and friends of the members and many members of the opposite sex accepted the invitation. The usual viands refreshing to mind and body were served.

Having gathered in the waiting rooms until shortly after eight o'clock the happy men and women repaired to the banquet room where they installed themselves around the tables to enjoy the social amenities of the occasion. The banqueters ate with equanimity and with such vigor as the occasion warranted and they did not betoken fear that, if weighed, they would be found wanting. Prandial and post-prandial speeches were made as the speakers were introduced by Erwin Weiss, the toast-master.

The principal address was given by Rev. Henry Wilkie, a Presbyterian minister of Germantown, Pa. It seemed that all present agreed with what he said. He spoke about the necessity of hard work and pointed out that Washington, Lincoln and other famous men acquired fame because they possessed the intrepidity to surmount seemingly insurmountable obstacles despite poverty. He declared that genius is nine-tenths hard work. Mr. D. M. Landis extolled the virtues of organized adult Bible Classes. Having paid a tribute to the Truth Seekers Class, a ladies' Bible Class that aided and inspired the men to organize the Men's Bible Class twenty-one years ago he referred to some of the work done by the Class in the past. Brother Landis taught the Men's Class until Rev. A. J. Neuen-schwander, who is the teacher at the present time, assumed the pastorate of the First church.

The music was furnished by an organization of young musicians and Rudolf Hirsch, soloist, under the direction of John Wieand, director of the choir of the First Mennonite church.

Secretary.

THE MENNONITE

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EDITORIAL

According to the press, quite a sensation was made when the Philadelphia Bar Association, by resolution, condemned both the Eighteenth Amendment and the Volstead Act, at its meeting. However, this is nothing to get excited about when one knows the facts. Knowing these, one readily sees that the whole affair amounted only in some one "pulling something over". According to the "Legal Intelligencer", the Law Association of Philadelphia has a membership of approximately 1,200, which number excludes 221 subscribers under the five year plan, 26 Annual subscribers, and 26 Non-Resident subscribers. According to the report, as registered in the Philadelphia Public Ledger, only 59 votes were cast in favor of the Resolution and 32 against its adoption, showing that the total number of votes cast, to wit, 91, was about seven per cent. of the entire active membership of the Association. It is unfortunate and misleading to say that the Bar Association opposes this item of our constitution when such a pitiful minority as 59 members out of an association of practically 1,200 should be able to pass such a resolution committing the entire association to an expression of discontent with a law that has done more for the good of the community than any piece of legislation put forth during this entire generation.

The Mennonite Quarterly Review, published by Goshen College, contains, among other valuable contributions, a Critical Bibliography of Mennonitica Americana, by H. S. Bender. The first installment covers the century from 1727 to 1827. The author and compiler is to be congratulated for the praise-worthy

undertaking and will merit the gratitude of all students of Mennonite history in America. Work of this kind is tedious and not of the kind that the general reader appreciates as he should, nevertheless, it is of such importance that in the future study of the history of the Church, it will be consulted by every serious student.

ANNUAL REPORT OF THE EDUCATIONAL COM.

To the Workers' Conference, China, November, 1926

In pausing to review the past year's work we may well first recall that our primary aim as workers here is to win men to allegiance to Jesus Christ and to deepen their fellowship with Him. The educational phase of our mission work is not insidious propaganda to introduce a foreign religion under the guise of education, as some anti-Christian critics would say. It is an attempt to present the highest type of life, the Christ life, to young people in a straightforward way which shall appeal to them and win them and to give them a spiritual training and equipment properly correlated with the physical and intellectual so as to prepare them for the fullest life of service to God and their fellowmen. Thus stated, we need no apology for our work.

The year's work has shown our deficiencies in no line more clearly than in that of spiritual training and consecration. However, we have confidence that God has used us in the proportion that we and our Chinese fellow-workers have given ourselves to Him. Let us pray for deeper consecration and devotion to our task.

The educational work has followed the lines of the Educational Policy adopted three years ago. Country Day Schools, Hsien City Schools, Boarding Schools and the Summer School have been carried on as provided for in the Policy. Besides this has been the work of the two Bible Schools started last year. A few remarks should be made about each of these few lines of work.

The Country Day Schools for boys number thirty and for girls, five. The Boys' Schools have neither increased nor decreased in number for three years, though some have been dropped, others have been added, so that the total remains the same. The Girls' Schools increased last year from six to nine, but this fall shows a marked decline, four so far having failed to open. The Educational Policy places all these

schools on a grant basis. Beginning with this year, the grant is decreased from five dollars per month to four dollars and a half per month. This has caused a good deal of struggling on the part of some local school boards and probably accounts for some of the Girls' Schools failing to open. It is a good test, however, of the appreciation in which the schools are held, and will tend to weed out those that are established for any ulterior purposes. Some difficulty has been encountered in finding teachers. This is especially true of lady teachers. Another difficulty has been the prevalence of robber bands causing much disturbance and even the temporary closing of certain schools. In spite of this, however, all were enabled to put in the required nine months of study.

All of the Hsien cities in our district have both boys' and girls' day schools. Lung Wang Miao being treated as a Hsien city in this respect, there is a total of seven boys' and seven girls' schools. Since these are not on the grant basis but are cared for by budgets and supervised by foreigners, there is a better chance for development than in the Country Day Schools. Three of the boys' and one of the girls' schools provide higher primary work as well as lower primary work. During the past three years there has been an increase in the number of students from 322 to 486, which is explained partly by the restless conditions, driving country people to the cities for protection and partly by the government schools being closed to provide quarters for military troops.

Boarding schools continue the same in number. Middle school work has been entirely discontinued in the Tamingfu Boys' School and a night school was opened in an attempt to reach a class of students formerly untouched. The number of middle school students in the K'ai Chow Boys' Boarding School has increased so that middle school students now include more than one-half of the student body. Some results of our middle school work is becoming apparent in the increasing number of better trained local teachers available. Another step in girls' education was taken this year in adding the second year Junior Middle School work in the K'ai Chow Girls' Boarding School. All of the schools except the K'ai Chow Boys' Boarding School have serious housing problems. In the girls' school at K'ai Chow this will be partly solved by the new dormitory in process of erection. However, there will still be a

shortage of classroom space. We are glad to hear of the raising of sufficient funds to erect permanent quarters of our own for the Tamingfu schools, and we hope this housing problem will soon be eliminated.

In the Men's Bible School the second year's work was added this year and another teacher secured. The plan is to add the third year's work next year. The Women's Bible School also added the second year's work this year.

The Educational Committee is also in charge of the Loan Fund. The number of students on loans has increased from 28 last year to 35 this year. As a method, loaning seems to be superior to the former method of support. It however still has some difficulties. Chinese representation on the committee to consider applications should help some in making selections. Repayments by a few students have started this year. These should go back into the original fund and repayments eventually should equal that paid out on loans, the fund thus becoming self-perpetuating.

The spirit of Nationalism which is sweeping the country also affects our schools. The first effect is found in the provision made by the Ministry of Education for the registration of private or church schools. So far this has not been made compulsory. Most of the conditions for registration are entirely proper but two of them give rise to difficulty. One provides that all religious exercises and courses shall be elective and the other that the aim of the school shall not be the propagation of a religion. Some mission schools have taken steps toward registration, but the majority are awaiting further developments since not all the inferences are clear.

(To be concluded)

CORRESPONDENCE

Okarche, Okla.—On January 2, five new members were taken into the Mennonite church at Mennonville by baptism. Those taken in were: Bertha and Edward Zweacher; Wilma and Oscar Wehmuller and Verna Funk. We are very glad indeed to welcome these new members in the church. The services were held by Rev. Henry Funk.

Rev. Henry Funk and family have now moved to their new home near Mennonville.

Church services are being held at Mennonville every Sunday now.

Hilda Zweacher, Corr.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Denton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

For the Son of Man is come to save that which was lost. Matt. 18:11.

TO THE MISSIONARY

You have traveled far to our mission field.

Far from the homes you love,
Have left all your friends and kindred ties,
To teach the heathen of Jesus above.

We think of you at all times
And ever continue with our prayers,
That the Lord may bless your work
For He understands your cares.

You have been led by the hand of Jesus
To work in His vineyard so far,
And He will bless your efforts
And I hope for your crown a star.

How many living in those heathen lands
Are pleased when you reach their shores,
So anxious to hear of the blessed Jesus,
And ready to hear more and more.

How glorious to work there for Jesus
And know you are doing your all,
While we at home will pray, dear ones,
That will be able to continue His call.

We are glad to know we can help
In a small way here at home.
If we only pray to Him, dear friends,
To Him that sitteth upon the throne.

We know our prayers will be answered,
And your work will continue on.
And this way we will work together
Till we meet in that glorious throng.
Ella C. Everly.

(Editor's note: This poem was written by an elderly lady from one of our churches and shows in a beautiful way the sentiment of us who are missionaries at home.)

Pearls from Our Mission Co-Laborers

THE JOYS OF LANGUAGE STUDY IN INDIA

To the readers of the Young People's Department:

Greetings in the name of our Lord and Saviour Jesus Christ with II Tim. 2:15 as text: "Study to show thyself approved unto God." The word "study" has become of special significance to us during the last two months because, for the time being, study-

ing seems to be the chief end of our life. I used to think that I had language troubles when studying German at Bethel College but they were really very small compared with the present situation. Although my German teacher marveled at my lack of "Sprach Gefühl", I could at least understand what the words meant even though I did not know how to use them correctly. Now in the study of Hindi I, or rather "we", are confronted with two difficulties—lack of "Sprach Gefühl" and ignorance of the meanings of the words we see and hear.

Mr. Duerksen and I have been in India just two and one-half months and have found this to be a most interesting time. We were very glad to spy Miss Kuehny of Janjgir among the people waiting for our boat to land at Bombay. And we became increasingly happy that she had come to meet us as we went through all the red tape of Customs, transferring, etc. Traveling in India has problems all its own even when one knows the language. I would certainly dislike traveling alone for a while yet. We immediately started trying to learn a few words while on the train journey from Bombay to Champa and felt very much encouraged when we could say them, correctly.

Because of the Fall Missionary Conference and the Semi-Jubilee celebration we did not get to our home, Korba, until almost a month later but we had the privilege of meeting all our missionaries as well as many from the neighboring mission fields, and we were at three of our mission stations, Champa, Janjgir and Mauhaudie. We tried to pick up words wherever we could. Our first usable sentence was, "Tumhara kya nam hai?", meaning, "What is your name?" We were very much pleased when we found that those little dark-haired, black-eyed youngsters understood us and gave answer. But we soon realized that a word or two was not sufficient and we longed to get down to real study. Listening only with one's eyes becomes rather tiresome at times.

On the afternoon of December the ninth we arrived at Korba, our new home, and were made to feel most heartily welcome by Rev. and Mrs. Suckau and the Indian Christians. Our diary entry for December thirteenth reads as follows: "First day of language study. Studied some of the letters of the alphabet and

wrote sixteen of them." Our schoolroom was the veranda; a table and three chairs, the furniture; and further equipment consisted of a primer, an alphabet chart, several home-made reed pens, paper and ink. We were almost as excited to begin our first day of school here as we had been when we began in the English primer so long ago. Our pandit (language teacher) has been a public school teacher here and knows well the pedagogical precept of going from the known to the unknown. He also has the initiative to vary the regular proceedings just enough to keep them from becoming monotonous.

The writing in Hindi is not especially difficult and when written with the regular reed school pen bears considerable resemblance to geometrical drawings. The letters are suspended from a line instead of being placed on a line. There are no capital letters. Each letter of the alphabet has only one sound, for which we are very thankful. It enables us to read words even though we do not know what they mean. Because of this we can join in with the singing of hymns at the church service.

There are forty-six regular and five extra letters in the Hindi alphabet, making fifty-one in all. Among these fifty-one, there are four d's, four t's and three r's that cause us more or less grief. Some of these are aspirated, and some must not be. One's tongue becomes quite weary in the effort of starting each of these letters from the proper place in one's mouth. But they are very necessary to correct Hindi, so we labor on.

Hindi grammar recognizes only two genders, masculine and feminine. All inanimate things must be classed under either one or the other. There seems to be no set rule to determine what gender a thing shall be. For instance, eye is feminine, ear masculine, chair feminine, door masculine, roof feminine and field masculine. Flowers, houses, trees, cloth and dinner are masculine. Hats, books, bread, tables and chairs are feminine. Occasionally one meets two words having the same meanings and yet of opposite genders.

This, of course, would not be a serious matter if it were not for the fact that verbs must agree with either subject or object in gender, number and case. Idiomatic phrases are both exceedingly interesting and perplexing. For

instance, if you have a sore eye, it is quite all right to say, "My eye has come", but when it heals you cannot say, "My eye has gone". That would be altogether wrong. When you wish to read to some one you tell them that you will cause them to hear reading. Going for a walk is best expressed by saying that you are out to "eat air". We can assure you that we often wonder how we can possibly get ready to speak publicly in the Hindi language in a year from now and yet that is what is expected of us.

At present we have finished the Primer, the First Reader and nine lessons in the Second Reader. Our class starts at 7:30 in the morning and lasts until 10:30. Then in the afternoon we meet again from 3 to 5 o'clock. The time is spent in reading, translating, writing, dictation, and heroic attempts at conversation. The other day I tried to write, "The big oxen have eaten the little trees." When I got through with it it looked all right to me, but our teacher was very much amused, for I had written, "The long hair have eaten the small feet." And so "it goes."

We are having a splendid opportunity at present to test our linguistic abilities because the Suckaus are out on an evangelistic tour, a day's journey away. Sometimes it would be easier to do some things ourselves than to explain them to others. Whenever we manage to make ourselves understood we are very happy.

We are glad to be here in India and we covet your prayers for us, that we may get the language speedily and that we might be spiritually in tune for the work here.

Yours in His service,
(Mrs.) Christena H. Duerksen.

CHRISTIAN ENDEAVOR MEETING March 27, 1927

A. J. Neuenschwander

What Does a Missionary Do? Matt. 10:5-10.

The Scripture Brought Down to Date.

There are still many "lost sheep" to be found and evangelized.

Jesus was not selfish, when He sent the disciples out and told them not to go among the Gentiles or Samaritans. He did not want to take in more territory than His disciples could cover.

The same things need to be done today that Jesus command-

ed His disciples to do: preach, teach, heal.

Are we still following the instruction of Jesus and seeing to it that our workers have no silver or gold? Remember that Jesus' disciples were working among their own people and we are sending our workers out among strangers.

The Prayer Thought

Thank God for: missionaries who have pioneered, such who have worked long with seemingly little results, the fact that mission work has helped men to live better in body and soul, knowing that the Chief Missionary is still with all His workers, to give them victory.

Pray for: the health of those on the field now, that they may be kept safe, that those preparing to go will feel the intercessory prayers of their churches at home, that the great principles as Christ pronounced them will not be lost.

The Topic Forum

1. How many phases of missionary work do we have in our different fields?

2. Compare the relative importance of: preaching, teaching, medical work, agricultural work, printing and translating work, industrial work.

3. What are the qualifications needed to perform each of the above mentioned tasks?

4. What can we at home do to help missionaries?

Missionizing

Here we are hopelessly lost, since in the brief space given to this topic, we cannot adequately start to enumerate the different types of work a missionary does. The framers of the Declaration of American Independence declared that: "all men are created equal; that they are endowed by the Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." To help men everywhere, whether white or black, red or brown, to attain these principles, is the aim of mission work. The fathers of our republic did it for political reasons, and the missionary does it for the reason that each person has a soul, and a right to develop this soul in accordance with God's gracious provisions. The missionary seeks to bring to the heathen all these blessings in the spiritual as well as the social and political field.

To do this the missionary does not need to bring European or American Christianity to those still in darkness, but only the light, life and love of Jesus Christ, with His teachings, and old things will pass, and new things—better things—will come to be.

Illustration

Livingstone, Carey, Ziegenbalg, Roger Williams, David Brainerd, Arthur Frame Jackson, Jacob Riis, Isabelle Thoburn, Adoniram Judson, P. A. Penner, Rodolphe Petter. These and many others give us ample illustrations what missionaries do.

YOUTH MOVEMENT IN GERMANY

(Concluded)

Who has won the war? England or France or Italy? All these Allied countries have in recent years found out how badly they were mauled. Did the United States win the war? We too, have lost vastly more than we have gained. Who won it? Rome and her power! The Pope and his worldwide wonderful, but in Protestant eyes, destructive and unholy organization, has fearfully increased his power. This is especially noticeable in Germany. The black robed Jesuit and every other organization included in the term Ultramonism, are once more turned loose upon a patient and long-suffering people.

However, we want to note particularly the youth movements in the religious life in Germany. The Christian Endeavor movement (Jugendvereinsbewegung) is a great factor in the religious life of the nations. These young people, under the leadership of their president, Mr. Belcher, are really doing a great work. They do not make a great ado about it, but they are really and genuinely spiritual. They have their workers and missionaries in the field at home and abroad. Under present conditions the work is maintained with great difficulty and they really do make great sacrifices for Christ's cause and kingdom. There is an awakening even in the established churches. This is manifest in the so-called Gemeinschaftsbewegung. In the smaller independent denominations the young people have their organizations. The churches of these denominations have a widely scattered membership. Because of this young people's organizations are greatly handicapped in their activities.

There is a noteworthy movement among the Christian students. The writer, however, is not sufficiently informed to do more than simply mention the fact. A number of our professors have been traveling and observing out there last year. It would be well if one of them would give us information concerning the Christian Students' movement.

Last but not least, we must take a look at the Youth Movement among the Mennonites of Germany. It must be emphasized that the above mentioned handicap because of the greatly scattered location of the church members, holds especially true with the Mennonites. Regular Sunday evening Endeavor meeting as we have them in our churches are geographically impossible. The congregations do well to have one gathering a Sunday and all that needs to be done, must be done during this gathering. Many a family must rise as early as four o'clock Sunday morning to get to church in time. It's late in the afternoon when they get home again. Wonder how many families could be found in America willing to make such a sacrifice? The writer had the privilege to be present at a young people's meeting at Ingolstadt in South Germany. The meeting began at 8 o'clock Sunday morning and it was well attended considering circumstances. The young people took part nicely in asking and answering questions and in public prayer. To the writer it was an enjoyable hour. He was called upon to give information concerning the young people's work in America. Nine o'clock preaching service began lasting till about ten-thirty. Then came children's meeting, similar to our Sunday School work. The children came mostly from the neighborhood out of non-Mennonite families. Not many congregations are so situated that all this may be done at such a Sunday gathering.

The young people of the South German churches are organized into one large society. You could hardly call it convention or conference. They have their regular and stated meetings at some central point with a program adapted to their needs and their peculiar problems. The great principle or doctrine of peace or non-resistance, so dear to Mennonite hearts, are very seriously discussed among them. In general the South German Mennonites had drifted away from this principle, but the war and present storm and stress caused them to wake up.

Then, the young people have their outings and these always under the supervision of men like Christian Schnebele and Christian Guth their traveling evangelist. These are thoroughly consecrated men and have the confidence of the young people. Their official organ or periodical, "die Jugendwarte," is widely read among them and keeps them informed of the doings of the widely scattered groups. Then they

have the "Rundbrief" which circulates among them and is of great helpfulness and blessing. Under handicaps and difficulties and imperfections they endeavor to do their share in behalf of our Savior's cause and kingdom.

At the conference of the South Bavarian churches held in Munich, at which the writer had the privilege to be present, the young people were well represented and took a prominent part.

So the work of the Lord is going on among the people of the Fatherland. It has received a great impetus since the war, by reason of the fearful stress and pressure under which the people are laboring. This spiritual awakening is the best thing for Germany and the most hopeful sign for her future welfare. This holds true not only for Germany but for every other country under the sun. Because of His children as the light of the world and the salt of the earth, God in Heaven lets mercy prevail and often suspends judgment. Pray for the young people of our own and every other country that they may permit themselves to be guided by the Holy Spirit and not be overcome by the spirit of the times (Zeitgeist), which is not of God.

Yours in the Master's service,
Upland, Calif. M. Horsch.

LAUGH TIME AND PRAYER TIME

Laugh time and prayer time,
Should be close together;
Making all life's winter time,
Seem like April weather.

Mirth and real religion,
Should be near and sweet;
People who were smiling,
Kneelt at Jesus' feet.

Never think our Maker,
He who rules on high,
When He hears us praying,
Passes laughter by.

"I am wholly convinced that the churches of this country insistently urge that the present difficulties between the United States and Mexico shall be settled by some form of arbitration. Loose talk of military intervention, either in Nicaragua or in Mexico, finds no support among any of the the church groups with which I am familiar. Now is the time for the United States to give concrete reality to the prophetic utterance of President Coolidge in his Omaha address in 1925, when he declared that 'our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding.'"—Rev. Dr. S. Parkes Cadman.

THE S. S. LESSON

April 3

Peter Becomes a Disciple of Jesus

Mark 1:14-18, 29-31.

Golden Text: "Come ye after Me and I will make you to be come fishers of men." Mark 1:17.

The death of John the Baptist led Jesus to seek refuge in Galilee. The people of Galilee were not so thoroughly dominated by the priests and scribes at Jerusalem and were more open to the blessings that Jesus had to bring. Though despised by the people of Judea, the Galileans were as a whole ready to give their allegiance to Jesus. John's death was one of the terrible things that entered in the story of the life of Jesus and foreshadowed His own fate. Though Jesus thought it prudent at this time to withdraw to Galilee, because His mission was not complete, Jesus was ready and even willing to endure the martyr's death like John, for it was by the shedding of His blood that redemption was to be assured.

Judea, except in Jerusalem, was thinly populated. Jesus found greater multitudes to hear Him in the crowded towns that surrounded the Sea of Galilee, particularly Capernaum, which seems to have become His place of residence after being rejected in His beloved Nazareth. The prophet had predicted His relation to the north country. The Galileans, the people that sat in darkness, Zebulun and Naphtali had been involved in the prophetic vision and now, with the coming of Jesus and His work in that territory, the prophecies were fulfilled. In contrast to what Isaiah had said about the people that sat in darkness, the Light of the World was to shine upon them through Jesus.

We have given to us in the lesson the message with which Jesus opened His public ministry. "The time is fulfilled, the kingdom of God is at hand, repent and believe the Gospel." Here we have the gist of His future messages. Repentance is always a necessity for those who want to benefit by the salvation that there is in Jesus Christ. The one who is not sorry for his sins, admitting that they are terrible blots on his soul and seeking cleansing from them, will never come to salvation. Repentance is the first and a necessary step in every Christian experience. The time that was at hand was the time when the world should see Jesus and have the opportunity of crowning Him King. God is merciful and that time is still at hand for all who desire to be

numbered with those who are in the kingdom of God. It will be noted that Jesus here proclaimed Himself King. The Messiah-King was long expected. Here, then, He was, but the world that would not repent rejected Him. They had hoped for an earthly king and such a one did not materialize according to their ideas. He therefore "came to His own and His own received Him not." However, there were the few who did come to realize His divine mission and to them He became the King, the Lord of Lords. We note that Jesus sought those who were to be His followers. He is still seeking such, inviting them to come unto Him, to follow Him, to take up his cross and to go forth in His name.

The sea had a peculiar attraction for Jesus. He was ever a lover of nature and loved to be where God's power was shown in His mighty natural forces. This was not the first meeting of Jesus with Andrew and Peter. We recall that when He was pointed out, Andrew went and found his brother Peter and brought him to Jesus. This was the best thing that any brother could do for another brother. Andrew had a way of finding people and bringing them to Jesus. He found the lad with the loaves and fishes and it was he who introduced the Greeks, who were seeking Jesus, to His Lord.

Andrew and Peter were following their accustomed vocation. It was a hard one, but an honest one. They might have continued at their work and lived and died without molestation, but their meeting with Jesus on this occasion changed their entire destiny. Learning to know Jesus always changes lives. They found Him while about their daily toil. It is by being faithful in the tasks that God gives one that one is recognized as being fit for higher and better things. The Christian is "not slothful in business, fervent in business, serving the Lord."

Jesus spoke to the brethren in a language they very well knew. They were to become fishers of men. The same skill, the same patience, the same energy that was useful to them in the commonplace calling of making a living was to be useful in the art of saving souls. Indeed, they developed these qualities in doing their daily tasks.

The fisherman must know the habits of fish. The fisher of men must know men. The fisherman must go where the fish are. So must the saviour of souls go where there are souls to be saved. There was this difference:

the fisherman caught fish to kill them and eat them; the fisher after souls seeks them to save them and feed them.

When Jesus became the Lord of Peter He also became the Lord of his home and blessed it. The proof of one's sincere discipleship shows itself in the family. Jesus healed the body of the sick member of the family. He also was the Healer of souls. Physical healing simply illustrated His power over the soul.

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held Feb. 16-18 in the Home of Bro. and Sister Regier, Newton, Kans.

(Concluded)
India

The report of the Workers' Conference in India was read and the following budget was allowed: Rs. 71,884.00 (\$26,700.00).

9. Resolved, to approve of the plan of the India missionaries to print a jubilee book on the 25 years of mission work in India.

10. Resolved, to accept recommendation No. 7 in the report to subsidize the North India Tract Society with Rs. 200 annually, and we authorize the Workers' Conference to put this item into the annual budget.

11. Resolved, to allow the furlough bills for India, amounting to \$1,426.00 (Rs. 3850.)

12. Resolved, to refer the question of contributing to the National Missions Conference of India to the Workers' Conference.

13. Resolved, to strike out the health condition in the furlough regulations for India, and to pay Rs. 200. for those who pay full fare, and Rs. 150. for those who pay one-half railroad fare. All previous resolutions to the contrary are herewith cancelled.

14. Resolved, to send Bro. and Sister P. J. Wiens back to India next fall (1927).

15. Resolved, to allow the building of the doctor's bungalow at Champa, because over three-fifths of the cost for the same has already been paid into the treasury.

16. Resolved, to send to the Eastern District Conference Sunday schools and C. E. unions our vote of thanks for the special gift to build the doctor's bungalow in India.

17. Resolved, to send out Sister Augusta Schmidt of Goessel, Kansas, as nurse to India in the fall of 1927.

18. Resolved, to ask Dr. Herbert Dester, now in St. Louis, Mo., whether he can wait till the beginning of July for a definite word from the Board about his being sent to India. Meanwhile,

we lay this problem before our churches with the explanation that it will depend upon the condition of the treasury at that time, whether Bro. and Sister Dester can be sent in 1927.

Montana

After the reading of the Montana reports the following resolutions were passed regarding the same:

20. Resolved, to allow the following budgets for 1927:

Ashland\$635.00
Lame Deed, budget..... 325.00

Printing the New Testament 600.00

Birney 420.00

Busby 260.00

21. Resolved, to allow \$211.00 for Miss Brookover's services at Birney.

23. Resolved, to give Bro. Habegger the choice between visiting churches this spring or remaining in school.

23. Resolved, to instruct the secretary to express to Miss Brookover at Birney our appreciation of her work, and that we hope she can come back next fall for the same work.

24. Resolved, to allow half of the Habegger family traveling expenses home to Berne, namely, \$67.00. (This would also apply to the return expenses.)

25. Resolved, to pay Bro. Habegger's traveling expenses to the All-Mennonite Convention next fall, provided he wishes to attend.

Oklahoma

26. Resolved, to allow the following budgets for the Oklahoma stations:

Cantonment and Fonda.....\$1,010.00

Clinton and Deer Creek..... 1,230.00

Canton 675.00

Hammon 525.00

27. Resolved, to grant Bro. Neufeld's request for a furlough of 15 months, one year of which is to be for study.

28. Resolved, to ask Bro. and Sister H. J. Kliever to go to Fonda at least for 15 months, and from there also have charge of Hammon.

29. Resolved, to grant the request of the Workers' Conference to buy five acres of land at Deer Creek for a tabernacle or tent.

30. Resolved, to ask Bro. Linseheid to take charge of Canton during Bro. Neufeld's absence.

40. Resolved, to allow half of the H. J. Kliever traveling expenses to Los Angeles and back again, namely, \$160.00.

Arizona

41. Resolved, to allow \$100.00 for native help in translation work, and \$600.00 for Fred Johnson, native helper at Oraibi.

42. Resolved, to ask our missionaries whether the three boys

in the orphanage could find homes in Christian Hopi families in case the orphanage has to be given up on account of lack of good school facilities. Such homes would be particularly needed during the time when the boys are not away from Oraibi in some good school for Indians.

It should perhaps be explained here that the building of the new orphanage, as planned a year ago, had to be postponed, because the place at first selected could not be obtained, and the new place right near Tuba City, which was then chosen, could not yet be secured on account of the many formalities in the Washington land office.

Besides the removal of the orphanage from Oraibi to Tuba, other changes have been decided upon during the past year, namely, the selling of the present mission buildings at Moen Copi, and the erection of new buildings closer to Tuba City. This would cause no financial outlay, but rather a gain, to the treasury. If this materializes, then Bro. Frey would be chiefly engaged in building work this year, while Bro. Duerksen would concentrate his energies on translation work.

General Matters

The two brethren of the Board, S. M. Musselman and G. T. Soldner, having attended the F. M. Conference in January, Bro. Musselman as Candidate Secretary, gave his report, which will appear in print later.

Sixty to seventy mission boards were together in cooperation, trying to solve difficulties and problems which are common and need the united wisdom and strength of the whole church.

A "Message of Prayer as a Means of Work" was given out, and the "Jerusalem Chamber" was emphasized.

42. Resolved, to accept this report with thanks.

43. Resolved, to allow the usual \$100.00 for 1927 for the F. M. C. expenses.

44. Resolved, to ask all missionaries coming home on furlough to inform the secretary in due time to what address at the landing place in America they wish their credentials for clergy rate certificates to be sent.

45. Resolved, to call the attention of our churches to the pension plan as adopted by the last General Conference, and we ask the pastors to cooperate in this to the extent of seeing to it that at least one collection a year is held for this purpose. And we also call attention to the provision that individual gifts and annuities are welcome, and are to be sent to the treasurer of the Foreign Mission Board, J. G. Regier, Newton, Kansas.

46. Resolved, that we express our appreciation for the faithfulness shown by our missionaries in their cheerful and uncomplaining reaction to the postponement of their furloughs.

47. Resolved, to accept the application of Delbert E. Welty, Bluffton, Ohio, as mission candidate, and put him on the waiting list.

48. Resolved, to ask the Workers' Conferences on the mission fields in America whether they would welcome the presence of a member of the Board at their annual conferences.

49. Resolved, that we highly appreciate the strong and loyal support of our mission work by the churches, Sunday schools, C. E. societies and individuals during the recent time of financial stress. May the Lord give His rich blessings to them all and to the beneficiaries!

50. Resolved, to express our thanks for the kind hospitality and entertainment by Bro. and Sister J. G. Regier during the session of the Board.

51. Resolved, to thank and praise the Lord for all blessings received during the past year at home and on the mission fields. We think especially of the protection against war damages to our missions in China and against the spreading of cholera in our missions in India. We think of the wiping out of the extra heavy debt a few months ago. While this piling up of the debt has made us cautious not to go too fast, and even to cut down expenses somewhat, the experience has also strengthened our faith, so as to find courage to send out at least one new worker to India, and we may even send also Dr. Dester and his wife, if the churches will encourage us in this by July 1st, 1927, in the form of a full treasury.

We are convinced that the blessings of the past are mostly due to the many faithful prayers for the work, and therefore plead for still more prayers in the future.

The meeting closed with prayer by the president.

DEATHS

Kulp—On Feb. 24th 1927, in hospital, Bristol, Pa., from an assassin's pistol wound, Abram L. Kulp, sheriff of Bucks County, aged 58 years, 7 months and 19 days. Funeral services from the residence in Doylestown, on the 28th at Deep Run Old Mennonite Church. Rev. Jacob Rush spoke at the house, Rev. Mogel and A. M. Fretz at the church. Rev. Wilson Overholt closed with prayer.

Hawthorne—In Lansdale, Pa., on Feb. 10, 1927, Mary Carolyn Hawthorne, child of Roland and Lizzie Mae Hawthorne. Funeral services on the 12th by Pastor A. M. Fretz.

Sprunger—Anna Lehman Sprunger was born May 31, 1859, near Berne, Indiana and passed away at her home in Berne on Jan. 12, 1927. Her age at the time of her death was 67 years, 7 months, and 12 days. She was the daughter of Christian P. and Anna Lehman.

On April 22, 1876 she was baptized by Rev. Christian Sprunger in the Mennonite Church where she worshipped and served as a faithful member unto her end.

On March 14, 1880 she was united in marriage with Philip Sprunger. And at the time of her death it was only 3 years, 2 months and 2 days to the golden wedding anniversary. Eleven children were born to this union, three of whom died in early childhood.

Besides the husband, eight children remain to mourn their mother's sudden departure out of their midst.

There are also three brothers and one sister surviving.

Mrs. Sprunger had 37 grandchildren, of whom 36 are living. Many other relatives and friends mourn her loss. The funeral service was held at the Berne Mennonite Church, January 15. Bro. Wm. Egle of the local Missionary Church spoke English and Bro. P. R. Schroeder spoke German.

Klopfenstein—Barbara Klopfenstein, daughter of Peter and Anna (Miller) Klopfenstein, was born in Belfast, France, March 31, 1840 and passed away near Wayland, Iowa, February 26, 1927 at the ripe age of 86 years, 10 months, and 25 days.

In 1854 she came with her parents to America, and they lived in Wooster, Wayne County, Ohio, for two years. Since then she has lived near Wayland, Ia., and since her mother's death in 1865 she has lived at the Daniel Eicher home.

In her youth she was baptized into the Mennonite Church. She is survived by one sister, Mrs. Elizabeth Ward of Riverside, California, five sisters and three brothers having preceded her in death.

Funeral services were conducted by Rev. H. J. Schrag on Monday, Feb. 28, at 1:00 o'clock P. M. in the home. Interment was made in the Sommer Cemetery.

Liechty—Fanny Mougey Liechty was born in Milton Twp. Wayne Co., Ohio, March 12th, 1838. Peacefully passed away Feb. 21, 1927. Aged 88 years, 11 months, 9 days.

She was united in marriage to John Liechty April 8, 1864, and lived on the

same homestead farm all these years. To this union were born 7 children, Catherine, Peter, Mary, Lavina, Fanny, Malinda and Anna.

Father, Catherine, and Lavina preceded mother in death. There remain to mourn her departure one son, four daughters, eleven grandchildren, five great-grandchildren, one brother and many other relatives and friends.

In early life she confessed and accepted Christ as her Saviour and united with the Oak Grove Mennonite Church where she remained a loyal and faithful sister in the Master's service. In her affliction she was patient and resigned awaiting the call of her Lord to come home.

Services were conducted by J. S. Gerig, Text Luke 2:36-38. Interment in the Sterling cemetery. Peace to her ashes.

CONTRIBUTIONS

Emergency Relief Commission—
Month of February, 1927.

For Russia: Christian Ch., Moundridge, Kan., \$37.00; E. M. Harder, Newton, Kan., \$12.00; Joshua P. Stucky, Moundridge, Kan., \$54.00; S. S. Class No. 33, Berne, Ind., \$18.20.

For Germany: Katie Entz, Newton, Kan., \$5.00.

General Fund: Bethania Ch., Freeman, S. Dak., \$9.64; Menn. Church, Butterfield, Minn., \$6.45; West Zion Ch., Moundridge, Kan., \$31.00; Herold Ch., Clinton, Okla., \$9.07; Tabor Ch., Goessel, Kan., \$20.86.

Canada: Rudolf Mueller, Halstead, Kan., \$5.00; Members of Mrs. S. S. Haury's S. S. Class, Upland, Cal., \$19.00; Peter J. S. Hofer, Dalton, S. Dak., \$20.00; Solomon Krehbiel, McPherson, Kan., \$5.00; San Marcos Ch., Paso Robles, Calif., \$13.58; Mrs. Adolf Goering, Moundridge, Kan., \$20.00; Mrs. P. H. Klassen, Newton, Kan., \$10.00; Jacob Froese, Inola, Okla., \$25.00; Emanuel Ch., Aberdeen, Ida., \$30.29; Lena J. Stucky, Moundridge, Kan., \$35.00; Anonymous, Beatrice, Nebr., \$100.00; Grace Menn. Ch., Pandora, O., \$29.44; Brudertal Ch., Hillsboro, Kan., \$5.53; Mary Hege, Newton, Kan., \$25.00; First Menn. Ch. S. S., Newton, Kan., \$63.28; Buhler Menn. Ch., Buhler, Kan., \$39.62.

Syrian Orphan Home and Near East Relief: Immanuel Menn. S. S., Los Angeles, Calif., \$11.00; J. H. Regier, Newton, Kan., \$25.00.

Rev. Dav. Toews and Family: Hoffmansdale Ch., Moundridge, Kan., \$52.00; West Zion S. S. Class, Upland, Cal., \$19.00; S. S. Class, Upland, Cal., \$19.00; Program, Moundridge, Kan., \$61.15; First Menn. Ch., Paso Robles, Calif., \$33.00; Sarah Voth, Newton, Kan., \$5.00; H. C. Jantzen, Beatrice, Nebr., \$5.00; a member of the Brudertal Ch., Hillsboro, Kan., \$5.00.

Balance February 1, 1927\$ 2.05

Received during month for:

Russia 121.20

Germany 5.00

General Fund 77.02

Canada 493.21

Syrian Orphan Home and Near East Relief 36.00

David Toews and Family 151.15

Total\$895.63

Paid out during month\$890.77

Balance on March 1, 1927\$ 4.86

Gratefully acknowledged,
C. F. Claassen, Treas.

JOTTINGS

A series of meetings has been announced for the Brudertal, Kansas, church March 20 to 27. Rev. C. E. Krehbiel will preach at these meetings.

Dean N. E. Byers of Bluffton College has accepted an invitation to speak at the Commencement Exercises of Bethel College, to be held June 8.

Dr. J. E. Hartzler gave his popular lecture, "New Palaces for Old", in Bethany Mennonite church, Quakertown, Pa., on Sunday afternoon, March 13.

Dr. J. E. Hartzler held a series of meetings in the First Church, Philadelphia, which followed a series of community services in which the First Church participated.

After a trip to Los Angeles, Calif., and brief visits at other points, Rev. W. S. Gottshall returned to his home in Marion, South Dakota. On his trip he preached 35 times.

Rev. J. D. Warkentine, who has been preaching for the Bethel congregation, Fortuna, Mo., since August, 1926, has been elected the regular pastor of the congregation.

The Alexanderswohl Church, Gossel, Kansas, has under consideration the matter of either enlarging or rebuilding its present structure. It is expected that \$25,000 will be subscribed, after which it will be decided whether a new church is to be erected or the old one renovated.

The Male Choir of the Berne, Indiana, church rendered an excellent program in the Reformed church of Decatur, Indiana, on the evening of Sunday, March 6.

On February 27, the Girls' Bethel College Chorus rendered an interesting program at the Zion Church, Elbing, Kansas. On the evening of the same day they sang at the Emmaus Church, near Whitewater.

On Sunday February 15, the (Old) Mennonite Brethren opened a new mission in Tampa, Florida, where a number of ministers from Pennsylvania, Virginia and Indiana were present. C. B. Byer, formerly of Knoxville, Tennessee, is the superintendent of the work.

Mennonite missionaries working under the General Conference Board in China, though in the interior, are still comparatively undisturbed, being removed from the more violent centers of agitation. The action of foreign powers in relation to China will in the future have much to do with the way missionaries are to be treated.

The Junior C. E. of the Second church arranged a splendid surprise for the pastor, S. M. Grubb, last week. Each Junior selected a passage of Scripture and wrote it on a sheet of paper, after which magazines, papers, etc., were searched for pictures which might illustrate the text. For example a picture of a Red Cross demonstration illustrated the text: "Be ye kind to one another, tender-hearted, forgiving one another." The Superintendent, Mrs. William Shelly, had the sheets bound in book form and the book was presented to the pastor at the regular meeting of the society.

The matter of infant consecration is variously practiced in the Mennonite churches throughout the world. The Mennonite church at Elbing, Germany, has in its corporation declaration and rules of the congregation the following paragraph: "Baptism may, according to the words of Christ, be administered to such persons who confess their faith in Christ and are willing to follow Him unto death. New-born children shall, according to the example of Christ, be blessed and consecrated to God." Matt. 28:19; Mark 10:10-16.

Daniel Bertolet, a grandson of Jean Bertolet, a Huguenot refugee, and brother to the editor's great-grandfather, Samuel Bertolet, kept a journal covering a period of years in which it was said that Samuel Bertolet was imprisoned because he refused to bear arms in time of war. In a foot-note the writer goes on to say: "My sister, older than myself, told me that she recollects that the very man who took father to jail begged grain at father's house and as father gave him some grain he asked him if this was the time to take farmers to jail, which made the man tremble like an aspen. The man had a nickname, 'Ewig Schumacher'."

Rev. Gerhart Roosen, pastor of the Mennonite Church, Hamburg, Altona, Europe, whose congregation numbered 250 members, found their church

too small and decided on building a new and larger one. But how to obtain the means to carry out the project was the all absorbing question. This was in 1672. In that year a number of the members who held stock in the "Greenland Fishing Association" decided that during the following year, 1673, five per cent. of the net proceeds of the fishing investment should be set aside for the purpose of building the new church. During the following year the church was built, and March 14, 1673, the first service was held in it. In the vestry room of that church a tablet was put up, and on it was this inscription: "In the said year, 1673, the fish catch was so great that no man could imagine or expect such large results, inasmuch as 48 ships with 600 fish (whales) were brought in on the river Elbe. The proceeds of this were almost sufficient to erect the church. Thanksgiving and praise unto the Lord."

Dominic Rudolphus Varick, in a letter dated June 7, 1690, says: "I came to a German village near Philadelphia, where, among others, I heard Jacob Trelnor, a German Quaker, preaching. This village consists of 44 families, 28 of whom are Quakers; the other 16 of the Reformed Church; among whom I spoke who had been received as members of the Lutheran, the Mennonites and the Baptists, who are very much opposed to Quakerism and therefore lovingly meet every Sunday, when a Mennist, Dirck Keyser, from Amsterdam, reads a sermon from a book by John Harmensen."

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by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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No. 12

NOTES AND COMMENTS

The Race Relations Sunday, celebrated variously through the country, attained considerable notice and aroused much sympathetic interest. An outstanding celebration occurred on this day, February 13, in Wichita, Kansas. The day was celebrated in an inter-racial meeting, where four races were represented. The Mexican representatives sang some of the old Spanish songs, Negro representatives sang Negro spirituals, white representatives delivered addresses, and the American Indians gave some of their native folk songs. As far in the southwest as Phoenix, Arizona, the day was observed with appropriate exercises. In Denver, Colo., an effective meeting was held under the auspices of the Inter-racial Committee, which drew together many white and colored leaders to hear Dr. DuBois of New York. From North, south, east and west came many additional reports showing the response that religious forces are giving to the call to get acquainted as a step toward understanding and brotherhood between racial groups.

In dealing with Evangelism, Dr. Charles L. Godell of New York says: "The movement to deepen the devotional life of the churches, to have family prayers in homes, and to bring the spirit of evangelism more largely into the whole system of Christian education, is one of the most hopeful things in connection with the present life of the church. The importance put by the President of the United States upon home training and the care of our young people in morals and religion in our schools and universities has served to deepen the conviction upon the heart of the church that the greatest field for evangelistic service is with our youth; that their religion is not simply a matter of indifferent assent but a matter of experience; that Christianity is not a theory, a dogma or even a creed, but it is a life and a living process; that the heart must be moved as well as the head, for matters of intellectual doubt concerning religious

truths are for the most part bedded in the deflection of the soul from the path of personal rectitude."

Los Angeles, Calif., will be the scene of the tenth world's Sunday School Convention, July 11-18, 1928. These gatherings are held quadrennially. Only twice before have they been held in the United States, in St. Louis in 1893 and in Washington in 1910. Other Conventions have been held in London, Jerusalem, Zurich, Tokio and Glasgow. In the last, fifty-four nations were represented. A larger representation of nations is expected at the Los Angeles Convention.

In writing of the changing situation in China, Dr. Sidney L. Gulick says: "Great things are happening in China. They are not the military struggles between the war lords, to which the press largely confines attention. A new China is being born. 'There never was a time,' writes one of China's leaders, 'when the hearts of the people bounded with more hope than today.' An ancient people is becoming a nation. New life is surging through its veins. It is undergoing inner transformations in a single generation that have occupied the peoples of the West for half a millennium. This revolution is more fundamental than the French Revolution. That was primarily political, this is also social and economic. It is recasting the whole life of China."

"Whether Chinese nationalism will keep within bounds or go to violent extremes depends largely on the response which other nations make to the demands for readjustment of relations which the Chinese have come to regard as intolerable."

"For a century the United States has been a real friend to China. On the whole, with certain unhappy exceptions in our treatment of Chinese in America, we have treated China well. The return of the Boxer Indemnity, the policy of an 'open door', the demand of the Washington Conference on Limitation of Armaments for the restoration of Shantung, may be mentioned as exam-

ples. But the time has come for a new expression of our national good-will. Clearly and promptly should we express our interest in China's problems and aspirations, our sympathy with her national desires for unity, equality, autonomy and freedom to be herself and to direct her own life. Our government should be foremost in recognizing the new China that is in the making. We should be ready to help her, so far as an outside nation can help her in achieving her ideals and in meeting her responsibilities, both internal and international."

"This, however, we can intelligently do only as we see China's problems and needs as they really are. To be a true friend, America must truly understand China and the realities of her task. These problems concern not only her external relations but her internal life. China's 400,000,000 people are terribly poor. They lack adequate food and clothing, housing and education. China is suffering from under-nourishment, from physical diseases of many kinds, from superstitions inevitable in an unscientific age, from political corruption, and from social injustices."

"China needs and needs desperately more efficient agriculture and industry, more adequate roads and railroads, a more general education and intelligence. She needs, moreover, able and reliable, skillful and honest governmental officials—patriots by the million who will give themselves for the welfare of China."

"Restoration of the 'concessions', abolition of 'extraterritoriality' and achievement of 'equal treaties' should be secured as promptly as possible, yet they alone will give China none of these fundamental things and will, therefore, help little in solving her real and fundamental problems."

IT MAKES A DIFFERENCE

Two young men, the one professing Christ as his Lord and Saviour, the other a heathen. The Christian trusted in the Lord, though he had to suffer much both physically and men-

tally; the heathen cared nothing for the Lord nor for the Lord's day nor for His house, and he enjoyed health. The Christian was afflicted in such a way that he could not attend school and so had to get along without an education; the heathen, being well, had to attend school unless he could manage in some way to stay away from it. The Christian, with the aid of others, picked up enough to be able to read some and so enjoyed leafing around in Bible story books and reading as much as he could for himself and at times for others who could not read; the heathen had no use for things of a religious nature but his father had an auto, he knew how to use that and his education enabled him to secure liquor and to know how to evade the law. The Christian would pray and sing Gospel songs; the heathen would curse and swear. The Christian would attend church services whenever conditions would permit and he was always anxious to do something to help along, even though it was not much that he could do; the heathen would go to drinking parties and would enjoy these and whatever goes with such parties.

There came a time when the affliction of the Christian was added tuberculosis of the lungs; the heathen, alas, became afflicted with the same dreaded disease. The Christian was always glad when the missionary would come to read and pray for him; the heathen, when he realized that he would have to go, became morose, he did not care to have the missionary speak to him; when asked if he prayed, he simply answered that he did not know how to pray; when asked if he wished to be prayed for he answered sullenly, "That does not do any good", and then turned away, burying his head under his cover. The Christian always welcomed visitors, especially so during his last illness, he was fond of children and beckoned for them to come near to him so he might show them his books and things and he gave keepsakes to them. The heathen did not care to speak even to his former companions, the relatives and

caretakers who tried to make him more comfortable were frequently rewarded with curses and he made himself very offensive.

Both weakened very rapidly, it seemed like a race between the two as to which should reach the end of this earthly journey first. The Christian, in full trust and faith, was the first to pass quietly and peaceably into the Jordan which separates us from the promised home. It seemed that kind Providence continued to give the other one more time for consideration and repentance, but his heart was hard—he had failed to learn how to pray—he, too, passed from darkness to outer darkness in the beyond! At the burial of the Christian, the missionary could speak with full confidence and assurance about the departed and could speak comforting words to the bereft. The relatives of the heathen also asked for a service at his burial. There the missionary could but speak words of warning to the living.

Even heathen noted and spoke of the difference between these two in their behavior as they were about to pass away. They also took notice of the difference in the words of the missionary at the burials. One remarked, "I thought the missionaries always talk only good and nice words at funerals."

God says: "I will put a division between My people and thy people." Exod. 8:23. It does make a difference, whether we serve the Lord or not.

G. A. Linscheid.

"THE SECOND COMING" AND THE SECOND REPLY

(Concluded)

There is a whole lot of information given regarding the time and principal events in Daniel 9: 24-27. Here we read that at the end of the 70th week the anointment of the Most Holy (Christ) takes place. And at the end of the 69th week the Messiah is cut off. Now please notice the Messiah is cut off (crucified first, then afterwards anointed. Anointed for what? To be king, of course. Most people want to reverse the order. They want to make us believe that Christ was anointed first and then cut off. And, oh, how much confusion this makes. The anointment in Isa. 61:1 is certainly a different one than the one in Dan. 9:24 or in Ps. 45:7.

So we see here that Christ was to be anointed (or crowned) for been anointed King, and His crucifixion. We are told by good authorities that 7 days, 7 weeks, 7 months and 7 years were called

in ancient times or languages one sevens, not one seventh, but one sevens, meaning a group of seven and the character of the conversation was to determine which of these periods of time was meant. Whether 7 days, 7 weeks, 7 months or 7 years. Now the translators of the Bible into the German and English languages did not pay any particular attention to the prophetic meaning of a term and put the word week where they should have put sabbath year, or 7 years. Now 7 years time 70 years equals 490 years.

Christ left the earth 40 days after his crucifixion. All Nineveh repented in 40 days and turned to God. And all Israel could have done the same in those days of Christ's lingering upon this earth but Israel repented not and so Christ made preparations for the establishment of the Christian church (a mystery which was not revealed before) before He left and 10 days later the Holy Ghost came to work with Israel. Seven years later when, according to Daniel's prophecy Christ should have been anointed King, and His Kingdom should have been established, Stephen was stoned, and this proved that the Jews rejected the work of the Holy Spirit, as much as they rejected Christ. It may be said, that they did not only reject, but blaspheme Cf., Matt. 12:31,32. They rejected the Father; they rejected the Son; they rejected the Holy Ghost and the church, and so seemingly they are not forgiven yet. But we are glad to think that the "world to come" (this age) draws to a close and there shall be salvation for Israel again.

Christ, 7 years after His crucifixion and Ascension did not return but remained with the Father in heaven until the Jews will have drunk the cup of bitterness and persecution to its very bottom. Until they will be dead sick of their dead religion. Until they will be looking for Christ. Matt. 23:39; 21:9. Until the times of the Gentiles be fulfilled. Luke 21:24; Dan. 12:7. "Until the fullness of the Gentiles shall come in." Rom. 11:25. Compare with Rev. 5:9,10; 7:9; Acts 15: 13-18. Until the Gospel is preached in all the world which shall be a witness unto them in the first place or to those who accept and a witness against them for those who reject when Christ comes. Matt. 24:14. Compare with Matt. 8:4; 10:18 and Mark 6:11. Knowing all these passages we are concluding, therefore, that Christ has postponed

His Coming for an indefinite time and it is still in the future. You may ask me, are you sure that Christ has not yet come? To which I can say very emphatically, "He has not come." The event described in I Thess. 4:13-17 will be of such great importance that the whole world will take notice of it. History records nothing of the kind.

There will be 7 years between Christ's Coming for His own (I Thess. 4:13-17; Heb. 10:37) and Christ's coming with His own (Zech. 14:5; Jude 14; I Thess. 3: 13.) and during those seven years the most horrible judgments will come upon the people of this earth which are referred to by the Old Testament Prophets and also referred to in Matt. 24 and 25 and Rev. 4-19 and others. Just as soon as Christ comes for His own and takes His Church and out of this world (for 7 years) and as Noah and Lot were taken out of Judgment then the most horrible tragedies will come upon the remaining people. Judgments by fire and water; sword and famines; pestilence and plagues, persecutions and revolutions, darkness and earthquakes, fear and trembling, war and murder, death and destruction. It will be so fierce that one third if not more of the whole human race will perish. Rev. 9:15,18. There are 1,600,000,000 people living today. Perhaps one third or 500,000,000 may have part in the Rapture of the Church if Christ were to come now and 1,100,000,000 would be unsaved and remain. One third of these equal more than 300,000,000 which will perish in the times of Tribulation. Ten times as many as perished in this last world war.

Let us heed to what we read in I Peter 1:11-13. "Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow.

"Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven which things the angels desire to look into.

"Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation (Coming Again) of Jesus Christ."

In conclusion I wish to remind all those who may read these lines as well as you, dear brother, to also observe what we read in II Peter 1:20, 21. No interpreta-

tion as well as prophecy is private or comes by the will of man. The Holy Ghost is the author of both. I am not sure that I see all things correct, either, but I am sure when we study prophecy we have to dispel all traditions and all prejudices, search the Scriptures prayerfully and depend on the Holy Spirit for light and instruction regarding the things to come.

S. P. Prieheim

PAUL'S INCREASE IN KNOWLEDGE

I trust it may not be construed as engaging in a controversy when I write a few lines in reply to H. D. Penner's article in No. 7 of the Mennonite, but several requests have come to me to do so. Several articles on the subject have already appeared, and it is not my expectation to improve on them, for they have my hearty endorsement, but rather to emphasize the testimony of God's Word as it refers to points touched upon by the article.

We believe that the Bible is God's Word, inbreathed by the Holy Spirit according to II Tim. 3:16, and II Pet. 1:21, and that this includes the New Testament as well as the Old Testament. We must then surely also believe that the Epistles written by Paul were inbreathed and dictated by the Holy Spirit and are therefore absolutely reliable and authentic. In some cases, Paul received his revelation direct from the Lord, and in other matters through the Holy Spirit. We will see whether Paul was taught one thing in 53 A. D., and another thing in 56 A. D., and still another thing in 61 A. D., or in other words, has the Holy Spirit ever changed his revelation or contradicted himself?

In I Thess. 4:13-18, where Paul writes by the Word of the Lord, it is generally interpreted as though Paul did not expect to die, but to be living when Christ comes for His own and to be raptured away to meet the Lord in the air with the rest of the resurrected and changed saints. Whether this is a correct interpretation or not, let us not forget that the Holy Spirit designed that believers in each successive age should live in the constant expectation of the Lord's coming. Our Lord said to His disciples, Matt. 24:42, "Watch therefore for ye know not what hour your Lord doth come." Did Christ expect to come before His disciples would die, or has He changed His mind? That warning was for all of us. Is the rapture of the saints and Paul's hope

(Continued on Page 7)

THE MENNONITE

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EDITORIAL

The approach of the Easter season once again vividly reminds us that the Resurrection of Jesus Christ from the grave is an outstanding item of our faith, upon which we stake with St. Paul our entire confidence in the work of redemption and our salvation through our Christ, for "if Christ be not risen from the dead, then is our faith vain." Easter brings us the assurance that our Lord is more than a dead hero. He is a living Christ. It lays emphasis upon the fact that there is a life after death. As Christ rose, so we shall rise. Death, instead of being the awful terror that it is to the world, becomes the door through which we enter an endless life. As the Christ, our Lord, was known, and by His friends and fellowship with them after His Resurrection, so we "shall know each other there" and shall be happy with those whom we have "loved and lost the while" in the presence of our Lord. There are two great celebrations of the Lord's resurrection, Easter and the Christian Sabbath. It cannot be denied that these special days have always been held dear because they celebrate the resurrection of Jesus. We can in no other way account for the continued observance of Easter and the weekly celebration of the First Day were we not certain that they have always been associated with the day He rose.

Another wonderful colonial structure remaining in Germantown is the Keyser House, located a few hundred feet north of our old Germantown church. Dirk Keyser, the builder, came from Holland and probably was better financially situated than were others of his brethren, judging from the pretentious structure he erected for his home. It is still in possession of his descendants, although, not of the male line and is spoken of as the Keyser-Channon House. The home would be an attractive residence anywhere, even in our day.

Hans Neues was another of the first ministers in the Germantown church. The name has become Americanized long ago and is now Nice, a not uncommon name in some of our churches. Hans Nice gave the name of Nicetown to a suburb of Philadelphia which was incorporated into the city proper more than eighty years ago. He quarreled with his brethren and moved thirty miles away and erected a home in what is now Frederick, in the upper end of Montgomery county, hoping to be as far away from his former associates as possible. By a strange irony of fate both the Bertolet's Meeting

It might be of interest to our readers to know that three of the homes erected by the first Mennonite ministers who were associated with our mother church in Germantown are still standing and habitable. The first Mennonite preacher in America was William Rittenhouse, who also the first maker of paper in

America. He erected his house and his mill on a little stream running into the Wissahickon, one of the most romantic streams in Pennsylvania. The Rittenhouse Mansion, as it is generally called, although it is but a small and humble structure, was built in 1707, as the tablet in the wall indicates, is preserved by Philadelphia as a public building. Fairmount Park takes in all the land that originally was a Rittenhouse holding and also what was once the quaint little village of Rittenhousetown. The house is preserved, not because a Mennonite minister built it, but because his grandson, David Rittenhouse, whose portrait hangs in Independence Hall, was born there. David Rittenhouse was a famous colonial character, noted as a clock maker, an astronomer, a surveyor and a philosopher. He was president of the American Philosophical Society and served as a member of the Committee of Safety during the Revolutionary War. Afterward he was treasurer of the State of Pennsylvania, and Washington, the President of the new republic, appointed him the first master of the United States mint. The old Rittenhouse house, quaint in its design, good as it ever was, is located amid fascinating surroundings for which nature rather than the art of man is to be thanked.

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House and the Mennonite Home for the aged, located in Frederick, now stand on lands that once were the property of Hans Nice.

A study of these three buildings is interesting. They are widely different in style, size and the materials used in their structure, but there is character in all of them. They were built for durability. The fact that they survived indicates that the builders thought of posterity as well as of themselves. There is an individuality in design that suggests that the builders thought for themselves and knew how to give permanency to their thoughts. In Europe there is a living contact with Menno Simon in the shape of a Linden tree which he planted with his own hands and still flourishes. In America we have access to the very homes that once sheltered the pioneers of our faith in this country.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Idaho. Dear brethren: After a year's rest it again has become my duty to be correspondent for our church papers. As per our church constitution, it is the duty of the correspondent to write not less than four articles for each paper per year. It is March 11 today and my article will have to hurry to get into the columns of the paper before the close of the first quarter.

With thanks to our Father in heaven, the year 1926 has been full of blessings and our prayers and wishes are that 1927 may be more. We were able not only in our church but also with the other churches to work in love and harmony. In the month of February, 1927, Rev. P. R. Aeschliman was in our midst and served us. In the afternoons he conducted a Bible and prayer hour in the German language and in the evenings he gave us a sermon in the English language.

The weather is taking the spring appearance. The snow is gone, the frost is out of the ground and the farmers are starting to work in the field. The winter of 1926-1927 may be recorded as a mild winter. We had lots of snow, which sometimes hindered the travel with autos on the by-roads, but on the highway we could always drive.

In February, milder weather set in with rain, and soon the roads, all of them, were almost impassable. But now they are good again, especially the highways. With best wishes from

G. A. Bartel.

Sunday school, especially of the outlying districts. Sister Aganetha Fast, missionary from China, spoke to us on October 4 and 5. Dr. J. W. Kliever of Bethel College, Newton, Kansas, was with us last summer for eight days and gave us his famous lectures on the ten commandments.

On account of our pastor being called to serve in other localities, the following filled the pulpit at his absence, Prof. E. H. Scheyer once, Brother Edgar Toews three times, and Bro. Henry Toews six times. Twice did we participate in the Lord's Supper. Eleven members were received into our church through letter, five births, three deaths and one wedding is to be reported.

The present membership of our church now is 143, of which 112 are resident members. We have two English services every Sunday—morning and evening—and a German service the first Sunday in the month in the morning before Sunday school. Our Sunday school is divided in two parts and our C. E. in four parts. The meeting of our C. E. are held every Sunday evening. Besides these services, we have a weekly Ladies' Sewing Society, Catechetical Class, Bible and prayer hour. The enrollment of our adult Sunday school is 104 members and the elementary department has enrolled 89. The total collections for the year 1926 were \$4,102.32.

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With best wishes from

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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2342 N. 9th St., Philadelphia, Pa.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

AT CHURCH NEXT SUNDAY

If I knew you and you knew me,
How little trouble there would be.
We pass each other on the street,
But just come out and let us meet
At church next Sunday.

We have an interest in our town;
The dear old place must not go down.
We want to push good things along,
And we can help some if we're strong
At church next Sunday.

Don't knock and kick and slam and
slap
At everybody on the map,
But push and pull and boost and
boom,
And use up all the standing room
At church next Sunday.
—The Church Messenger.

Pearls from Our Mission Co-Laborers

A SABBATH EVENING AT BIRRA, INDIA

We have our Sunday school at four o'clock,
Or half-past three, when cooler weather comes;
One hundred fifty came to learn today,
Some classes sat outdoors upon the grass,
In shady places, under spreading trees,
They learned about the fall of Jericho,
And afterwards they met within the church
And sang glad songs of "victory through faith";
Among them eager, brown-eyed, black-haired boys,
Those who the church's leaders will become;
And when the hour was over, they marched out,
And stood a moment near the church-yard gate,
To say "Salaam" and get a word of cheer.

The men and women stood in separate groups,
And talked awhile and then went to their homes;
A few came with me to the bungalow,
Some came to talk and visit for a while,
Some needed medicine and some advice,
Then one by one they left, my work was done.

I looked around, and found myself alone.

The other missionaries, in their car,
Had gone to Champa for a few days' stay;
A little girl named Betty Eleanor
Had come to live with them and bring them joy.

This station stands upon two river banks
Right near where two great rivers meet and join.
I walked across the lawn, toward the west,

Down through a grove of lime and mango trees,
And custard-apple and some guava trees
Full of delicious fruit both green and ripe.

Then carefully I climbed through barbed-wire fence
And came to where a stretch of green divides

The Mission Compound from the flowing stream;

A river it is called, indeed, at times
When from the north a rushing, roaring flood
Comes pouring down and overflows its banks

Which rise at places more than twenty feet.
Tonight I sat upon the bank and gazed

With wonder and amazement at the scene
Which words cannot describe. The artist's brush
Might help depict the beauty of the skies.

I wished I were an artist and could paint.

Below me flowed a peaceful, quiet stream,
A little farther out a gurgling sound
Was caused by hidden rocks and rugged stones.

These formed a sparkling, dashing cataract.

Beyond, about a quarter of a mile
The surface seemed as smooth and clear as glass.

A little sandy island in the midst
Looked dark and grey, a resting place for fowl,
And farther on, upon the high irregular shore

There stood a group of spreading peepul trees.

A little to the right a village showed
Half hidden by luxuriant mango trees.

The sun had set, the sky was all aglow,

With gold and crimson clouds all through the west,
Bright streaks of purple, violet, green and pink

Were seen reflected in the broad expanse.

The water seemed as golden as the sky.

Some voices up the stream came floating by,

Some village women filling earthen jars

Detracted my attention for a bit,
A huge black bat flew swiftly overhead

Into the row of custard-apple trees.

A crane with long curved neck came flying by,

And awkwardly and slowly flapped its wings.

Again I looked ahead into the west,
Another picture for the painter's brush!

The sky was still aglow, and so the stream,

A pale new moon hung like a silver thread,
Beyond the row of trees a flock of geese

Were following each other in a line.
I was absorbed in thought upon the scene,

So perfect, beautiful, and all divine.
I breathed a prayer of praise to God above:

"My Father, I will praise Thee and adore,

For all Thy perfect works, and I implore

Forever lead me on into the Light,
May my whole life be pleasing in Thy sight!"

The stars came out and darkness fell around.

The moon had changed into a curve of gold,

The day was softly giving place to night,

And for a moment I heard not a sound,

I had a benediction from above.
I longed to stay, but quickly I arose

To find a pathway through the deepening gloom.

It was too dark to climb through barbed-wire fence

And walk through grasses tall where snakes glide by.

I took a path, it was the longer way,
Past Christian homes where lanterns brightly shone,

And partly lit the way toward my home;

The Lord was walking with me all the way,

He held my hand, and I was not alone.

Martha Burkhalter.

CHRISTIAN ENDEAVOR MEETING April 3d, 1927

A. J. Neuenschwander

"What Is Real Christianity?"
James 1:19-27; John 13:34, 35.
Consecration Meeting.

The Scripture Lesson Brought Down to Date

Self-control is essentially a primary Christian virtue.

Real Christianity requires that we be everlastingly at it to push bad things out of our lives and systems and put good things in their place.

Hearing and not doing has little or no virtue. A true follower of Christ will act. Action is our watchword.

Christianity requires that I make progress in my faith and life.

Pure religion consists in action and restraint. Action in the performing of Christian duty, and restraint from being spotted by the world. Such a program is a challenge to all, and requires Christ's help.

Prayer Thought

Thank God for: those who have pioneered in the Christian life; those who have led and guided us into the Christian life; those who have mounted high in saintliness.

Pray God for: a clearer understanding of Christ's principles; more faith to apply Jesus' method of life today; more love to witness for Christ.

The Topic Forum

1. Why did the C. E. Committee put the word "real" into the topic?

2. Has the Church always been Christian? Why or why not?

3. According to our Scripture lesson, which is of greater importance, creed and articles of faith or a life in conformity to Christ? Why?

4. Why do the leaders from India and China say to our missionaries: "We do not want your Christianity. We want only Jesus Christ."

5. What is implied in the term, "being unsponsored from the world"?

Real Christianity

Jesus, James and Paul, all agree that life is more important than principles of faith and creed. To be sure, no man can live a right life and build on false principles. Faith without works is dead, while proper works show right faith.

At times the Church permitted itself to be drawn into by-paths, but at all times God had sincere men who contended faithfully and led the Church back into right ways.

Real Christianity is an ideal, toward which men need to strive constantly. Love is undoubtedly the most effective means of guiding men toward that Jesus-made ideal. If the love of Christ dwells in our hearts we will be willing to bear hard things for His sake.

Wars, race prejudice, class distinction are receiving an increasing amount of attention at present. Jesus Christ was clear in His life and pronouncements on these things that it ought not be hard for us to follow His way. The difficulty comes from the fact that the Church for such a long time has protected and blessed these sores, and now men find it difficult to make the readjustment.

Illustration

Francis of Assisi was a blessing to the Church because he definitely put the spiritual above the material. Martin Luther discarded

ed the dead works theory and brought forth a living, working faith as the real means for salvation. John Wesley broke down a cold formalism of the Church by injecting into it real and live Christianity that was filled with love, and sought to keep the individual unspotted from the world.

PRACTICING WORLD BROTHERHOOD

The Brotherhood of Man is based upon the Fatherhood of God. God is the Maker of us all. We are all the children of the common Father. When we once recognize the common Fatherhood of God we are at once led to the corresponding fact that all men are brothers. God made of one blood all the nations of the earth. In God's sight, all men are brothers and are precious to Him.

If you will think over the question seriously you will find there are many factors that enter as a barrier to World Brotherhood. Three of these are Race, Creed and Class.

Race is one of the greatest factors. White is the predominate color in the United States. We are prone to think that the black or yellow man belongs to an entirely different order of creation. So in Asia, where the yellow race prevails, they look with suspicion upon the white man. So you find the matter of color, the hue of the skin, the complexion of folks, has differentiated them and raised up barriers against brotherhood.

Creed. We are living in opposite camps because of the different opinions which we hold on certain theological questions. We are willing to call a man brother who belongs to the same denomination, who shares the same belief with us, but how about those who do not believe as we? We draw lines between Roman Catholic and Protestant, Jew and Gentile. This militates against human brotherhood and is contrary to the mind of Christ, who has due respect for all men regardless of creed and nationality.

Class. The class distinctions arise out of men's social positions, occupations and financial ability. However, we do not find this true so much in our own country as in many other countries, for instance, India, where they are divided into different castes.

Why should things like race, creed and class separate us to such an extent that we refuse to recognize them as the children of our Heavenly Father and as our

brothers? "Hath not a Jew eyes, hands, organs, senses, affections, passions? Is he not fed with the same food, hurt with the same weapons, warmed and cooled by the same summer and winter as a Christian is?"

If we would practice world brotherhood it would immediately put an end to war and bloodshed and in its place we would have joy, peace and love. Brotherhood implies love, good-will, happiness for one and all, it also implies service. We are not only to refrain from hurting our brother, but we are to help him.

To practice world brotherhood we must begin right where we are. We must show it towards our next door neighbor, towards the man or woman who works by our side in the shop, mill or factory, then extend it into the community in which we live, the nation and then the world. Practicing the spirit of world brotherhood is only another way of living the Christian life and following the example of Jesus Christ. He went about doing good. He was the friend and servant of all and He showed that by doing the will of God we are brothers the world over.

Verna Keiser.
Milford Square, Pa.

SIX THINGS I LIKE IN AN OLD MAN

The most valuable experience that comes into a life is that experience—that book, sermon, person, or incident—which touches the springs of man's inner nature and things open the doors of his great inner self, revealing its hidden resources.

Let us forget for a moment all I have said except "the most valuable thing that comes into a life of that person." Now then, let us assume that the most valuable thing in our life has been some person, and further, let us assume that that person is an old man. Let us very briefly point out six things in that old man's life that have caused us to like and revere him, and consequently to become somewhat like him.

Friendship. No word is often-er on the lips of men than friendship, and indeed no thought is more familiar to their aspirations. Friendship takes place between those who have an affinity for each other, and is a perfectly natural and inevitable result. Think of the importance of friendship in the education of men. It will make a man honest; it will make him a hero or a saint. It is a state of the just dealing with the just; the sincere with the sincere; man with man. A true friend

will address his friend in some such words as these: "I never asked thy leave to love thee,—I have a right. I love thee not not as something private or personal which is my own, but as something universal and worthy of love which I have found. Oh, how I think of you! You are purely good. I can trust you forever. I did not think that humanity was so rich. Give me an opportunity to live."

Patience. By patience I mean the sustained endurance and perseverance toward the ideas and actions of us boys. To realize on an investment one must be patient. The healing of a wound does not take place as quickly as did the infliction of it. We must take time, and be patient, and give nature the opportunity to rebuild the tissue. Therefore the patience of an old man toward the mental and financial wounds that we boys inflict upon him is indeed one of the things that we should appreciate.

Kindness. Most men are kind. Especially is this true of old men, not because they are old, but rather from the fact that they have learned that it pays to be kind. By kindness we mean tenderness or goodness of heart.

As most men are kind, so are they sincere. To be sincere means to intend precisely what one says, or what one appears to intend. Let me give an example of sincerity. During the World War, Eugene Victor Debs attacked war in general and the draft in particular. He was sentenced to ten years' imprisonment for a speech made in Canton, Ohio, in 1918. Addressing the jury, he told his creed: "Gentlemen, I have been accused of obstructing the war. I admit it, gentlemen; I abhor war. I would oppose the war if I stood alone. . . . Years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of the earth. I said then, and I say now, that while there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a soul in prison I am not free."

Lastly, unselfishness. Study the history of men and you will find they have given very generously to the support of their home. This they are legally and morally bound to do. They have sent their children through school; they have built schools, churches, roads, bridges, and so on. They have left echoing in the valleys of life their history of Friendship, Patience, Kindness, Sincerity, and Unselfishness.

When you first saw the heading of this article, the thought no doubt came to your mind that one of the six things is, Living the Christian Life. Indeed, I say, you are right; for it is true that the man who has lived the Christian life possesses all of those characteristics which cause us younger people to honor, respect, and revere him, because through him we know that the Christian life is the most beautiful and the fullest life that any man can live. "He who serves his God best serves his fellow-man best." This saying is familiar to all of you, and from it I draw this conclusion that God, through Jesus Christ, would have us live a life of service. I therefore ask one thing of every one who reads this article, and that is, if there has come into your life the acquaintance of an old Christian man, that you go to him before the setting of the next sun and tell him that you are thanking God because his living the Christian life has made you a better Christian, and that you are trying to live the Christian life because it is the life of service.

Isaiah T. Steiner.
Upland, Calif.

ASK YOURSELF

Recently four hundred and twenty-five Indian boys and girls, students of the Sherman Institute, (a government Indian school), Riverside, Calif., voluntarily gave up their daily afternoon play hour for a week to attend Bible classes. Four of these students were star baseball players who gave up their practice for the week. Ask yourself, "Would I be willing to give up as much, for an additional hour of Bible study?"

A band of Christian lepers in Korea have such a zeal to spread the Gospel that they are supporting a non-leper evangelist among the heathen, supporting him out of their scanty allowances, and with their earnest prayers. Ask yourself, "Does my zeal to spread the Gospel among those who never head it compare at all with that of these Korean lepers?"

It was also from Korea that a missionary wrote about thirty-five women converts who pledged three hundred and eighty days of preaching (witnessing) in their own and in neighboring villages. They call this taking a "collection of days." Ask yourself, "How many days do I spend in testifying of my Lord and Saviour, to my neighbors and friends?"—(Gleaned from "The Missionary Review of the World."

—A. G. S.

THE S. S. LESSON

April 10.

Peter's Lesson in Trust

Matt 14:22-33.

Golden Text: "Be of good cheer; it is I; be not afraid." Matt 14:27.

Jesus had just performed the miracle of the loaves and the fishes. It was one of the miracles that caught the public fancy and men were talking about making Him a king by force. The idea of an earthly kingship was one that had in it the elements of greatest danger to both the disciples and the people. It was necessary to separate the disciples from the people at this crisis so that the notion of an earthly kingship could not go farther with them. It would still be a long time before the disciples would realize that His kingdom was not of this world. The multitude must be dispersed because they must take active steps toward attempting a political move that would have brought down all the wrath of the civil authorities. The word "constrained" indicates that pressure was brought upon the disciples to have them go over the sea before Him.

As at all times of crisis, Jesus resorted to solitary prayer. He needed the strength for His tired body. He also needed the comfort that only His Heavenly Father could give Him at such an occasion when He was so thoroughly misunderstood by both the multitude and the disciples. There were times when the loneliness of our Lord could only be relieved by a period of sweet fellowship with His Father. It was into a mountain that He retired. There is something suggestive in making the mountain His prayer closet. As the mountain rises higher than the surrounding earth, and above it, so the soul that enters into the sweet fellowship with his father rises high above earthly things. We see here, as we often do, that the Lord set us the example of prayer. Here He prayed when He was at the crest of His popularity. Periods of popularity are generally more dangerous than periods of neglect or persecution. The person who has the approval of the crowd is always the least careful concerning his way of life and actions that meet with popular approval are by no means actions that will meet with the approval of God. We need to pray when we are in trouble, but we need to pray just as earnestly when trials and troubles seem far away. For that reason, it seems to us, Jesus taught us ever to say, "Lead us not into temptations."

With the coming of the evening, Jesus was alone. In many respects He was a lone personality. Being the only sinless being, He stood out in solitary grandeur. But He was in closest fellowship with His Father. He was sure of a Presence that would sustain Him in any emergency that He was to meet.

The disciples were alone too, but in a different sense. They had a long, hard battle with the waves. The winds that suddenly arise over the Sea of Galilee had beaten it to a froth, the waves were rising bigger and bigger and their battle was trying. So they made no progress and the danger with which they were surrounded threatened to hurl them into a watery grave. To be sure, they were not so much alone as they supposed. It was not the will of God that they should perish in that storm, but they were being tried and severely tried at that. Periods of testing are always severe. The more severe they are, the better they will be in the end. No temptation or trial is pleasant for the present, but having overcome them the confidence of our faith is nightier. We are better prepared for other emergencies.

The struggle of the disciples lasted long. It was just before dawn that they saw Jesus coming to them over the water. To some, the battle is long and hard. Discouragement and the temptation to give way to it are the most dangerous kinds of trials. We must be strengthened in our faith so that we will keep faithfully at it no matter how long. But the longer the trial, the greater the triumph. After the storm they were to see Jesus, to behold a wondrous miracle, to have Him with them, to have the storm safely over and to be securely in port. It was strange that they should have been left so long alone with the storm and stranger still to see Him appearing as a ghost, but all the strangeness and mystery disappeared when they heard His voice. The voice they heard above the roar of the storm was, "Be of good cheer; be not afraid." That changed everything. The one who hears the voice of Jesus amid the storms of his life finds that things are changed and that the fearful things disappear.

Peter's actions are amazing. He gives evidence of a mighty faith. If the Lord bids him he will walk on the water and come to Him. Only a moment before the water had been a terrible danger, now he is no more afraid. His confidence in the Lord is supreme. He will help him to do as He was doing. Alas for our professions of

faith! We make them and then fail in the critical moment. Peter thought of himself and then began to sink. In doing the Lord's bidding and coming to Him we must no more think of self. One such thought is fatal. So long as Peter believed that Jesus was mightier than the waves he was safe. When he thought of the waves and not of Jesus he began to sink. The only course to pursue through any danger is "looking unto Jesus". The rebuke Peter had to hear after his miserable failure was, "Wherefore didst thou doubt?" That is the comment that is to be made over all of our failures in the Christian life. With Jesus in the boat, all was safe, as all will be safe for us when we have Him with us. In the miracle one sees another great evidence of His divinity. He is the Lord of nature and therefore can command nature to do His bidding.

ANNUAL REPORT OF THE EDUCATIONAL COM.

To the Workers' Conference, China, November, 1926

(Concluded)

The second effect of the spirit of Nationalism is the desire of the Chinese for participation in control of the work. This applies to other phases of mission work as well as education. The new constitution will provide a basis for this and attempts should then be made to carry out a scheme of cooperation in individual schools as well as in the work as a whole.

The statistical summary follows:

	Boys' Schools	Girls' To-Schools
Country Day Schools		
No. of schools	30	5
No. of students	881	126
No. of teachers	34	5
Hsien Day Schools		
No. of schools	7	7
No. of students		
lower primary	239	219
higher primary	22	6
No. of teachers	12	12
Boarding Schools		
No. of schools	2	2
No. of students		
lower primary	18	45
higher primary	51	43
middle school	55	26
No. of teachers	12	12
Graduates		
Higher primary	28	17
Middle school	10	55
Students on loan or supported		
Orphans	2	2
Jr. middle school	6	5
Sr. middle school	4	0
Seminary	3	0
Bible school	12	0
Nursing (Not un-		

der Ed. Com.)	1	1
Bible Schools		
No. of schools	1	2
No. of students	12	21
No. of teachers	2	4
Totals of all students		
Lower primary		1528
Higher primary		122
Junior Middle School		81
Bible School		33

Grand Total 1764
In looking over these figures one wonders how many of the 1,764 students have been brought to see Christ and His call upon their lives. Let us unite in prayer that the teachers be earnest and devoted in the work and that leaders for the cause of Christ may be raised up among the youth of China.

Respectfully submitted,
Educational Committee,
S. F. Pannabecker, Chairman.
Mrs. Abr. M. Lohrentz,
Talitha Neufeld.

CORRESPONDENCE

Flatland Church, Lower Richland, Pa.—I have been asked for a report again, but really cannot give news, since not much turned up since my last letter, in a small congregation of thirty members and services and Sunday school only bi-weekly from Christmas till April.

At the annual business meeting in the beginning of the year, all the old officers were re-elected.

Our deacon, Daniel M. Landis of Philadelphia, three score years and ten, is an exceptional active man, one of those rare people who has a good memory, and has been a church worker always. We have heard him relate how he attended our Sunday school as a boy, coming barefooted. For twenty years he was our superintendent, until he moved to Philadelphia, where he has now resided over twenty years. He has continued to aid and encourage us and is with us in spirit, also worshipping with us in person occasionally.

He climbed up until he is now heard frequently from the pulpit and he can preach good sermons. He preached for us on February 13, from the book of Ruth.

On February 27, our pastor, Rev. Seward M. Rosenberger, preached a convincing sermon on the personal touch of Jesus, which cleanses and makes us whole.

On March 13 he again preached a wonderful sermon on success, from Samuel. He delivered it impressively. We can feel blessed with such men at the head of our church, and who are interested in us, as Rev. Rosen-

berger, assisted by Deacon Landis, and really enjoy sermons from Old Testament people. The Old Testament needs to be studied and is worthwhile. We can see how they trusted and believed in God.

Oh, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!

That will not murmur nor complain
Beneath the chastening rod,
But, in the hour of grief and pain,
Will lean upon its God.

A faith that shines more bright and clear,
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

Lord, give us such a faith as this,
And then, whatever may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home.

—William Hiley Bathurst.
Flora L. Fellman.

PAUL'S INCREASE IN KNOWLEDGE

(Continued from page 2)

in it the product of a deceived mind? Then its boldness and foolishness would be its refutation.

Paul believes that there will be believers to change, and rupture away at the Lord's return, I Cor. 15:50-57. (Written 56 A. D.) Here he calls it a mystery but which has been revealed to him, and he again uses the expression, "He shall be changed" from a corruptible body to an incorruptible body, and he seems to expect to defy the grave and thanks God that through Jesus Christ he will be given the victory, not over the grave, but by escaping it, for remember he speaks of those who will live and be changed at his coming.

When I Cor. 15:22 is referred to, probably to prove that all are to die and all are to be raised, the argument fails because Paul is writing of the results of Adam's transgression which is death to every man. But some of these have been quickened by the Holy Spirit, Eph. 2:1, and some of these die bodily but will be among those that have part in the first resurrection, and others of them will be living and will be changed to incorruption, both of which will take place at his coming. And that the resurrection of Christ is a guarantee that all the dead will rise whoever

and wherever they are. John 5:28-29.

In Phil. 1:21-23, Paul expresses the desire to depart and be with Christ. What a comfort to the suffering and dying believer when we can say to them, "To be absent from the body is to be present with the Lord." But did Paul expect to die? His suffering made him feel that death would be gain, and rather to be desired than life at his rate, but it is evident that he did not expect to die nor prefer that to the coming of Christ and the rapture for in Phil. 3:20-21 he is still looking for the Saviour, who, when He comes, will change his body of humiliation and make it like unto His own glorious body. Hence Paul had never outgrown his premillennial hope of the personal return of Christ before his death except perhaps in II Tim. 4:6-8, and even there he looks for his crown which he shall receive at His coming and not at death. His views were not Judaistic, no Jews ever looked for His second coming, they always did and are still looking for His premillennial coming and in this they have the combined testimony of the Old and New Testament, for the Kingdom is for Israel and not for the Church. Paul had no views apart from the revelation he received, not even I Cor. 7:12, 25, when you include v. 40, but his hope always was the hope of the first Christians, and what is still the blessed hope of the Church, Tit. 2:11.

To apply Paul's "pressing on" in Phil. 3:12-24 to his growth in spiritual things is all very well when you make the application, but it fails of its point in the interpretation. In v. 8 he is willing to suffer the loss of all things that he may win Christ. He surely had Christ, for Christ lived in him. Gal. 2:20 (written four years before). He looks forward to his full enjoyment of Christ, when he shall be with Him and like Him in glory, and to secure this quickly he presses on v. 14. It is not knowledge, he has that v. 8, it is not salvation he wants, he has that; it is not a deeper spiritual experience, but it is his goal in v. 20-21.

His deepening humility also works the same way. God always kept him humble. II Cor. 12:7-10. In v. 11 he says, "I am nothing", that is as humble an expression as when he wrote Eph. 3:8. (Four years later). And I Tim. 1:15 is in direct contradiction to what he writes of himself in Phil. 3:4-6, Acts 22:3, 23:1, and 24:11-21. Paul's record was good and in comparison to others could never claim to be the chief of sinners, and he never did claim it

even for the sake of humility. But the word "chief" means a model, a leader, the first of a class, or as he calls himself in the following verse, "a pattern" to them who should hereafter believe. And when we refer to I Cor. 15:8, where he writes of his conversion as one who is born out of due time, then we ask, "of whom is Paul's conversion a pattern?" He was not converted by the preaching of the Gospel, but by the sight of the glorified Christ. The Bible speaks of only one class who shall be converted in like manner, and they are the Jews, Paul's brethren according to the flesh, who as a class will never be converted by the preaching of the Gospel, but when they see Him whom they have pierced. Zech. 12:10, Isa. 66:7-12. The premillennial return of the Lord was not only Paul's continued hope but it is an absolute necessity for the conversion of Israel. Rom. 11:26-29.

If we take a passage out of its context we have nothing but a pretext. This was the case with practically all of these passages, also with I Cor. 7:32-34, which was interpreted to mean that Paul views marriage as a state of worldliness. By careful reading of the whole chapter, especially v. 35, it is evident that it is not Paul but the Corinthian Christians who have abused the marriage relation, which became the cause of their carelessness in their devotion to Christ, for which he admonishes them, that they may attend upon the Lord without distraction by worldly cares. The chapter is an argument against divorce which alone would prove that Paul regards marriage as a very sacred relation. In Eph. 5:22-30, it is truly sacramental, used as a type of the right relations between Christ and the Church; but does he not so regard it in I Cor. 11:11-12?

The first rule of Scripture interpretation is harmony. If that is missing, there is something wrong with our interpretation. The later epistles of Paul do not contradict but beautifully agree with his earlier epistles, and neither the Lord nor the Holy Spirit ever change their mind, and God's Word is absolutely reliable, and this is the great comfort the student of God's Word has, and decidedly strengthens his faith.

W. S. Gottshall.

CONTRIBUTIONS

RECEIPTS FOR THE TREASURY OF THE BOARD OF EDUCATION

Hillsboro Mennonite church, \$20.00; Bergthal church, Pawnee Rock,

\$10.00; Bethesda church, Henderson, \$20.00; Bergthal church, Okla., \$10.00; Eichler church, Iowa, \$12.50; Mennonite church, Wayland, \$12.50; Geary church, Okla., \$5.00; Branch of Bergfelder church, Minn., \$2.25; Friedenthal church, Tampa, \$8.07; Immanuel church, Calif., \$10.00; Paso Robles church, Calif., \$5.00.

Gratefully acknowledged,
D. H. Richert, Treas.

HOME MISSION TREASURY REPORT FOR JAN.-FEB.

General Fund.

Trenton, O., Ch., \$65.63; Bethesda Ch., Marion, S. Dak., \$50; Salem-Zion Ch., Marion Jct., S. Dak., \$50; Bethel Y. M. S. S. Class, Fortuna, Mo., \$12.15; Lehigh, Kan., Ch., \$15.55; J. H. Priest, American Falls, Ida., \$20; First Menn. S. S., Bluffton, O., \$35.00; Bethany Ch., Freeman, S. Dak., \$87.50; Sr. C. E. Soc., Berne, Ind., \$4.75; Immanuel Ch., Los Angeles, Cal., \$51.12; Pulaski, Ia., Ch., \$29.48; Bethesda Ch., Henderson, Neb., \$189.68; Nordstern Ch., Drake, Sask., \$98.50; Bethel College Ch., Newton, Kan., \$19.90; Grace Ch., Pandora, O., \$29.03; Trenton, O., Miss. Soc., \$29; Hutchinson, Kan., \$36.10; First Menn. Ch. and S. S., Philadelphia, Pa., \$58.17; Zion Ch., Donnellson, Ia., \$112; Bethel Ch., Perkins, Pa., \$15; Christmas offering, Hydro, Okla., \$14.47; Bergthal Ch., Pawnee Rock, Kan., \$64.26; Jr. C. E. Soc., Donnellson, Ia., \$10; Ungenau, Ellsburg, Kan., \$37.50; Salem S. S., Marion, S. Dak., \$100; Swiss Ch., Alsen, N. Dak., \$20; Bethel Y. P. Soc., Lustrer, Mont., \$2.30; Zoar Ch., Waldheim, Sask., \$400; Zion Ch., Dallas, Ore., \$49.86; Brudertal S. S., Hillsboro, Kan., \$79.14; Escondido, Calif., Ch., \$7.40; First Menn. Ch., Upland, Calif., \$32.74; First Menn. S. S., Aberdeen, Ida., \$29.95; Beatrice, Neb., Ch., \$149.15; Pratum, Ore., Ch. and S. S., \$14.50; Christian Ch., Moundridge, Kan., \$22.80; Halstead, Kan., Ch., \$138.53; Mrs. H. P. Frantz, Orienta, Okla., \$50; Immanuel S. S., Los Angeles, Cal., \$33.41; Tabca Sew. Soc., Tampa, Kan., \$15; Grace Ladies' Aid, Pandora, O., \$73.89; First Menn. Ladies' Aid, Shafter, Cal., \$25; Salem Ch., Munich, N. Dak., \$25; Bowmanville, Pa., S. S., \$34.12; West Zion Ch., Moundridge, Kan., \$70; Butterfield, Minn., Ch., \$6.56; Menno, Wash., Ch., \$42.90; B. F. Welty estate, Tacoma, Wash., \$33.52; Salem Ch., Duluth, O., \$15.60; "Friends", Kan., \$50; Ebenezer S. S., Bluffton, O., \$100.00; H. C. Jantzen, Beatrice, Neb., \$5; a friend, Halstead, Kan., \$25; Hillsboro, Kan., Ch., \$54.19; George W. Bender, Trenton, O., \$25; dividends, interest and rent, \$240.

Special Gifts.

Friedensberger S. S., Avon, S. Dak., for immigrants, \$32.04; Salem-Zion Ch., Marion, S. Dak., for Chicago, \$58.77; Bethany Ch., Freeman, S. Dak., for Chicago, \$27.11.
Total Receipts, \$3223.27.
Balance in bank Jan. 1st, \$1035.24.
Total expenditures, \$4253.53.
Balance in bank, March 1st, \$498.
The Board still owes \$3,410.00 of the money borrowed for the new Los Angeles station as reported in the last number of the Mission Quarterly.

Gratefully acknowledged,

J. E. Amstutz, Treas.

Trenton, O.

THE MENNONITE JOTTINGS

March 24, 1927

Student Volunteers of Northwestern Ohio held a Retreat at Bluffton College, March 18, 19 and 20.

Dean N. E. Byers of Bluffton College attended meetings of the North Central Association of Colleges in Chicago, March 17-18.

Copy is being prepared for the report on the relief work in Russia done by the Mennonite Central Committee. The report will be in the form of a book.

Sister Elizabeth Hirschler of the Mennonite Deaconess Hospital at Beatrice, Nebraska, has a leave of six months and is spending the time in California with the hope of improving her health.

The year 1927 is to see some church building or improvements in Kansas. Alexanderwohl and Halstead are remodeling, Pretty Prairie is building new, and others are discussing changes.

The Bethel Retreat Committee had a meeting at the home of Rev. C. E. Krebhiel and made plans for a bigger retreat to be held at Bethel College some time in August. The exact date was not set as it is the desire to co-ordinate with the All-Mennonite Convention and the District C. E. Convention. There are to be ten days of the retreat and part of the program is arranged. All class and group work will be in the English language, but some of the evening inspirational meetings will likely be in the German language.

Bethel College Men's Glee Club expects to give several concerts in the churches of the Bluffton and Pandora, Ohio, district, April 22-24.

Rev. J. J. Balzer was officially ordained elder of the Bethel church, Mr. Lake, Minn. He succeeds Rev. H. H. Regier, who was compelled to retire on account of poor health. The service was in charge of Rev. Regier, Rev. N. F. Toews and Rev. Friesen also participated.

Dr. J. W. Kliever, president of the Board of Foreign Missions, conducted a series of meetings in the St. John's Mennonite Church, Bluffton, Ohio, March 6 to 13. He had for his subject, "The Ten Commandments." The nature of the services was both evangelistic and inspirational.

Rev. P. H. Unruh recently addressed the students of the Goessel, Kansas, high school on the subject, "Christ and Christians." Among other things, he said: "We are called Christians because we follow Christ. We have Him as our ideal. He was called Jesus by men; He was Christ according to His office. Messiah means the anointed one. Prince means a ruler. Hence we are to follow an anointed one and ruler. He is also called Priest, Prophet and King. All these are offices bestowed by anointment. He was anointed by the Holy Ghost. The word 'Christian' is not merely a name. If we want to be like the One we follow, if we want to be Christians in the true sense of the word, we must act as though we are anointed."

The Chapel Mennonite Church at Williamstown, Ohio, of which Rev. M. O. Blosser is pastor, voted almost unanimously to affiliate with the Middle District Conference of the General Conference at its next session. The West Market Street Mennonite Church of Nappanee, Indiana, united with this Conference at its last session.

The Mennonite Quarterly Review, the first issue of which appeared January, 1927, is a continuation of the Review Supplement of Goshen College. The editor of the Mennonite Quarterly Review, in an initial editorial, says: "The Mennonite Quarterly Review is not a journal of propaganda in any sense, nor merely a journal of opinion or comment. It has no program or pattern over which it wishes to make or remake the Mennonite Church. Its sole program is to be a servant of the truth and to the historic ideals and faith of the Mennonite Church in the light of its high calling in the Kingdom of Christ in this present world."

Several interesting items of news come to us from Bethel Church, Mt. Lake, Minnesota. On February 27, the ordination of Rev. J. J. Balzer as elder of the Bethel church, took place. Two very effective sermons were preached by Rev. P. J. Friesen on, "The Relation of the Pastor to His Congregation," and by Rev. N. F. Toews on, "The Relation of the Congregation to the Pastor." Elder H. H. Regier officiated and the choir rendered some very appropriate music. Twelve new members were ad-

mitted to the church by the right hand of fellowship at the service on the 12th of March. A large number of young people have indicated their desire to accept the Lord Jesus as their personal Saviour and to take part in Bible instructions on Sunday afternoons. The choir is practicing a beautiful cantata for the Easter service.

While on their tour of the East, Dr. and Mrs. Mosiman made a short stop at Beirut, Syria. This gave them an opportunity to visit a former Bluffton student, Howard Lichty, of the class of 1926, now teaching in the American Mission School at Sidon, thirty miles away from Beirut.

Rev. P. P. Wedel of Moundridge, Kansas, who was conducting meetings in the North Church, Freeman, South Dakota during the latter part of February and the beginning of March, addressed the students of Freeman College on the subject: "The Four-Square Man." Among other things, he said: "In order that a man or woman may be successful or accomplish anything, he or she must develop these four sides of life—the intellectual, the physical, the spiritual and the social." He brought out the fact that in our daily life, the intellectual, the physical and the social sides are fairly well developed, but when we make a closer study we find out they still lack something very important, and that is the spiritual side that connects man with the Creator. The Christian schools in our land are playing an important part in helping build up the spiritual side of man and make him a four-square man.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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No. 13

NOTES AND COMMENTS

In an address before the Ohio Society in Philadelphia, Senator Willis said:

"No man of any political faith who preaches or practices nullification of the Constitution and the laws will ever sit in the White House.

A political party that challenges the patriotism of the American electorate by nominating a candidate for the Presidency who does not stand four square for law enforcement and Constitutional Government will be annihilated at the polls as it ought to be.

Prominent university presidents—who incidentally, have never even gotten to first base in the Presidential race—eminent governors, and other much-advertised political leaders, who devote their efforts, not to upholding the Constitution and the law, but to discovering ways by which the one may be broken down and the other evaded, will never be called upon to take the oath of office as President.

The people do not want any divided allegiance in the White House. They will have no president who takes the oath with reservations. These professional preachers of anarchy and these gubernatorial exemplifications of nullification do more to encourage lawlessness than all the common law-breakers in the country. They furnish violence and crime a cloak of respectability behind which to hide."

The churches of America have been deeply interested in China for many decades. Their expenditures for Chinese schools, colleges, hospitals, philanthropy and churches have amounted to millions yearly.

According to the estimate of H. K. Norton, Secretary of the American Asiatic Association, the total American investment in China is about \$150,000,000, of which \$69,000,000 represents business interests, and the rest missionary. Over 5,000 American missionaries are devoting their lives to Christian work in China in one form or another of its multi-form activities.

New York, March 20—What effect does employment in Y. M. C. A. work have upon the secretary's relation to Church membership and service? This question, frequently heard in religious circles, is definitely answered for the first time in a report issued by the Y. M. C. A. National Council.

The report covers a detailed study of Associations in 200 cities of from 5,000 to 25,000 population. It was made by the Rev. Dr. David G. Latshaw, secretary of the National Council's Department of Relations to Church and Interchurch Bodies, with the cooperation of Frank Ritchie of the Department of Small City Fields, and the Counseling Commission of the Churches.

It was found that 506 small-city secretaries with Church membership hold 823 working positions in their local churches. Analysis of their connections shows 175 holding positions as Church officials, 74 as Sunday School superintendents, 323 as Sunday School teachers, 164 as leaders of men's or boys' clubs in churches, and 87 as leaders or singers in Church choirs.

"It has sometimes been asserted," Dr. Latshaw comments, "that the Y. M. C. A. draws men from the pastorate into the secretaryship. Of 540 secretaries, 15 had been ordained pastors. On the other hand, it has been believed that the Y. M. C. A. leads men into the ministry. The facts as discovered in the small-city group indicate that four of 550 secretaries are planning to enter the ministry."

Do secretaries in small cities cooperate with united Church organizations? The report answers that 157 secretaries hold membership in such bodies, 66 holding official places by appointment or election.

"When you sit in church on Sunday do you realize that there were more than 3,000,000 boys born in the past week?"

The boy population of the world includes more than 20,000,000 Mohammedans, scattered in more than twenty countries; 90,000,000 boys in Asia, more than half the boy population of the

world; 19,000,000 Negro boys, of whom more than 1,000,000 are in North America; 64,000,000 Caucasian boys, among whom 17,000,000 are classed as Protestant, 12,000,000 as Orthodox (all forms), and 27,000,000 as Roman Catholics.

Special attention is being given to Sunday-school work in Greece by the "Zoi" Brotherhood of the Orthodox Greek Church. This work has the hearty support of the Archbishop and of the clergy generally and there are some among their clergymen who are rendering exceptional cooperation. The "Zoi" Life Brotherhood is a very active and devout group of people who have banded themselves together to spread sound Christian Literature throughout Greece. They maintain a Publishing Society and a Tract Agency. They issue religious books, tracts and their family newspaper has a circulation of 40,000, the largest circulation of any paper in Greece. Their work is strongly evangelical and deeply religious.

The Brotherhood is composed of lay and clerical members about seventy-five in number. The lay members work in banks, offices and business houses but pay all their earnings into a common fund which is used for the circularization of the Bible and their special publications. They live very cheaply in order to save their earnings for the prosecution of their work. The Brotherhood owns the printing press. Much of the work in the printing and binding department is volunteer work by the students in the University where the Brotherhood assists poor but worthy young men to complete their course, chiefly those in the Theological Department of the University. The clerical members of the Brotherhood are in the midst of the home missionary work of the Archbishop and go about the country preaching in the churches and teaching the people.

Missionary Sam Goering and Mrs. Goering who went to Sioux Falls some time ago for medical treatment, are reported to have improved considerably.

THE MENNONITES OF SOUTH RUSSIA

(A Historical Review)

By J. H. Janzen
Translated by Rev. A. S. Shelly.

The little body of Mennonite people has from the beginning of its existence stood under the sign of incessant wandering. The foundation principles of this people were so at variance with the system of force-control in vogue everywhere that their stay at any one place was not tolerated for long. And the only defence against the resultant persecution they knew was to flee.

The Lord Jesus had said to His disciples: "If they persecute you in this city, flee into the next." Matt. 10:23. This instruction the Mennonites also followed, and carried not the torch of war but the palm-branch of peace from country to country.

The Mennonites gave themselves wholly to constructive service. Man is created in the image of God, the Creator of all things, and is therefore endowed with the creative instinct. In so far as this productive impulse is not smothered by sin, or where it is restored by the cleansing from sin through the blood of Jesus Christ, man moves in joyous creative activity. He can not view anything useless with indifference—it must be made useful.

The Mennonites taught conscious conversion, cleansing from sin by the blood of Christ, justification and sanctification, and they claimed for themselves the experience of the new birth. As such that are born again, and therefore emancipated, they busied themselves in joyous constructive work.

Vocationally they devoted themselves principally to agriculture. Being thus close to the heart of God's work in nature, they felt most intimately the very breathing of God; here they felt most contented. It was a pleasure to them for instance to convert the barren fields of Count Alefeld of Holstein into blooming gardens of God. By means of sustained hard work they rose from

deep poverty to comfortable prosperity, but were seldom permitted to enjoy these well-earned fruits of their toil for any length of time. Their blossoming possessions soon caught the eyes of the covetous world which envied them the fruits of their prosperity. Grounds for complaint against them were thought out, persecution aroused, and they were compelled to flee. Thus ever and again the Mennonites found themselves confronted by the condition of having nothing.

However, the impulse to create anew was not quenched in the hearts of the born-again ones. Yea, often it was strengthened the more by tribulation and affliction, while with many who remained behind living securely, it grew less and even gave way to the promptings of the world. Often those that fled were not the best of the congregation, in a worldly sense.* But in the battle with the confronting condition of "Nothing" they developed character and soon outstripped those who had remained in their nests in rest and supposed security.

In Poland and later in Prussia they stood before the sullen, far-spreading floods of the Vistula and the Nogat with nothing but the strength of their physical health and strong arms and their unbroken trust in God, with hearts cleansed by the blood of Christ and kept unspotted from the world.

Step by step they pressed forward into the floods, pushing back the water by means of skillfully constructed dykes closer and closer into its original bed, cleared the uncovered bottom of sand, and sowed their seed into the prepared soil. Thus behind the dams and dykes there appeared blooming fields. Hand in hand with the inner life which, according to Col. 3:3 is hid with Christ in God, the outwardly visible life in nature blossomed forth, so that men saw the good works of the children of God and glorified the Father in heaven. Jan Dzialinsky, the agriculturist of Marienburg, once said in defense of the Mennonites: "One can easily see where a lazy drunken farmer and where a sober, industrious Mennonite lives."**

The apt skill of the Mennonites in the sphere of agriculture was also in that of handicraft and the trades, has frequently caused

*P. M. Friesen—Geschichte der Alt. Menn. Bruderschaft, p. 73, Par. 31.

**Idem, p. 42.

(Continued on page 3)

WOMAN'S WORK

REPORT OF THE SEWING SOCIETY OF THE BERG-TAL CHURCH

Pawnee Rock, Kansas

Another year has closed and as we look over the past and think of the goodness and mercy of God and the many blessings, we feel constrained to say with the Psalmist of old, "O give thanks unto the Lord; for He is good; for His mercy endureth forever." We are always interested in the letters and the work of our sister friends and we too, shall give an account of our work in the past year. Our sewing society meets in the church basement the first Thursday of each month for work. We open with song, Scripture reading and prayer and close with song and prayer. Every third month we render a program. We do not have regular attendance of all members at our monthly meetings but they all are faithful to the work given them to do and thus our lists are supplied.

The past year we sewed for Champa, India, and Lame Deer, Montana. This included 205 pounds of clothing—comforters and blankets.

We gathered and sent a box of clothing (160 pounds) to the Russian immigrants in Canada.

We have an offering at each meeting, also have free will Sunday egg offering, a birthday offering and a ten-cent fee if absent from meetings. This year a special offering or gift was contributed, the total being \$435.00, which is given to missions (including the express and parcel post expenses.)

The Special Gift was sent to furnish a room in the India hospital.

We have a Visitation Committee that visits the sick and aged and gives flowers. We have received our sewing lists and have begun our work for the next year.

Wishing all our co-workers much joy in this worthy work.

With greetings,

Mrs. John A. Dirks, Sec.

TRENTON, OHIO

The Trenton, Ohio, Mennonite Mission Aid Society met for the February, 1926, meeting at the home of the Ehresman sisters. At this meeting a goodly number of the Good-Cheer Class, composed of the young women of the Sunday school, and other friends, met with us. This splen-

did co-operation meant much to the society. During the devotional exercises, the ninety-fifth Psalm was read by the president. The following were very interesting: Letter from Drs. Harvey and Ella Bauman, Champa, India; letter from Mrs. Bertha K. Petter, Lame Deer, Mont.; letter from Executive Committee of Woman's Mission Societies; a talk by Rev. J. E. Amstutz, in which he gave a report of the Home Mission Council meeting held in St. Louis, Mo. At our June meeting we had the great pleasure of having with us our dear missionary, Mrs. Bertha K. Petter, who talked very interestingly to us about our work in Lame Deer, Montana. We hope it will be possible for her to be in our midst again ere long.

Other interesting features were the reading and musical selections given at our December program. The reading was entitled, "Acknowledging Our Blessings." The piano solo was given by Miss Elise Holly and the duet by Mrs. J. E. Amstutz and Mrs. Peter Kennel.

Our society was organized in January, 1891. At present we have an enrollment of 26 members, 14 of whom are active. We meet once a month and have a program and offering at each meeting. No sewing is done. We contribute to both Foreign and Home Missions and during the past year over one hundred dollars were raised.

Clara L. Augspurger, Sec.

BLUFFTON, OHIO

Would like to tell you a little bit about our work. We find it very interesting to learn how other societies have been doing their work in the past so we must be willing to share some of our blessings with others, too.

A few years ago we decided we would have a missionary extension secretary in our society. This secretary chose our missionary books and had some one or different ones review the books. This work kept growing and some one suggested that we ought to know more about our own missionary work, so leaflets were printed and sold to the members of the society and after that an effort was made to sell them to the various churches of the Conference. A committee was appointed to help the missionary extension secretary. In 1925, some one suggested that we have a missionary library and that this library be placed in the room where we usually meet. Some one donated a cupboard. Quite a

few books were donated by members and we decided to have an offering twice a year for the extension of our library. Several new books are to be added to the library now.

We find this library very interesting and we only regret that we do not have more time to read. Quite a few of our mothers are taking books suitable for their children. This will be one way of interesting our future generation in missionary literature.

We have been having union meetings with the Ebenezer, St. Johns and Grace church. The meeting last year was held in May at the St. Johns church. These meetings are to be held annually in one of the four churches. A member of each church helps to make the program and decides the time and place of meeting.

We have a meeting once a year with our Girls' Society, and we usually have a social hour after the meeting. This joint meeting is usually held on the college campus. The program committee used the C. E. programs a few times during the past year, and a leader was appointed and the meeting was conducted like Christian Endeavor.

One month we had a book review of the life of Grenfell.

We have one evening meeting in the month of November. We collect our mite boxes at this meeting. This year we had Alfred Habegger show his pictures and he gave a very interesting lecture about the American Indians.

We also had the pleasure of having Mrs. Petter with us at one of our meetings. We entertain our Freshman college students the first Sunday they are in Bluffton. We take them to our homes for dinner and try to show them a friendly spirit so that they might feel at home in our church and homes.

We have a Harvest Home Festival the day before Thanksgiving. We usually sell baked goods and dressed chickens and things that we know will sell well. We put our price on and sell them at one of our merchants' store.

We sew once a year in the church basement. We sew all day, if things are not completed, we finish them at home.

We took in \$396.79 during the year. We give out names of our missionaries to our members, and have them write a Christmas letter or greeting to the missionary we assigned them.

Mrs. D. W. Bixler, Sec.

THE MENNONITE

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Rev. S. M. Grubb, Editor
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EDITORIAL

Dr. Fosdick of New York says: "We Protestants have thrown away our beauty of service, the confessional and the old-style evangelical preaching." Poor Fosdick! When he links in the same sentence the old-style evangelical preaching with Roman Catholic confessional he is as badly mixing his figures as did that English statesman, who in the fire of his eloquence exclaimed: "Hark, I smell a rat! 'Tis flying through the air! I'll nip it, in the bud!"

What beauty of service there can be in the Confessional, with its terrible abuses as practiced in the Roman Catholic church, is hard to see, except it is the kind one sees in cubist art where things are supposed to be horribly beautiful. We have heard and read many queer expressions from so-called Protestants, but this is the first time that we have heard any one admiring an institution that in its very nature is revolting to those who believe that Protestantism is a freeing of all from man made instruments that hide the simple beauty of praise and adoration of God in His holiness. We know something about Protestants. We know that they stand for the Bible as the only rule of faith and life and that they hold this precious book as being unique in that it comes by inspiration from God. Anything so unscriptural as the confessional has no place in Protestant worship. How, with his notorious attitude toward the Bible can Fosdick claim to be a Protestant? As for his admiration of the old-style evangelical preaching, how can this brilliant but erroneous preacher of Modernism take everything evangelical out of preaching. Does he mean that a modernist should preach an evangel-

ical faith in which he does not believe? If he means that, then where is sincerity to come in?

Some weeks ago we found it necessary to inform our readers that the editor is not necessarily committed to accepting everything that any of the contributors write as his own personal position in the matters presented. Readers who approach a paper with the idea of getting the point of view of others must naturally expect expressions of opinions with which they do not agree. This does not of necessity commit the paper or its editor to the positions stated and, if it did, there would be little left for any editor to do but write everything that goes into the paper himself. It seems that in some quarters there are those who hold the editor responsible for views with which he is not in accord. It is to be regretted that in spite of what has been said on this subject on several occasions there are those who cannot get the point of view of an editor.

A notable development in our General Conference has taken shape in the line of Young People's Retreats. This year plans are under way for the holding of such retreats at Bluffton College, Bethel College and in connection with the meeting of the Pacific District Conference. Such gatherings are both practical and inspirational. The young people who spend a number of days together in Bible study and in the study of the doctrines and history of our church are sure to return home better equipped for the work of their congregations and for the development of their personal spiritual lives. The inspirations that come from contact with leaders and thinkers will react in the local church life and open up new visions of future usefulness.

Our church is so widely scattered and composed of people with so many national and other distinctions that the only assurance of our present growth and maintenance in the future is continued contact of our people with each other. We dare predict that every Mennonite who attends any one of these gatherings is sure to return home a better Christian and a more valuable asset to our church.

It is reported that Warren, Mass., Congregational, Methodist and Universalist churches have united. Each "unit" preserves its own denominational connection and holds title to its property, but all lines of work and worship are to be carried on as one congregation! Not being on the

field to note what this making of strange bedfellows gives promise of being we naturally wonder how the independence of the Congregationalist, the hell fire of the Methodist and the extreme liberality of the Universalists blends and whether it does not mean that the former two have surrendered altogether to the influences of the latter. We also wonder what has become of the saints who stand four square on the Bible and believe that there is a hell to shun as well as a heaven to gain. It is our humble opinion that neither of the parties really know what it means to accept the Word of God as the literal expression of the will of God.

THE MENNONITES OF SOUTH RUSSIA (Continued from page 2)

governments to afford them protection against their persecutors. However, the beneficent effects of these edicts of protection, though usually worded to be "for all time", were as a rule of but brief duration. Thus in Prussia, too, the people soon came to look upon the Mennonites with envy on account of their prosperous farms, which the work of their hands had wrested from the floods and marshes. They were forbidden to receive into their membership persons from outside their own Mennonite circles. They were not allowed to buy land from outsiders. In cases of intermarriage, the children must be reared in the religion of the non-Mennonite parent, and even their rights of inheritance were restricted in such a manner that their economic continuance was beset with endless difficulty, indeed was made, in a way, impossible. Gradually, there was developed in Prussia a system calculated to bring about the utter ruin of the Mennonite community. This was the situation at the time of the regency of Friedrich Wilhelm (a nephew of "Old Fritz") at the end of the 18th century.*

But God provided a way of escape in that through the Russian queen he called the Mennonites to the wild steppes of South Russia, and there again set them empty-handed facing the ever recurring condition of "nothing". In the year 1787 came the call of the queen to the Mennonites of the Danzig district, who then still stood under the Polish jurisdiction, and thus indirectly to those in adjoining Prussia, to come to South Russia.

Once again they were given assurance of religious liberty for all time. With hearts full of courage—

*Friesen, pp. 71 and 72.

and an upward look to God, they began their work, which was about the exact opposite of that which they had to do in Poland and Prussia. Instead of water, here they had to contend with heat and occasional drought, and they must first of all put themselves to learning a new task.

To this came the fact that their neighbors on the steppes, the Nogaier, and the mixed Russian race of those parts, the descendants of one-time fugitive criminals, were utterly untrustworthy. Often the Mennonites were robbed and despoiled of their belongings by these neighbors. The Nogaier, a nomadic people of Tartaric origin, came with their herds and flocks, laying waste the cultivated fields, being unwilling to understand that now all at once a part of the steppes should be forbidden territory for them.

In the time of my father's youth, "steppe riding" was still one of the tasks of the farmers in the villages near the great traffic routes (Tigerweide, Ladekopp, and others along the road to Tockmack). Two young men on good horses rode out into the steppe, armed with long whips. If they saw strange cattle at forbidden places, they rode there and drove the animals, together with the herders, into the broad ways (Trakts) reserved for the Tschumaken (ox teamsters) passing that way, and for the nomads. These "trakts" were at places a full mile in width and crossed the steppe territory for immeasurable distances. Such a tract, known as the "Salztrakt", and leading from the Crimea to Bachmut, ran through the whole length of the Molotschna district.

Frequently, however, there were a number of herdsmen with the cattle, and these often took to forcible resistance. Hiding in the high grass or grain, they would wait for the riders to come up and then they would fall upon them with clubs and stones, often with fatal results. My father himself was once thus attacked and providentially escaped with his life when the stroke of a club aimed at his head, hit, instead the pomel of his saddle, with such violence as to split the saddle-bow lengthwise.

(To be continued)

Baptismal services will be conducted in the First Mennonite Church of Aberdeen, Idaho, April 3. Five young people, who have been in the pastor's catechetical class, will be received into the church.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

Hath the Lord as great delight
in burnt offerings and sacrifices
as in obeying the voice of the
Lord? Behold to obey is better
than sacrifice and to hearken than
the fat of rams. I Sam. 15:22.

The high soul climbs the high way,
And the low soul gropes the low
And between, on misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.—Anon.

TOLERANCE

If history teaches us any one
thing, it is that man must have a
magnanimous spirit towards his
fellow man. History seems a
continual series of events where
one group was intolerant toward
the other. As we follow through
the French Revolution with her
bloody Reign of Terror, driving
many Huguenots to America, Eng-
land driving the Puritans to the
United States and within the last
few decades, Russia has brought
about untold suffering and terror,
here we see intolerance a plenty.

Why has all of this been true?
Simply because the mind of man
looks at truth from only one an-
gle. No man has the monopoly
of all the truth. It has almost
invariably been true that when
church leaders "squabble" both
sides have some truth. The pecu-
liar thing is that by so doing
neither is ever able to convince
the other. The chasm between
them is only deepened. A non-
Christian spirit is often shown.

To the leaders of tomorrow, it
is urged that they will try to un-
derstand one another. All are
trying to be honest and are living
up to the best truth they possess.
"The Lord is my Rock and my
Salvation." I am glad His truth
stands like a Gibraltar, man has
often tried to destroy the Bible
and put His Kingdom down, but
that is impossible. Let us seek
His face and learn to know Him
better evermore.

Pearls from Our Mission Co-Laborers

Champa, C. P., India,
Feb. 15, 1927

My dear young friends:—

Come with the Bible women
and me this beautiful January
morning to visit the village of
Kusmunda two miles from Cham-
pa. We shall go to spend the
day and for the benefit of the lit-
tle baby we shall take along a
small tent. Let us not put any
frills on our lunch today for we
are out on the King's business
and our time is precious. We
shall just tie up a few plates and
spoons and take some drinking
water. The rice, split peas, and
curry the cook will prepare at
home, and Mr. Isaac will bring
it later in the faithful Ford.

Now the Bible women have
come and we will sit down on
the rug to ask the Lord to fill
our hearts with the Christ love
for the people whom we go to
visit and for a spirit of wisdom
and discernment to speak the
right things and omit unessen-
tials and to ask Him to prepare
the way for His precious Gospel.
Not that these people have never
heard before they have been with-
in sound of the Gospel for 25
years, but it takes longer to break
down walls of generations of
caste, idolatry and superstition
than to tear down strongholds.

Some of us will go on the ox
cart and some per Ford. The
former leaves so much earlier
that we all arrive at the same
time. The first person we see is
a small child taking a sand bath
in the middle of the road. It has
on its birthday suit so mother
doesn't care; it launders easily.
We just begin to pitch our tent
when a friendly old villager
comes to meet us, and salaaming
deeply offers us the hospitality
of a new house which he has just
built and which is still unoccu-
pied. "There is a well there and
several rooms, also room for your
oxen and the motor, please do
come." We are almost inclined
to accept this kind invitation but
finally decide to remain where we
are in the shade of the lovely
mango trees at the edge of the
village.

We set out at once on our er-
rand. After walking along a few
dusty crooked streets we wind
our way along a narrow passage
between rather high mud walls
into a courtyard in which is a
motel crowd of villagers. One
of them is a blind man. He seems
to be the owner of the place. His

women folk are busy cleaning
rice and doing other household
duties, and the children—there
are always children—are playing
about in the dust, some of them
chewing sugar cane. Most of
them have colds and they have
forgotten their handkerchiefs in
the house—but of course they
have no pockets to carry them in.
Not being as resourceful as Amer-
icans they do not realize that
they could tuck them under the
string around their waist.

I have brought my ukulele,
which was a Christmas gift, and
I am eagerly requested to play
the "baja". To the credit of these
people be it said that I was rare-
ly asked to play a second time,
and let me just whisper softly
that I am glad that none of you
are really here for I have not yet
learned to play my instrument.
But the Bible women sang and
I played and we made a joyful
noise unto the Lord. Then the
Bible women gave the message
and while they spoke I prayed.
Oh, that the message of living
God might touch hearts and win
men and women to Christ.

At the next home we visit
there are more men and less
women. They listen attentively
to the message and assent to all
we say, but when I plead
with them to accept the salva-
tion which is freely held out to
them one of them says: "But if
we all become Christians then
who shall till our fields?" At
this place we also meet the vil-
lage school master. He is an
uncanny looking old man with
furtive eyes and shaggy grey
hair and beard, and a husky, al-
most hissing, voice. This is the
instructor of the youth of the
place. (Incidentally we had a
school at this place at one time
but since the villagers did not
keep the school master's house
in repair we withdrew.)

At almost noon we go back to
our tent to eat and rest a bit.
However there are so many
children crowding around our
tent and wanting to see the ba-
by, that resting is forgotten.

At 2:30 we set out into the
village again. The cattle usual-
ly have free access to the court-
yards where we sit and some-
times they become almost too
friendly, but then they are gen-
tly pushed aside by their owners
and we can go on with our
song and message. The people
like to hear our songs and they
ask us again and again to sing
and a number of them buy song
books. As we leave this place

a swarm of young boys meets
us and say: "Our guru (teach-
er) is calling you." We go and
he shows us his school room
which looks less attractive than
most stables at home. All his
boys want song books which we
sell them at about a penny a
piece. The master thinks that
since all his boys have bought
books he ought to have one grat-
is, but we do not give him any.
We sit down on a huge log
gathering all the boys about us
and try to teach them a song,
"Without Jesus There Is No
Salvation." Not much harmony
but plenty of vim in that chor-
us. As we teach the song we
pray that the refrain may sing
itself into the very being of
these young lives until they will
be satisfied with nothing less
than this salvation in Jesus
Christ. And after our song ser-
vice the women again give the
message and I take the opportu-
nity to talk aside to two wo-
men. I like these private inter-
views. They bring us closer to
the people.

At the next place we visit
there are a dozen or more inter-
ested women. Nearly everywhere
we have to preface our message
with a short biography of myself
—who I am, that I'm married,
have two boys, etc. Then they
are ready to hear what we have
to say. By this time the sun is
nearing the western horizon and
it is time to go home. We have
sown the seed—O, God of the
harvest, give Thou the increase.
Mrs. Ferdinand Isaac.

CHRISTIAN ENDEAVOR MEETING

April 10th, 1927

A. J. Neuenschwander

"Why Is the Bible the Great-
est Book in the World?" Ro-
mans 15:4; II Timothy 3:14-17.
The Scripture Brought Down
to Date.

Much that is written today,
is written for the author's ro-
yalty. The Bible was written for
our profit.

The Bible gives us the way
to life, we must apply steadfast-
ness in observing the rules.

If all adults would abide in
the truths learned as children
in Sunday school, there would
be much less crime, and much
more real gospel work carried
on.

The basis for salvation today
is still the same as when Paul
wrote to Timothy—Jesus Christ
and faith in Him.

A man becomes truly com-
plete, ready and able to do
good works, if the Bible is care-
fully studied, even if he has no
academic degrees.

The Prayer Thought

Thank God for parents who
have taught us the Bible, for
faithful Sunday school teachers
who taught us as children, for
the stability of the Bible that it
stands all attacks.

Pray the Lord for constant
guidance in the reading of His
Word, for steadfastness to fol-
low its teachings, more witness-
es in the many needy fields.

The Topic Forum

1. What is your choice book
in the Bible? Why?

2. What tests can you give
that show a book's greatness?
Does the Bible meet all these
tests?

3. Wherein does the Bible and
books of our times differ in re-
spect to character study?

4. Why are no more books
added to the Bible?

The Bible Is the Greatest Book Because—

Its author is God. It is a
book distinct in its nature and
message from God to man. Many
books today treat the subject
God, yet all must borrow their
background from the Bible.

Its central theme is salvation,
in the world's greatest Person,
Jesus Christ. In Him the world
has the greatest character pos-
sible. Man becomes truly bless-
ed when he accepts and follows
this Savior.

It tells man whence he came,
and whither he is going. It may
not do as science would like
to have it told, yet the simplic-
ity and straightforwardness com-
pels men to listen and give heed.

It is the most complete book,
in spite of the many men used
in writing it. In one volume,
we have the complete story of
the world, man, sin, hell, salva-
tion, hope and heaven. All that
is necessary is told in this one
volume, no other work has ever,
or can approach the Bible in its
completeness. It contains the
greatest ideals ever expressed.
The fine things men write to-
day are merely a reflection of
one or another of the ideals ex-
pressed by God to man long
ago.

It has the greatest transform-
ing message. If man reads the
Bible, and accepts its truth he
will become a new man, and will
remain a better man. While he
may be moved for a moment
by other books, the Bible reach-
es to eternity.

Illustration

Look at your church officers,
your pastor, the Sunday school
superintendent, the teachers,
your parents, and then recall
some picture that our mission-
aries have sent home, and you
will have the power of the Bi-
ble illustrated. A great man, ob-
serving how some officers took a
criminal to the prison, remarked:
"There might I be, but by the
grace of God, as seen in the
Bible." The Bible is the great-
est Book in the world, because
it can make old sinners become
new saints.

TIME INVESTMENTS

Investments are made for fu-
ture gain. When you put your
money into a good investment
you do not expect to receive, the
next day, all the earnings it can
bring you. But in a year, perhaps
several years, you look for a fair
return on your investment. Money
is not expected to be idle. The
householder in the parable was
displeased with his servant be-
cause he buried his money in-
stead of investing it.

Let us consider the investment
of that of which everyone, no
matter how ignorant or unskilled,
or how unfavorably situated, has
an equal amount—twenty-four
hours a day. The average person
spends eight hours in rest or
sleep, and another eight hours in
following a trade or profession.
Several more hours are spent in
eating and giving the body its
necessary care for the sake of
health and appearances. When
all the time required for the nec-
essary occupation is deducted
from the twenty-four hours, there
may be two or three hours left,
or only half an hour, which is
wasted, perhaps in looking over
the funny page of the daily, or
reading the crime news, or in
gossiping. Wisely invested, these
minutes or hours would bring
rich treasure.

Life, these days, is so complex,
that it requires careful considera-
tion and planning to spend it
wisely. There are many false con-
ceptions abroad of the good use
of time, and we must get wisdom
greater than our own if we would
avoid wasting this precious ele-
ment—"time".

How seldom we, who have
eternal life, think of these things
from the spiritual viewpoint.
God has given to each one a life-
time. In this case not all people
have an equal amount, some have
a short life-time, others have
three score years and ten, and
more. How shall we invest the
time? If we knew exactly the
length of time we shall have and
the purpose for our life on earth,
we might undertake to plan it.
God alone knows the purpose
and the length of our life-time.

He has not revealed it, but has
given us sufficient instructions in
the Bible to enable us, little by
little, to appropriate those very
qualities and characteristics that
He has planned for us.

To study and obey these in-
structions takes time—some of
the twenty-four hours of the day.
"Thy Word have I hid in mine
heart, that I might not sin
against Thee." A verse of Scrip-
ture written on a slip of paper
and carried along on the way to
work, can be memorized in a day
as you walk along the street or
ride in the street car. The next
day another verse may be added,
and the first reviewed. The house-
mother or the maid may pin a
verse above the kitchen sink. Bi-
ble history, hymns, poetry, etc.,
can be memorized in the same
way, thus investing the time that
was ordinarily wasted.

Time spent in obedience to the
Scriptures may not be so direct-
ly and definitely controlled. It
does not so distinctly involve in-
vestment of time to be patient, to
control the tongue, to deal just-
ly with all men. On the other
hand, the Quiet Hour of Bible
study, prayer, and meditation
should have an appointed time.
This is a very important invest-
ment, and may yield rich gains
from the very first day. Getting
into touch with the Infinite gives
us the wisdom and power to car-
ry on daily and succeed where
we would have stumbled and
failed otherwise. One long look
daily into the face of our Saviour
and Lord will lighten the day for
us. He walked the way we go,
and He longs to have us talk it
over with Him. Where the fam-
ily altar is broken down, that life
is empty and powerless. Invest
time in a family altar.

Another investment that yields
rich gains is time spent in Chris-
tian work, whether it is that of
a door-keeper in the House of the
Lord, or going out to find the
widow and fatherless, the home-
less and outcast, and giving these
the helping hand as well as the
Word of God. You may not be
able to go to foreign countries as
a missionary, but God has sent
a multitude of foreigners to your
country, and to your communi-
ty. Here is a challenge to invest
time. The children of your neigh-
borhood are becoming a nui-
sance—another challenge to you
to invest time in winning them
to something better. And so on.
May the Wisdom of God direct
you in making your investments.

A. G. S.

BOOKS

For the sake of your soul, for
the sake of your minds, for the

sake of your better nature, keep
yourself in touch with art, music,
and literature. A man is known
by his books. Somehow, the peo-
ple in a community always re-
spect a man who is in love with
the masters of literature. Thom-
as Carlyle says, "The best uni-
versity is a collection of good
books." The best books are the
cheapest. Today, a volume of
Emerson or Shakespeare may be
had for a quarter. If you have
not the time to read there is still
a noble thing you can do—place
a good book in the pathway of
a friend.

The value of a book to the
reader depends much on the way
he reads it. It is a great thing
to be able to think the author's
thoughts from page to page. Let
me quote a great authority.
Lord Macaulay said: "When a
boy, I began to read very earnest-
ly, but at the foot of every page
I stopped, and obliged myself to
give an account of what I had
read on that page. At first I had
to read it three or four times
before I got my mind fixt; but
now after I have read a book
through once, I can almost recite
it from beginning to end."

More books are published than
there have been at any time in
the history of the world. To se-
lect the best books out of this
heterogeneous lot is no easy task.
The following rules may be used
in the selection of good books.
First, never read a book until it
is famous, second, never read a
book until it is a year old; third,
never read a book unless you like
it.

Most people agree that the Bi-
ble is the greatest of all books.
Furthermore, it is safe to say, that
a comprehensive knowledge of
the Bible is as good as a liberal
education.

Some years ago a book came
to my desk which has been of
inestimable value to me in Chris-
tian Endeavor work. The title
of this book is "The Young Man
and His Problems", and is writ-
ten by James L. Gordon. A few
of the chapter headings are:
Character, Inspiration, Kindness,
Friendship, Influence, Conscience,
Courage, etc. This book has been
very useful to me, particularly in
preparing talks for the Christian
Endeavor meeting.

G. A. Wiebe.

Aberdeen, Idaho.

Nearly 2,000 ministers, Bible
teachers and other church and
Sunday school workers met in
Chicago recently for the annual
Founders' Week to honor the
memory of Dwight L. Moody.

THE S. S. LESSON

April 17

The Resurrection of the Lord Jesus. Matt. 28:1-10
Golden Text: "He is risen, even as he said." Matt. 28:6.

A great many people have confessed to have difficulty in accepting miracles as literal facts. If we cannot accept the miracle we might as well throw out the Bible, close our churches and despair of having hope for the conversion of a single sinner. Without a doubt the Resurrection is the greatest of all miracles. Being able to accept that we will have no difficulty with the others. The apostle Paul laid emphasis upon the fact that he was determined to know nothing about his followers but Jesus, crucified and resurrected.

The resurrection was accompanied by a number of lesser miracles. There was the earthquake that was symbolic of the mighty way the resurrection of Jesus would shake the earth for all time. Then, there were the angels who appeared at the time of the resurrection. They were the witnesses whom God had sent to bear testimony to it. The stone removed was another miracle. It suggested how that the door that death closed in the face of all the living over the dead was now open forever. The experience of the keepers was another mighty testimony. Man may prevent man from doing things but no man or party of men can prevent God from fulfilling His will. That which seemed humanly impossible, namely the opening of the tomb in the face of its guards, was accomplished in a minute of time by the hand of God. What is impossible with man is possible with God. The empty tomb was a mute sign of the risen Lord that could not be contradicted, for how else could the absence of the body be accounted for? The disciples had fled from a living Lord, they would not want a dead one on their hands to get them into trouble. The body could not have been stolen as was falsely alleged. How could that have been accomplished in the face of so many guards on a moonlight night at least time when the streets of Jerusalem and the country about it were crowded, day and night, by multitudes of visitors? Could the women have been deceived? Could they have given way to an hallucination? Hallucinations do not affect hundreds of people at the same time in the same way. Could those who declared the resurrection have been deceivers? Impossible. Every one of them went forth into the world to declare the Resurrection and to die in attesta-

tion of it. Men may die for many things, but they do not willingly die for a lie.

The Resurrection took place "according to the Scriptures." That is, the Old Testament Scriptures declared that He should rise. The New Testament, written some time after the event, more fully reveals the particulars of the resurrection. So we see Scriptures fulfilled in the risen Lord. Like the resurrection, all other promises of God shall also be literally fulfilled.

There is nothing that so savors of extreme loyalty to Jesus as the acts of women in His last hours and at His tomb. They were the last at the cross and the first at the tomb. Then if the death of sin did come through the folly of one woman the news of a resurrected life came also through a loving and devoted woman. The two Marys and the other women were sent to carry the message of the empty tomb and the living Christ. It is to women that God often gives the commission to bring good news to the world. The mother who reveals the story of the love of Christ, the teacher who leads the pupil to a knowledge of her Saviour Christ and the talented woman who pens a soul-stirring song, or the happy woman who makes her whole life a song of joy and praise to God, are blessings to their fellows whose worth cannot be estimated this side of heaven.

The sorrow of the messengers of the resurrection was turned to joy. That is the way that faith, devotion and love for the Saviour works out. In place of sadness there comes joy. None can know the Christ without being changed into a happier person. None can tell the story of the love of God through Christ without being happier for it. Wherever there is misery, suffering, privations, or anguish of body, mind and soul the risen Christ would enter to bring His eternal joy.

It will be noted that the messengers from the empty tomb went with haste with the joyous news. It is so wonderful, it makes such happiness, and it frees from such misery that any one who knows this joy becomes possessed with a burning desire to share this joy with others.

The Resurrection has its wonderful message to all the world. We know now that as in Adam all died so in Christ shall all be made alive.

The Mennonite Weekly Review reports that a number of Mennonites from Mexico passed through Newton, Kansas, on Monday, March 21. They were on their way to Canada.

HOW CAN WE PREVENT WASTE?

John 6:1-13

(By a member of the Bible Study Class, Geary, Oklahoma.)

Jesus taught us in this lesson that God gives us His gifts to use but not to destroy and waste. Jesus provided, and when needed, could provide more, but at the same time taught the people to take care of what they had. WASTE MAKES WANT: Shipwrecked seamen, lost travellers in desert and barren regions realize this and ration out their provisions to a bare living so as to possibly carry them through to safety, when, if they had eaten all they wanted at the start, they might have run out and perhaps starved to death before they could be rescued.

God fitted up this beautiful world for man. He covered it with timber and plants for his use. He filled it with oil, coal and all kinds of minerals and placed man here to subdue it and make use of its products. The subduing process is naturally a slow one. In the beginning man's ways were rather primitive. Only such things as he could see were what he could use and he didn't understand all of these. He could see the plant and animal life about him and knew they were for his food, but had to learn to distinguish between those that were fit for food and those that were not, or even poisonous. We presume the use of fire for preparing food was soon learned, and as knowledge and experience increased, he also learned its use in the reduction and shaping of minerals. At first, he probably lived in caves and next perhaps in rude huts built of earth and stones. As familiarity with the making and the use of tools increased, the use of the world's great forests for dwellings was realized and greater and greater inroads were made on them.

When the first settlers came to America, they found practically the entire country from the eastern boundary of Kansas to the Atlantic covered with forest. Today the timber is very scattered and in its place we find cities, towns and farms. We think this is as God intended it. To the west of us we find the timber areas more scattered but there are also vast sections covered with it. But, we may ask, has this gift of God been used by us altogether as we should? A good many of our thinkers are pointing out that we are using our timber faster than it is being reproduced and that, unless we change our course, we are going to come to want. Not only has it been used, but to a great extent we have wasted it.

Our government is now at work trying to replace these forests and prevent further waste. Large stretches of country have been set aside as National Parks and Forest Reserves. Here men are at work replanting forests and on guard to prevent further waste and preserve a supply for future generations. This, of course, is not in our immediate vicinity and we may feel as if we have no part in it; let us see whether we possibly may have. In Arizona along the slopes of the San Francisco Mts. the road to California goes for miles through one of the most beautiful stretches of forests in the country. Beginning about 25 to 30 miles east of Flagstaff and extending about 50 to 60 miles west and 75 miles north to the Grand Canyon of the Colorado, is a continuous hilly and mountainous country covered with forest. It is being utilized, too, as several large saw mills show. But one sees something else. All along the road Forest Rangers have set up signs of warning like this—"Be careful with fires." "You are welcome to camp in this forest but be careful to build fires in open places, be sure it is put out and the ashes covered before you leave." "The forest is open to you but be careful with your fire, or the government will be compelled to close it to you." Why is this? In California, Oregon, Washington and Idaho there are still large areas of fine timber. In spite of the care of the Rangers, there is hardly a summer but during the dry season fires get started and destroy thousands of acres of these fine trees. Last summer a fire burnt for weeks in northern Idaho. Have forgotten how many square miles were destroyed, but they ran into the thousands, and it will take a lifetime to have them replaced.

While at Reedley, Calif., last summer, there was a fire burning in the Sierra Nevada just east of there; at night the line could be seen for miles north and south. For a time it was thought the great trees in Sequoia and Grant's Park would be destroyed. Fortunately the fire was stopped before it reached the park and one of the wonders of the world was saved, but thousands of acres of fine timber was destroyed or in other words, wasted. These are only a few cases of what happens nearly every year.

The cause in some cases may be lightning; in most cases, however, it is carelessness on the part of campers, not putting out their fires, and the wind blowing cinders into the brush where it gets a start before being discov-

ered. With the auto, the desire to tour and see this beautiful world gets into the most of us at times, and the streams and forests are particularly alluring as camp grounds. Let us do our part, when we are out, in obeying the rules.

(To be concluded.)

JAMES RUSSELL LOWELL AND THE INFIDEL

From an after-dinner speech by James Russell Lowell, following an address of a noted infidel—

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a way that certain moral direction has been given to our character, I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

"Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believe, it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism which gathers as its votaries the degenerate sons of heroic ancestors, who having been trained in society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed, and persuade men to live without God and leave them to die without hope.

"The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French revolution.

"When the microscopic search of skepticism, which has haunted the heavens and sounded the sea to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating

his children unspoiled, and unpolluted; a place where age is revered, infancy protected, manhood, respected, womanhood honored and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way, and has laid the foundation and made decency and security possible, it will then be in order for skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Saviour, who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terror and the grave of its gloom."—Selected.

CALIFORNIA S. S. AND C. E. CONFERENCE PROGRAM SHAFER, APRIL 1-23

Friday

7:30 P. M.—Praise and Consecration Service.

8:15 P. M.—Address, "Practical Christianity" Rev. H. J. Krebbl.

Saturday

9:30 A. M.—"Our Sunday Schools". (Five-minute talks by the Superintendents of all of the Sunday Schools).

Opportunities of the Home Department; Opportunities of the Primary Department; Opportunities of the Adult Department—Open Discussion.

An Ideal Society—What Is It?—C. F. Mueller.

1:30 P. M.—Annual Business Session.

Saturday afternoon, following the business session and evening programs, will be in charge of the High School and Junior College Department. Olin Krebbl, Superintendent.

7:00 P. M.—Address, "Two Admonitions", 1 Pet. 2:1-3.—Rev. F. F. Jantzen.

7:30 P. M.—Report on 1926 Young Peoples Retreat—Mrs. Henry Licht.

7:45 P. M.—Special Music.

7:50 P. M.—Debate: Resolved, "That the Sunday School Is the Greatest Single Influence for Good in the Community." Affirmative: Helen Licht, Upland, Henry Horsch, Upland. Negative: Margaret Sellers, Reedley, Theodore Schmidt, Reedley.

Sunday

10:00 A. M.—Sunday School.

11:00 A. M.—Sermon, Rev. H. B. Dirks.

2:00 P. M.—Missionary Program: Local Missionary Work and Its Opportunities for Sunday Schools and C. E. Societies—Miss Levina Burkhalter.

How Can Sunday Schools and C. E. Societies Stimulate the Interest in Missionary Work, Particularly of Our Own Denomination?—San Marcos Church, Paso Robles.

How Can the Needs of Our Missions Be Presented?—Meta Niswander.

4:00 P. M.—Closing Ceremony.

The program committee has decided

to close the Conference at this hour so that those who must be at work Monday morning may reach home Sunday night.

MARRIAGE

Kaufman-Miller; Kaufman-Senner.—On Thursday, March 17, 1927, a double wedding was solemnized in the Salem Mennonite Church, Marion, South Dakota. Oliver J. Kaufman married Anna J. Miller, and his brother, Edgar J. Kaufman, married Lillie V. Senner. The grooms are from Marion and members of the Salem congregation and the brides are both members of the Salem Zion congregation and are from Freeman. Addresses were delivered by Revs. J. J. Schrag and Alfred Walner, and the ceremony was performed by W. S. Gottshall.

DEATHS

Neuenschwander.—Mrs. Sarah Neuenschwander, Steiner, wife of Enos P. Steiner, was born November 13, 1879, and died March 9, 1927, aged 47 years, 3 months and 26 days.

Besides her husband, five sons and two daughters survive. She grew up in the Mennonite community at Bluffton, Ohio, and united with the church at the age of 16. Her kindly Christian character endeared her to all. The funeral services were held at the First Mennonite Church on Sunday afternoon, March 13, conducted by the pastor, assisted by Rev. Whitmer and Adam Welty.

Roeben.—Albert Roeben died Mar. 24, 1927, in Oldenburg, Germany. He came to America before the war, ex-

pecting to return home after a time or rest and recreation. The war prevented him from carrying out his plans and so he settled in California. August 4th, 1919, he was united in marriage with Miss Emelia Dettweiler of Alta Loma, Calif.

The last years he was afflicted with a chronic internal disease. A prolonged rest and visit with his people in Germany he hoped might bring benefit, perhaps cure his trouble. Instead, after a period of about six months' affliction and pain, he passed away to be with his Lord. Beside his mother and sisters in Germany, his sorely bereaved widow, one son and mother-in-law and many relatives and friends are left to mourn his departure.

Memorial services were held at the Upland Mennonite Church Sunday afternoon, March 6th. Words of comfort and consolation were spoken by Rev. John Licht, German, with 1 Samuel 3:18, last clause and St. John 21:7 middle clause, as text. By Rev. M. Horsch, English, with St. John 16:22 as text.

Wunder.—Harry Charles Wunder. After an illness of only a few hours, death claimed Harry Charles Wunder of 2244 Camac St., Philadelphia. Harry joined the First Church on April 10th, 1925, immediately entering heartily into the life and activities of the church, having been a member of the choir and C. E. Society. His age was 18 years, 9 months and 4 days. His pastor, Rev. A. J. Neuenschwander, chose as the funeral text, 1 Tim. 4:12, which was peculiarly appropriate for the occasion.



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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, APRIL 7, 1927

No. 14

GROUP OF FREEMAN JUNIOR COLLEGE BUILDINGS



Old College Building
Old Dormitory

Mennonite Memorial Hall

Gymnasium-Auditorium
Ladies' Cottage

WHAT IS THE OBJECT OF EDUCATION?

Editor's Note: In response to the invitation of the editor of The Mennonite to Freeman College, Freeman, S. Dak., to present material that will emphasize the work of Freeman College in one of the issues we are glad to give the following from the pen of Prof. J. John Friesen.

There is much confusion in the public mind as to the meaning and object of education, due to divergencies of thinking on the part of those who conduct our educational machinery. We don't seem to arrive at any definite conclusion as to what we are working for. This is especially true of college education. To the question what it is for, no quick and final answer presents itself. Originally, a college course was a prescribed course in which the classics and mathematics were the major subjects, because these were thought to provide mental discipline and make for largeness of view; later, the student was left largely to self-direction. Formerly, emphasis was placed upon so-called cultural subjects; latterly upon the practical. More recently efforts have been made to combine the two systems in a way that retains the merits of both, making a college course both cultural and utilitarian. But our faculties are employed in a restless search for an adequate curriculum and show a willingness to embrace everything that presents itself.

There was a time when the school was primarily an instrument of the church—as such it served the church; today it has become largely an instrument of the state, and as such it serves civil ends. Under the auspices of the church education had one meaning, under the patronage of the state, another.

There is an ever-present tendency to make national greatness the supreme purpose of education. The ideal of national greatness lingers in the background of our state-institutional consciousness, either understood or avowed. The American public schools are bent on the task of transforming a heterogeneous se-

lection of peoples into a homogeneous nation, and the work is being done effectively. The military training in our higher school is given with an eye to the state.

Making national greatness a direct aim is a precarious undertaking. Greatness, whether individual or national, does not come by accident, but neither does it come by mere choice. It comes as a result of doing that which means greatness. It is a by-product.

From legends frequently displayed in schools it would appear that the object of education is to help one earn more money. Tabulations are made purporting to show the rise in earnings in those having a grade school, a high school, and a college education, respectively. These tabulations may be true, and they may be misleading; but even if true, should not the object of education lie on a higher level?

Again we are told that the purpose of education is the training it affords for the varied activities of life. Judging from the number and size of stadia that are being built, and the increase of social organizations in our colleges, into which so much thought and energy and enthusiasm go, this training is associated in the

mind of the undergraduate with activities in which learning is not involved.

The traditional view holds that education means the acquisition of knowledge, mental discipline, severe training of the students' mental faculties; but if we accept the complaints of our college authorities, social prestige does not attach to the student of intellectual merit.

Due to these shifting and varied emphases, we have become confused as to what education means. This confusion has bred the notion that a college course is the highway to success. It has resulted in a tendency to overestimate the value of a college education. Nobody denies that a college may be a powerful agency for good, but as everything else the school has its limitations. It does not really matter whether we think of the high school or the college, in broadest outline, it would seem, the business of both is to contribute toward human excellence and contentment. Aside from the particular training they afford, it seems they should be agencies that cultivate in boys and girls, in young men and women, characteristics that are fundamentally and universally desirable. I mention three characteristics which

appear to me as of fundamental importance. The first is intelligence. The first is intelligence. Intelligence may be understood in two ways. It may mean knowledge, or it may mean receptivity to knowledge. The latter is the primary meaning and I use it in that sense. The child is born with a certain degree of intelligence. The school can cultivate this quality as other agencies can, but it cannot produce it nor can it raise the individual degrees of intelligence to the same power.

The second is virtue—understood in the large sense of goodness. Human excellence, whether applied to the individual or to society, calls not merely for an intelligent mind but for a good heart. Just now we hear a great deal about character being the object of education. It is a question whether it is the first object of our schools to build character, but it is clear that this is a primary duty of the home. Character should be assumed by the school. Sometimes parents send their child to school to be made good there. The school that does not cooperate with the parents in this betrays its trust, but it cannot guarantee to make good the failings of the home. It cannot promise to build character.

The third is courage. I do not

Bro. J. G. Regier of Newton, Kansas, the treasurer of our Foreign Mission Board, who has been ill, is reported to have greatly improved.

The Relief Committee of Mt. Lake, Minn., sent another shipment of garments for the relief of Mennonite refugees in Canada on March 25.

Prof. Ewert, teacher in the Zoar Academy, who for some time has been supplying the Inman, Kansas, church, has been given a call to become the regular pastor of this church.

It is reported that Alvin Miller, who was director of the Mennonite Central Committee in Russia, has suffered a nervous breakdown and was for a time a patient in a sanitarium in Chamonix, France. He expects to return to America shortly and give a final report of his work.

"Why Are We Christians?" "Why Should We Have Foreign Missions?" "What Do We Mean by Saving a Man's Soul?" These were some of the questions discussed in the Volunteer Retreat of the Northern Ohio Colleges, held at Bluffton College last week. Fifty-five delegates were present.

Rev. V. B. Boyer of Allentown was the speaker at the 30th anniversary of the Ladies' Aid Society of the Second Mennonite Church of Philadelphia on the evening of March 25. This society is older than the church organization, having been organized while the work was being carried on as a mission in a private house near the site of the present Second Church.

Those who are anxiously awaiting the appearance of the new Mennonite Hymnal will be interested in knowing that the first proofs are now being read. Some time, however, will be required before the book is finished.

An interesting class of Young People in the Allentown, Pa., church is receiving catechetical instruction preparatory to being received into church membership this coming Easter. The young people completed the study of the catechism some time ago and are now diligently at work on the Mennonite Articles.

The C. E. Mission Study Class of Ruff, Washington, has about completed the Hopi Mission Study Booklet. There seems to be very much interest, as they have already asked how soon the new booklet would be ready for distribution. Many interesting facts were brought out during the course, some of them gathered by outside reading by teacher and pupils. Rev. D. D. King taught the class.

Rev. Benj. B. Janz, who presided over the Mennonite conference in Russia in famine times and through whom came the first reliable information concerning the unfortunate state of our brethren in that country, is now making his home in Canada. Those who attended the last General Conference will recall that he was present as a guest of the Conference. At present he is in Pennsylvania. Last Sunday morning he spoke in the First Church in Philadelphia and in the evening he addressed the Second Church.

The Woman's Missionary Society of the Summerfield, Ill., church, has packed four barrels of clothing, to be shipped to Saskatchewan for the Russian Mennonite immigrants, who are in need of such things.

The choir and orchestra of the Salem Mennonite congregation of Marion, South Dakota, of which Rev. W. S. Gottshall is pastor, are rehearsing "Easter Memories", to be rendered during the Easter season. In the same church a large class of young people is receiving catechetical instruction from the pastor.

Members of the churches comprising the Eastern District Conference are reminded that the Conference holds its session in the Souderton, Pa., church, April 28 to May 1. The President, Rev. V. B. Boyer, will open the Conference with the Conference sermon on Thursday evening. The business sessions will be held on Friday and Saturday and the Conference will join with the local congregation in the celebration of the Lord's Supper on May 1.

The retreat for the young people of the Pacific District Conference was such a blessing to all when they came together last year that they feel it necessary to continue this year. The retreat will be held just before the opening of the Pacific District Conference June 17-24, at Upland, California. Dr. Kiewer of Bethel College and Dr. Hartzler of Witmarsum Seminary will deliver addresses. Others on the program will be Rev. King of Washington and Rev. Galle of Idaho.

Last week the first families to locate in the new Mennonite colony in Eden Valley, Wyoming, left Newton, Kansas. There were six families in the party.

The Halstead, Kansas, Mennonite church, now undergoing extensive repairs, has arranged to hold its sessions in the town hall until the church building is again in suitable condition for regular services.

The Woman's Missionary Society of the Pandora, Ohio, church, recently made two beautiful quilts. These quilts are to be sold and the money given for missions. The Pandora church recently took up an offering for the relief of our Russian brethren in Canada. It was a wintry Sunday and the audience was the smallest of the year, nevertheless the offering was quite generous. The four ministers of Pandora have agreed to observe Good Friday with a Union Service.

Bro. J. B. Epp of Meno, Oklahoma, writes: "After twenty-six years of almost uninterrupted work in Mission, Church and School, and after ten years of service at the Oklahoma Bible Academy, I am planning for a year of study, accompanying two of my children to the Seminary. Principally, I want to review the Greek and Latin languages, and other theological subjects, that I expect to use in my further work. If the Lord spares my life, Last September, my relatives and friends prepared a Twenty-Fifth Anniversary of service for me, and I feel as if I could serve twenty-five years more. But HE knows."

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mean a reckless and thoughtless disregard of self or the deencies of life—not animal courage—but the courage to see life steadily and see it whole, and to live one's deepest convictions irrespective of the plaudits or the censure of the crowd. It does not seem that our schools have achieved conspicuous success in that direction, nor do present indications point that way. The school cannot supply fundamental qualities of mind and character—this is one of its limitations. No school can educate; this rests with the individual and depends upon his native endowment. Unless we recognize the limitations of the school we are apt to incur the risk of overrating the value of a college education. That we do this is shown in the increasing applications for admission to our colleges. In recent years college enrollment has increased out of all proportion to population. After the war there came a stampede of American youth for a university education. Europe is amazed at it. This enormously increased attendance has encouraged another tendency—that of over-expansion. To meet the demand our universities have been making appeals for funds. The state legislatures have been appropriating millions upon millions, year after year. Equipment and facilities have been increased, and facilities have been enlarged to a point where it seems impossible to meet the demand. On the part of the authorities it was felt that this was in accord with the principles of a democracy. On the part of applicants the demand may be ascribed to various reasons. A fair proportion of students go to school for a serious purpose. A large proportion of the attendance is attributed to our unprecedented prosperity. Parents who do not know what else to do with their child send him to college. Another large class go to college, the authorities say, because it has become fashionable. If a college course becomes a fashion it is robbed of its value and of all distinctiveness. The son of the rich has not that urge to effort that stimulates the boy with meager means and serious purpose. The boy that takes a college course because it is fashionable does not render any service to himself, and does harm to the cause of the school. It is for these reasons that our college population has become an assortment of fit and unfit, of competent and incompetent. Applicants have been admitted almost indiscriminately. We have relied on machinery, organization and equipment. Our schools for some time have been specializing in numbers; they

have confused size with excellence, and this has automatically lowered the standards of scholarship. The slump in scholarship becomes most apparent in language. A wail goes up from our colleges. "Our freshmen can't spell, can't punctuate." An eastern university complains that "There are about one hundred men entering each year who are almost illiterate. They are ignorant of the fundamentals of English grammar; they cannot spell; they do not recognize a sentence when they see one." A few years ago one of our largest universities gave a very simple test in sentence structure to all the fully accredited freshmen after they had been matriculated one month, and discovered that only one-third of them could tell the difference between a phrase and a sentence. This is a reflection on our high school teachers, but our high school teachers come from the colleges and universities. It has in recent years been of the most persistent criticisms of our colleges and universities that they are merely huge plants devoted to quantity and production rather than to scholarship. Due to a reckless devotion to formal education our colleges have been overcrowded; they have expanded their systems to meet the increased and promiscuous demand, and lowering the standards was inevitable.

How has this drift affected our church schools? State schools adopt an increasingly paternalistic attitude, and the church schools show increased willingness to accept the program of these. Standards there must be, but if it is true that the policy of spreading out has resulted in lower standards, a too ready acceptance of state programs cannot be to our advantage. It seems to me there is today an uncommon demand for excellence, both intellectual and moral. If this demand can be met by retrenchment would not that point the way? Not only do we need more intellectual earnestness, but state school and church school have different purposes, and a choice of policy adapted to our church schools is imperative.

What is the purpose of the state endowed college? I want to quote two men who, I think, are qualified to speak. Woodrow Wilson said this: "The object of the college is intellectual discipline and moral enlightenment." Cardinal Newman, who is noted no less for his scholarlyness than for his devotion to the church, made this statement in his discourses on university teaching: "The college, taken in its bare

idea, contemplate neither moral impression nor mechanical production; its function is intellectual culture; here it may leave its scholars, and it has done its work when it has done as much as this. It educates the intellect to reason well in all matters, to reach out towards truth and to grasp it." Both men were distinguished university presidents. It does seem to me that in their statements of purpose these two men had the same thing in mind. Cardinal Newman elaborates his view in his Discourses. To him this intellectual culture implied two things, acquisition of knowledge and a consequent mental enlargement, corresponding, I take it, to Wilson's intellectual discipline and moral enlightenment. Knowledge is to Newman the condition of expansion of mind. Some think knowledge is the whole of the matter. They regard one with little knowledge as narrow-minded, and one with much as having an enlarged mind. This is erroneous. The possession of knowledge does not necessarily mean the grasp of mind. This grasp or enlargement is an experience of relationships, and depends upon the exercise of thought upon that which we know. It is the ability to take a connected view of things. It gives to life as a whole, meaning. To Newman this enlargement means not mechanical knowledge but insight. This seems a worthy object of a college education—it implies hard, continued mental work.

Education is a process of a life time. It cannot depend upon any schools. It begins when the mind becomes active, and ceases when it grows dull. The independent mind can acquire this insight outside of school, but if a particular function is to be assigned to a college whether it be a church or a state school, it seems wholly appropriate that this should be to facilitate the process of enlargement.

But the church school has another function that the state school does not assume. The state is a non-moral institution, and our state schools are non-moral institutions. We cannot rely on them to raise the moral tone of a people. That is what Newman indicated when he said that their function is intellectual culture and that they do not contemplate moral impression. Here is where the church school, the Christian college, has its own province and where it must map out its own course. If intellectual culture is the large aim of a college considered in itself moral culture is another large aim of

the college that serves the church. It becomes the special duty of this type of school to foster the ideals and traditions that have made contributions to life. Ideals? Yes. What our fathers conceived as truth became their ideal. Truth cannot grow old. Faith in God, hope in a future life, belief in prayer, and tolerance of others in lesser things—these can never grow old. These are some of the things our fathers purchased at the price of their blood; a sacred obligation rests upon the Christian school to do its part in perpetuating these ideals.

Tradition? Yes. We live in a day when it has become the fashion to look with disdain upon tradition. No tradition should be abandoned until it has become harmful, or at least useless. It is to society what habit is to the individual. It stabilizes and gives continuity to our social texture. If a gracious Providence has seen fit to nurture us a church, or as churches in traditions that have given content to life, that Providence will hold us responsible for the disposition we make of them.

Plain living and high thinking is one of the traditions our fathers have left us, and we can ill afford to let go of it.

A reverent home life is another heritage that is ours. It is the home life that determines the life of a nation.

Within the church even language is one of these traditions, the abandonment of which cannot but have disturbing effects. Unity is essential, but uniformity is non-essential. We cannot relinquish any tradition as long as it has a contribution to make, without incurring the penalty.

If training of the intellect is one of the primary functions of a college, the school must be a center of learning. No violent amount of learning is involved in four years, but the schools should insist on painstaking study, and the student should cultivate the habit of meditation. Knowledge, if it is to be put to its highest use, must not merely linger in the memory, but it must pervade the life of the mind, and lend value to its judgments. The school should foster clear thinking. It is entirely possible to be mentally active and intellectually sterile. If our schools are to cultivate intellect in the sense of enlarging judgment, they must have rigid standards of scholarship. The willfully uninterested and the students that find the varied activities of an academic community so engrossingly attractive that they forget the real pur-

(Continued on page 6.)

THE MENNONITE

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EDITORIAL

Three questions were vividly presented on a circular that recently came to our desk. The writer asks, "What is the matter with the creeds of the churches? What is the matter with the ministers of the churches? What is the matter with the people of the churches?" The one who asks these questions doesn't ask much, does he? So long as human nature is not perfect and so long as the church does not claim for its doctrines, its ministry and its people a state of absolute perfection, we fear the questions cannot be answered with any degree of satisfaction to the one asking them or the satisfaction of the one springing into the breach as champion. We agree that there is much that might be improved in our creeds, our pulpits and in our pews. We despair of the time when there will be a wholly perfect church in the eyes of the world. Indeed, when once the world comes to think that there is nothing the matter, it is time for us to feel that there is something seriously the matter that must be corrected to the saving of all that is included in the idea of a church.

To say all that has been said concerning the imperfection of human nature does not end the matter for us and relieve us of the responsibility of correcting what is really a weakness or danger of our faith, our church and its ministry. Perhaps we have been given too much to our own peculiar doctrinal points of view to insure a more rapid progress of the cause of our Lord. Every Christian should be able to give a reason for the faith that is in him and he should have an intelligent understanding of what his own particular church has stood for and is standing for. Such things must continually be emphasized from the pulpit for the edification of the membership. But to preach dogma is not the whole program of the ministry and is by far not all that the congregations and the membership needs. Most churches, Protestant, of course, stand for a program of evangelism, an evangelism that does not attempt to place denominational-

ism into the foreground. So long as the unsaved are numerous everywhere as they are today, there is something radically wrong with the churches who do not have the missionary vision that is large enough to include the unsaved next door as well as the unsaved five or ten thousand miles away.

The pulpit comes in for its share of blame continually and not without reason. That pulpit that gives an uncertain sound is as dangerous as a fire alarm that won't work. The minister who does not stand four square on the Word of God and who is befogged or confused concerning the divine origin and perfection of the Word of God had better quit his study of science, social or otherwise, and get back to God before he attempts to bring another single utterance to his people in the name of God, whose minister he professes to be.

Christianity is no better than the units that compose it. In the last analysis, it is the people of the church who are responsible for whatever failures there are in either pulpit or pew. The church will remain close to its Lord and true to the faith it has accepted as having been once delivered to the saints and will not permit the world to become its master or its ministry to become an instrument of unbelief. It will realize that while waiting for its Lord's return it is abiding in an alien country and that to keep its crown it must keep itself unspotted and free from entangling alliances with unbelievers.

THE STORY OF HSIN YIN

Tamingfu, Chihli, China,
Dec. 9, 1926

Dear Friends:

Our Workers' Conference being in session I had not been in school for some days. Now as we were having our singing class I noticed that two of the girls who had been ill were still not present. They had been in the hospital with typhoid but had recovered and been dismissed. A third one who also had typhoid had been taken home from school by her father.

"Where is Djiang Chun," I asked, "and Ma Tsing Chih, have they not come back yet?" "No," the girls informed me, "they are convalescing at home." "Have any of you seen them lately," I inquired further, "they should be well enough by this time to resume school work." No, no one had seen them. And then one girl imparted this information about the girl who did not go to the hospital: "Ku Hsin Yin has

died."

Ku Hsin Yin has died! I could hardly believe it. Hers had been a lighter case and she had been such a patient sufferer, willingly obeying the simple rules for the sick in school. I had realized the folly of her having to be taken home where I knew the treatment, well-meant though it was, was sure to be just what she should not have. The girls could not tell me more than the word that the father of one of the girls had brought—that she had grown steadily worse after arriving home and died about three weeks later. I was anxious to know more of the particulars.

Alone in the evening I thought again of quiet, patient Hsin Yin, "Heart Sound" which is what her name means. A picture of a little hut—the girls' school in her home village—came to my mind. On a crude bench sat Hsin Yin's older sister, herself and her mother. Opposite them sat their married brother, a young teacher and Christian. It was in the summer of 1923, we were on our way to Kai Chow and had stopped at this place over Sunday. We tried to help the brother persuade his mother to allow the older girl, who was already engaged, to go to the Mission school. Steeped in heathendom, bound by tradition and old customs, the mother could not see her way through to a consent. I wish I could portray to you the picture of the poor disconsolate woman as she sat in that hut in the morning braiding straw, her son talking to her so earnestly and passionately of the Gospel and why his sister should be allowed to go. Her face showed disdain, pain and sadness—the fatalistic sadness that is born of unbelief.

That struggle concerned the older daughter. Concerning Hsin Yin, the younger, the mother never held back. She was not engaged yet—she could go. And now this, her baby, was taken from her. I wondered, would this unwelcome experience thrust the mother back still farther into her unbelief or would it have just the opposite effect. I decided to write the parents a letter of sympathy and ascertain more of the details of Hsin Yin's death.

The very next day our evangelist from there came and told all about it. Instead of taking the girl to her aunt's home which is much nearer, as the father had promised he would, he had taken her all the way home, a bad journey for a sick girl on a cold day. Then at home they began giving her Chinese medicine and feeding her heavy food. In school she had been getting only milk, eggs

and soup made from lily root powder, and medicine prescribed by the Nazarene Mission doctor. But the parents in their blind affection for their child poured quantities of bitter root and herb medicine down the poor girl's throat until she could retain nothing. Oh, the foolishness of some Chinese parents, how by their very love, in their blindness they often destroy the life and sometimes even the souls of the children they love.

The evangelist had remonstrated against them giving her so much medicine for the more she drank of it the worse she got. But all to no avail, "Drink this medicine and you will get well," was their one plea. So from one point of view her death is a cruel and useless waste. And yet as the evangelist remarked, "All things work together for the good of them that love God." Hsin Yin loved the Lord, as her life testified, and we feel certain she was saved and is now happy with her Savior. She was a good girl in school and had attended catechetical instruction class. During her illness, the evangelist says, she prayed fervently and towards last said she was going to be with Jesus. From school she used to write letters home urging her parents to believe in Jesus and encouraged to evangelist to keep on working with her parents.

And we have good reason to hope that one of the ways in which this may work out for good will be the taking of a definite step by her father and mother for Him who died for them. Her father has already for some time shown interest and has attended instruction class. Her mother has also grown considerably in her appreciation of the Gospel and now comes to services. When Hsin Yin died she asked the evangelist several times whether he was quite sure that she had gone to heaven and seemed so relieved when he assured her that he was quite sure because had Christ not said, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." He exhorted her several times not to burn incense at her daughter's grave and practice heathen ceremonies for the dead as Chinese non-Christians usually do and the fact that she did not, shows that she has faith in the new religion. So we trust that He who notes the sparrow's fall can also cause the death of one of His innocent children serve some good purpose.

Your co-worker in His service,

Matilda K. Voth

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
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654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Mt. 6:26.

Heaven is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God—
Lifting the soul from the common sod
To a purer air and a broader view.
—From Holland's Gradatim.

NATURE IN SPRINGTIME

Spring is perhaps the most beautiful season of the year. This time of the year is here. Everything seems to rise from its long winter's rest. First to appear are the birds. Some of them are robins, woodpeckers, blue birds and others. These accompany individuals going about their daily duties. They are so carefree and happy that they inspire us to greater things.

The creeks and rivers, which had been covered with ice, roll gently toward the sea, where they pour their treasures. When this has happened, the beautiful green grass and moss spring up along the banks. Forget-me-nots, spring-beauties, bluebells, daisies and Easter lilies appear. We are told by Jesus in Matthew 6:28, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." Jesus, here, gives the thought that we should not pay too much attention to our needs. We should have faith and trust that God will supply them because He supplies the lily with such rare beauty. We are of more value than lilies, but we are unable to make anything which compares to their beauty. O sacred flowers of faith and hope,

As sweetly now as then
Ye bloom on many a beautiful slope,

In many a pine-dark glen.
Spring calls man forth to toil another season. He seems to have been slumbering, but now the very blood in his veins urges him forth to larger undertakings. He walks gaily along. His gait is quicker. How wonderful if it would always be spring!—or, at least, people keep their joy, happiness and vigor of spring. Nature has a message for man:

What tell him the murmuring breezes,
That whisper in branches and sigh?
The clouds that are speeding and flying

Far away through the glittering sky?

What message has for him the sunset,
The meadow, the forest, the sea?
They all speak of Him who created

The earth and heaven and me.
Man, who is surrounded by nature, sympathizes with those who have no sunshine, nothing but stale air, no trees, flowers, playgrounds—where everything is monotonous, distasteful and dull. Too often we do not think of it. We take things as they are, thinking that they are there for us. They are, but nevertheless, it is a gift which one should not fail to appreciate. Let us start now and learn each day to be thankful for those beauties surrounding us. It does not make us better for our own sakes, but we are kinder, sweeter, more cheerful and better in company of our fellowmen. It also prepares one when:

In the cool of the glad spring morning,
The Master comes to thee,
"My seed of truth must be planted,
Will you help in the work?" asks He.

To answer, "I will do so gladly,
The day is fair—so fair;
The mornings are sweet and beautiful

In Thy fields I will do my share."
Leona Amstutz.
Dalton, O.

LEST WE FORGET

It is not a pleasant thing to recall, but the mind of man is prone to forget and allow the vicissitudes of the hour to direct his thought action. Hence the belligerently inclined should bear in mind the following facts of the

World War:

10,000,000 known dead soldiers.
3,000,000 presumed dead soldiers.
13,000,000 dead civilians.
20,000,000 maimed for life.
3,000,000 prisoners.
9,000,000 war orphans.
5,000,000 war widows.
10,000,000 refugees.

The financial cost was \$337,000,000,000, or \$9,000,000 for every hour of the war. And the great-grandchildren of those who suffered will be still paying the debt in the year 2,000 A. D.—Sunshine.

Pearls from Our Mission Co-Laborers

CHINESE NEW-YEAR

This is one of the biggest holidays in this country. It lasts for over half a month—Chinese months are all lunar months, their 15th day of the month is always the time of full moon. In Western countries, New-Year or New-Year's Day is simply the first of January and no more, with no great festivities connected with it either. Chinese New-Year comes in either January or February, that is, the first day of it, and comes to an end with the feast of lanterns, which usually lasts from the 14th to the 16th of the first month, varying with the community to some extent.

This is a time of feasting, of leisure, of visiting, of new clothes, of re-decoration of the homes with new gods, offering to them, of theaters, of gambling, etc., etc. The last four mentioned, of course, are not found in the Christian homes, whereas the former are followed and with no harm either. The national dish for this time is pork of some kind, rather in one or another method of preparation; the most common method is minced pork, minced cabbage, minced onion and garlic plus a few other ingredients are fixed into dumplings and eaten with the greatest relish. Early on New-Year's Day, we often get a small bowl of these given to us and I must say they taste pretty good, at least we have learned to eat them and enjoy a few of them.

I do not think that our new dresses, suits, hats, etc., which we used to like to wear so much for our Christmas programs at home come in with the colorful new clothes seen here at this time. Really, I think the colors are very nice when seen from a distance, even though from close

by a whole suit of scarlet red with one of purple, or Alice blue or Nile green right next to it is not the best for one's artistic sense, whereas in a distance they break the drab, gray monotony. Because no one undertakes anything that looks like work, it is the one great time of the year for visiting, and every daughter, who may not have seen her mother's home for a whole year, will go there with the children to visit. The roads and paths are just black with carts and people on foot, who are on their way visiting. This year that was not so much the case, as we had two very heavy snows and very bad drifts—it just reminded us northerners so much of home—that not much visiting was going on. Just because they have time, it is a fine opportunity to go into their homes, to invite them into our homes, to have special meetings, and in general promote the spirit of friendliness and bring them the Gospel of Peace and joy in one way or another. They are very hospitable people and are only too happy to have us come into their homes or to come into ours. During about ten days we try to give them a little more than just casual visiting, but the Chinese church arranges for regular evangelistic meetings, where Gospel teams go into the surrounding villages to bring the Message, whereas in the church itself are held classes for men and women, where Gospel stories, songs, etc., are taught to whosoever will come. We sincerely trust God that He will lead and bless what is undertaken, provided it is done in His love.

Mrs. A. M. Lohrenz.

Kai Chow, China.

CHRISTIAN ENDEAVOR MEETING

April 17th, 1927

A. J. Neuenschwander

Topic: "Christ in Us: Power for a New Life." Ephesians 2:1-10, Easter Meeting.

The Scripture Brought Down to Date

"Dead man found!" This is often made a thrilling headline. Our Scripture lesson tells us that many are dead, yet they walk around.

Those who seek to satisfy the lusts of the flesh are the most active with all kinds of amusements. One thrill lasts only for one moment.

While we are in sin and the

world, God is waiting to give us something far better—a New Life in Christ Jesus.

We are saved by grace. We can never pay for our salvation, but every one with a New Life wants to help in "good works".

True and lasting blessedness comes from living the New Life with Christ. A gift showing such love, "demands my life, my soul, my all".

The Prayer Thought

Praise God for the joy that comes with Easter. Thank the Father for raising up Christ as the first fruit from the dead. Thank God for the continual resurrections of new life, wherever men accept Christ as Saviour.

Pray the Father for power to overcome temptations, for a new portion of His life every day, for courage to stand firm and not to compromise in our new life.

The Topic Forum

1. Wherein lies the basis for God's great love toward man?

2. How can Christ become a new power in the believer?

3. In what points is a Christian different from another person?

4. In what manner can Christ help us to overcome temptations?

5. In what ways can we show our gratitude to God for His free gift of salvation?

New Life Through Christ

Man came into this world and with man came sin. Sin has power bigger than man is able to resist. In the long period of time after the fall and the time of Christ, Satan was the apparent victor. But the world's biggest single encounter was enacted "in the wilderness", when Christ suffered temptation. In every instance He overcame Satan, and from that great victory mankind has an advantage over Satan, that Satan can never deny. Christ overcame Satan because He was absolutely true to His Father, and now we have this advantage over Satan, in that we can always point to His mortal defeat with our Saviour.

His life of obedience, His life of service, His life of love, His life of righteousness, His life of victory over Satan, all can be ours to make our lives new, if we accept Him as Savior in full faith. The new life thus begun, endures not only for this life, but until all eternity.

Illustration

In Harold Begbie's book, "Twice Born Men", we have a most remarkable collection of stories of how Christ actually made hopelessly lost lives new. No doubt, the author sought out such rather extreme cases so that

no one might venture to say that it was anything less than the power of Jesus Christ that made them new men. Whether men be fallen as low as those of the text, or not, all will fall short of the glory of God, unless they be "born from above".

CHURCH, YOUTH AND COMMUNITY

Amidst the bustle and strain of life we young people are very likely to lose sight of the needs of our community. We are parts of it. If we fail, there is a flaw in the tie which binds it together. Our help is needed to build and strengthen it spiritually, morally, socially.

In a few years, or even days, we will be called upon to take hold of the tasks which our parents lay down. Now is the time for preparation. Being an asset to the community is a factor worthy of consideration and preparation. We need not all go to colleges and become teachers, preachers, doctors, or legal advisers. This would be an impossibility, for humans have not all the same views and desires. However, our present system of education has made it possible for every healthy boy and girl to get some knowledge of the world and of his own needs.

The most important part of our community life, though possibly the one most neglected, is the spiritual. Not everyone is a great leader of reform movements, but here is one in which every young person can engage. Verily, are not the moral and social problems largely settled by the solving of the spiritual. Youth is much talked about today because of the indifference shown toward the church. All kinds of remedies are suggested and blamed placed, but no satisfactory conclusions have been reached to help both the church and the young folk. In school the pupil is allowed to participate in the government. In the home he has his say of approval or disapproval. In the church he is frequently asked to keep quiet and let his elders do the work. It can readily be seen why the younger generation is becoming dissatisfied. They are moving along with the material world, but are held back in their spiritual desires.

I would not for an instant have my reader believe that the church should be put under the full control of the young people. No, that would be making matters worse than ever. Why not have the leaders of the church arrange its programs with the help of representatives from the young people? In our Sunday school and C. E. work the youth are advancing with success. Here they can discuss the questions that arise in this age of origin and truth seekers. If ever man could be made to believe everything by having it told to him without definite reasons attached, the time of this seems to be no more. Our community, wherever we are, needs us young men and women to help advance the spiritual interest. If the church pleases a person and satisfies his ecclesiastical desires, he will make his pleasure known. If the thirst of his soul is not quenched, he will also express his thoughts.

Not all the blame lies in the church. We, ourselves, are partly to blame. Criticisms are offered because this institution does not keep up with the times. It is not so easy a matter to change the church as it is to alter the program of a public school. Age has brought many customs which hinder rapid progress. Why not adhere to the present form and help out wherever and whenever it is possible. By constantly keeping before the minds of the older people the desires of youth for the preaching of the truth and the lessening of denominational strife, the leaders may finally recognize the importance of interesting those who are to take their places. If some preparation is given to those who will succeed them in Christian leadership, a better church will result.

When once the spiritual emotions of youth are aroused, advancement in community work will take place. The outcome is the winning of comrades into the church, and eventually every body will be sought for closer fellowship with the Lord.

Now, if all this is brought about, the moral and social phases need to be given but little thought. The morality will inevitably become better when religion prevails. There will be no desire to frequent indecent places if the church will gain the interest of youth; money spent for improper amusement will be dedicated to the cause of Christ's work.

Christianity brings love and fellowship which in turn move a union of forces to work for the common good. Education will be promoted, and sanitation encouraged. Health campaigns and other problems of social importance are the recipients of the impetus given youth when prompted by the love and fellowship formed through the church.

Clean life in soul and body will result if the youth and Christ's institution here on earth can adapt themselves to each other.

Today, we are sitting and listening to the call for action, the call to a better community spiritually, morally, socially. Let's get together and talk it over with our parents and leaders. Perhaps we can compromise on some way to further our interest in the church, and will be given an opportunity to express our views which may help solve this outstanding issue. Tomorrow, may we be working in the service of the Master who taught us to pray "Thy kingdom come, Thy will be done on earth as it is in heaven."

Paul W. Stauffer.

Milford Square, Pa.
(Editor's Note: Mr. Stauffer is at present a student in Bluffton College.)

DIFFICULT TO GET A DRINK

This Applies to Water as Well as Liquor Along Part of Lake Front

C. A. Thompson, a Bellevue business man, says he frequently hears that any person can get liquor in his town. Mr. Thompson asserts that if this is true, he does not know it. He doubts, however, if it is true.

The other day Mr. Thompson heard a man telephone to Port Clinton, twenty-two miles away, to a friend, asking if he knew a place in Port Clinton where a drink of liquor could be secured. The friend replied that he did not know where to get a drink of liquor in Port Clinton, and that as the lake was frozen over, the water was scarce, too.

Mr. Thompson thinks it is quite dry, at least along a portion of the lake front.—The American Issue.

"The missionaries are a courageous tribe. Conditions are more confused just now in China than in any other foreign land, but the missionaries there are not alarmed. We like to think of them as being protected by our soldiers and gunboats, but they look on such protection out of different eyes. They want no such protection. They want no more protection than Jesus had. He faced the world with nothing in His hands. His friends would have been glad to defend Him with steel, but He said to the boldest of them, 'Put up thy sword!' He was ready to run all risks. He was not afraid to die. That is the spirit of our missionaries."—Rev. Dr. Charles E. Jefferson.

THE S. S. LESSON

April 24.

Peter at the Transfiguration
Mark 9:2-10; II Peter 1:16-18.

Golden Text: "There came a voice out of the clouds, 'This is My beloved Son: hear ye Him!'" Mark 9:7.

A week before the event of this lesson, Peter had made his famous confession, "Thou art Christ, the Son of the loving God." The Transfiguration then followed to confirm this belief and assure the disciples that they were not to be left with a shadow of a doubt concerning the truth of the confession of Peter. Peter, James and John were specially selected to witness the Transfiguration. To this trio fell other special manifestations. They were the witnesses to the raising of Jairus' daughter and the agony of Gethsemane. Why were they specially chosen? It was because they had traits of character that fitted them for these confidences. Peter's love for Jesus was outstanding. John was that disciple whom Jesus loved, and James was to be the first of the little company who was to seal his faith in martyrdom. Later in life, both Peter and John were to testify to the fact of the Transfiguration as eye witnesses. II Pet. 1:16 and John 1:14; I John 1:1. There was nothing that gave the Gospel so mighty an acceptance as the testimony of men who had been with Jesus, seen both His glory and humiliation and heard Him speak.

There is some difference of opinion as to the scene of the Transfiguration, but the weight of evidence seems to indicate that it was on one of the peaks of Mt. Hermon, the mountain in Palestine that is perpetually covered with snow and the highest mountain in the Holy Land. There is something significant in the fact that Jesus led His disciples up into the mountain to pray and to participate in the most glorious event of His earthly career. When one is in the spirit of prayer, one rises above the sordid things of earth. Jesus would always lead one to the highest things. A vision of His glory is the loftiest experience of any one's life. The cloud that overshadowed them may have been the mist that often covers high mountain peaks. They were shut off from all view of the earth that they might all the more realize that they were in His heavenly presence. He was transfigured before them and they beheld the glory of His Person as a manifestation of God. The glory and peerless su-

premacy of the Christ is manifested in many ways. He is supreme in the moral world. He is supreme in the spiritual world. He holds the supreme position over all beings that man can approach. His deeds stand out as evidences of His supremacy in the flesh. All these things were confirmed in the Transfiguration and mightily fixed upon the minds of the three disciples.

The personal appearance of the Lord was changed to the shining glory of His heavenly being. As He was the light of the world and as all influences that go out from Him are to bring light into the world so we may realize that His glorified body is one of light. Light symbolized all that is good, happy, helpful and cheering. The perfection of Jesus combines all these characteristics in His Person. A particularly dark period was before the disciples, in which the agony of the cross, the bitterness of death and the feeling that all was lost would confront them. It was to make them see the light of Christ beyond all such things that the Transfiguration was revealed. Death was before their Lord, but they were to know that He was the Being over whom the powers of death had no control.

The appearance of Moses and Elijah was to be a special comfort to both Jesus and the disciples. To Jesus it was a strength and a comfort because of the subject of their conversation. They talked of His death which must shortly occur. These two men of past ages were specially fitted for this mission. Moses, though he died, did not die in the same way that men die. He went up to God and was buried by God on Mt. Nebo. Elijah had never tasted death. They were the witnesses that death's hold may be broken. To the disciples, Moses and Elijah symbolized the testimony the Old Testament Scriptures gave to Jesus. Moses was the representative of the law and Elijah the representative of the Prophets.

Three times was the voice of God to be heard in confirmation of Jesus, at His baptism, at His Transfiguration and on the eve of His passion. John 12:28.

Peter's suggestion is one that the Master did not deem to answer. He spoke, but knew not what to say. He wanted to abide with his Lord and these heavenly visitors. There was more to be done down in the world below. The vision was for his future encouragement, not to keep him from his future tasks.

Why were the three disciples

commanded to be silent concerning the Transfiguration at that time? They would probably not have been believed anyway and would have become the subjects of suspicion. After the rest once saw the resurrection, they would be better prepared to believe concerning the Transfiguration. Peter's testimony given as the latter part of the lesson is the witness on one who knows because he has seen and heard. It is not the testimony of one who has been ready to accept legends and fables, such as heathens told concerning their gods having come down to earth in the form of men.

WHAT IS THE OBJECT OF EDUCATION?

(Continued from Page 2)

pose of the school, will not help raise standards. Outside activities are valuable but secondary. They may easily usurp too much time. Unless our schools maintain a high level of scholarship they debase their calling.

Ideals take shape in our mode of life. Under this assumption there should be a degree of stability on our life. To conserve these ideals our mode of life must become a tradition. It rests largely with the home to preserve our moral ideals and carry on our traditions, but the schools can do much through intelligent and sympathetic cooperation. We hear so much about leadership—the challenge of leadership in our churches. We need leaders, and need them as sorely today as ever; but is it not possible that we misinterpret the meaning of that word? We invite our young people to our schools to prepare for positions of leadership; we multiply our organizations to facilitate their development into leaders, and tell them that. When they go home from school, they become leaders at home. They imbibe this spirit, and go home with the idea to reform, sometimes with extravagant notions, and work harm instead of good. It seems to me we should look from a different angle. Leaders are born—schools cannot make them. Even if a school could guarantee to make them, should the emphasis be laid here? Moral influences refuse to yield to leadership of this kind. Leadership is not a conscious affair; it must not become a motive. We must do that which for us means duty, we must do it with all our might, and let leadership take care of itself. The best that any one can do is to obey quietly and persistently the call to duty, whatever it may be, and he need not be concerned with more. It is this spirit that

needs to be inculcated into the minds of our youth. If the school succeeds in imbuing the young people with the spirit of scholarship, and with reverence for things that are holy; if their minds are filled with hope of the future and saturated with a sense of the past, we may well entrust to them the future.

It is the high privilege of our schools, whether academies or colleges, to have a share in producing a generation of straight-thinking, God-fearing, home building men and women.

Are not these the objectives that we should pursue?

J. John Friesen

HOW CAN WE PREVENT WASTE?

(Concluded)

Waste is comparative: what looks like waste to one is only necessity to another. When I was a youngster, another boy once said to me, "Your father wears better clothes for every day than mine does on Sundays." Maybe he did, I don't remember. Is the person that buys several times as much clothing as another, wasting? Not if he can afford to do so. He may not be able to wear them out as closely as the other; however, if the call of need comes from Canada or places nearer home, and he can donate the partly used to another that is needy, can we call it waste? If he would let them hang in the wardrobe for the moths to eat he would be guilty of waste, whether he could afford to do so or not.

In our home life, economy or waste shows in different ways; fruits and vegetables grow in the summer, and as far as possible we preserve them for later use. Fuel is a necessity; one family will use 10 to 15 tons of coal to be comfortable through the winter while another gets along with less than half that amount. Is the one wasting and the other not? One family needs plenty of electric lights to see by, while for another one coal-oil light suffices. I recall an incident I saw in the early days of Oklahoma's history: Several families had gathered at the home of one of the settlers for some kind of religious service. After the service the neighbors lingered and visited a while; among them was a young lady that had just shortly before arrived from Germany and was no doubt used to practicing close economy. Noticing there were two lights burning, she put one of them out, thinking no doubt one sufficient to visit by, and another one, useless waste.

Raising the standard of living is a sort of slogan these days, and I don't care to altogether condemn it. New inventions, such as better machinery, better and more modern homes, autos, radios and the like are put on the market, and the desire and need for them is created in the minds of the people, and in that way their ideas and standards are raised. Primitive man can live in tents and has few real needs outside of food and sufficient clothing to keep him warm in cold weather. When Oklahoma was first opened, the greater part of the settlers lived in sod houses and dugouts; most of them have come out of the ground long ago and are now living above the surface, and their standards have been growing ever since. Henry Ford has lately started with a five day week of labor. Some one has ascribed this kind of reason for the move—He says, Ford reasons about like this—A five day week will give people more leisure, and with more leisure time, there will come the desire for more travel and recreation. This will create a need for more autos, gas and oil, and more indirectly, a good many other things they wouldn't need if they stayed at home, and in that way the "five-day week" will react to the good of his own business.

On the other hand the people, having more leisure may be accused of wasting their time and means. This may be true and may not. A person may use both in dissipation either at home or travelling, or he may use it for betterment of body and soul. If he used it for betterment of himself and surroundings, it would hardly seem like waste. If used in idleness or dissipation it would be wasted or worse. All depends on the use made of time and means.

This year our country has raised one of the largest grain and feed crops and the largest cotton crop in its history. Prices, especially for cotton, are not as good as they have been the past few years. This creates a condition which provides a fertile field for designing politicians to exploit at the expense of the affected people. All kinds of remedies are proposed which usually provide that THEY, the politicians, shall be employed to carry them out at the other man's expense. Among them is the suggestion that a good part of the crop be left in the fields and the stock turned into them or ploughed under. What these people that have put in their time and money or perhaps that which they have

borrowed from others in raising the crop are to live on, they don't say. Another thing they say nothing about. How can they justify the advice in the light of Christ's teaching on waste, in this most wanton waste of God's bounties that they are advocating? Even if a man could afford to do so, could such a waste be justified? What would have happened to the Egyptians of old if they wouldn't have had a Joseph to store up the surplus, and instead, would have wasted it? The Christian world has learned the lesson of carrying over the surplus of fat years into leaner ones pretty well, and the saner counsel usually prevails.

The subject of waste is almost endless, and I have touched on only a few items. What our Saviour wished to teach was, that God gave us this world and its beauties to use and enjoy. We cannot have it without work, but work isn't all there is to life. We also need rest and recreation, both physical and spiritual. I don't think we can place a limit to what one can use as long as one uses things as God intended. When we use time, talents, money or any of God's gifts differently from what he intended, we are wasting, even if we only use a part of what we could, or tie them up in napkins to keep them from spoiling. Let us try and find God's way and act accordingly.

CORRESPONDENCE

Salem Mennonite Church, Ruff, Wash.—Dear Brethren: Since so many of our church members neither read nor write the German language, and some neither speak nor understand it, it became necessary to translate the constitution into the English language. A few changes were made in the constitution before the translation was sent to the press. The constitutions are now ready for distribution.

The S. S. purchased seventy-five new English hymn books to replace the small English hymn books which rendered splendid service. The music for the English services, S. S. and C. E.'s have been much improved by the use of the new books.

The mission study class finished the study on the Hopi Indian booklet by Miss Anna Stauffer. The young people were very much interested in this study and many inquired how soon other mission booklets would be ready for sale. Rev. D. D. King who taught the class, made use of other available material which was of great benefit to the class.

To increase attendance and discourage tardiness in the S. S. we

installed the Honor Roll system with the gold, silver and red stars. The Honor Roll chart is in a conspicuous place which has greatly helped in prompt attendance, especially with those that are no church members. Many would come just for special occasions. In the first quarter of 1927 a lady started who sent her child last year very irregular and at the end the chart shows that both have attended every Sunday received a gold star every Sunday except one silver star for being tardy two minutes.

Spring is very late this year. At present many are sick with the flu which will cause the spring work to be drawn out late into April.

Corr.

EASTERN DISTRICT CONFERENCE PROGRAM

Zion Mennonite Church, Souderton, Pa., April 28th-May 1st, 1927

(Daylight Saving Time Used.)
Schedule of Conference Sessions.
Thursday Evening, April 28th
8:00 O'clock

Conference Sermon—President Rev. V. H. Boyer

Bible Lecture—By Special Conference Speaker, Rev. Emanuel Troyer, Carlock, Illinois.

Friday Morning, 9:00 A. M.
Conference Business Session Opens. Devotional Period.

Report of Program Committee.
Roll Call and Reading of Minutes.
Application of Congregations for Membership.

Report of Installations and Ordinations of Elders, Ministers and Deacons.

Report of Conference Officers, President, Secretary and Treas. (Election of Conference Officers.)

Brief Parochial Reports by Deacons—All in writing. This to include a report from each Home Mission Society.

Appointment of Special Committees, this to include an assistant secretary.

Friday Afternoon, 1:30 P. M.
Report of the 1926-1927 Finance Committee.

Report of Budget Committee for next year.

Report from trustees of Mennonite Home for Aged, Frederick, Pa. (Election of three trustees.)

Report of Home Mission and Church Extension Committee. (Election of two members.)

Half-hour Bible lecture—Rev. Emanuel Troyer.

Friday Evening, 7:30 P. M.
Bible lecture—Rev. Emanuel Troyer.

Lantern slides: "History of Mennonites"—Rev. S. M. Grubb.

Saturday Morning, 9:00 A. M.
Report of Historical and Publication Committees. (Election of one member.)

Report of Education Committee. (Election of two members.)

Report of Sunday School Committee. (Election of one member.)

Report of Orphanage Committee. (Election of one member.)

Report of Building and Extension Funds. (Election of one member.)

Report of Trust Funds by Financial

Committee.—Conf. Executive Committee.

Report of Special Committee on Revision of Conference Constitution.

New Business.
Report of Auditing Committee.

Report of Resolution Committee.
Selecting meeting place for next year.

Saturday Afternoon, 2:00 P. M.
Business and Program by Women's Organizations.

Bible Lecture—Rev. Emanuel Troyer.

Saturday Evening, 7:30 P. M.
Meeting of Men's Brotherhood.

Bible Lecture—Rev. Emanuel Troyer. (Other features to be furnished.)

Sunday Morning, May 1st
Bible Lecture—Rev. Emanuel Troyer.

Report of Foreign Mission Work. Conference Communion.

Sunday Afternoon, 2:00 P. M.
Program under auspices of Sunday School and C. E. Conventions.

Bible Lecture—Rev. Emanuel Troyer.
Program Committee:
Jos. B. Bechtel,
A. J. Neuenchwander,
A. S. Shelly.

CONTRIBUTIONS

REPORT OF EX. COM. OF MISSION SEWING SOCIETIES FOR MARCH, 1927

For China Building Fund:

Sew. Soc., Aberdeen, Idaho, \$25.00; Oakleaf Sew. Soc., Mt. Lake, Minn., \$1.50; Immanuel Mennon. Sew. Soc., Los Angeles, Calif., \$10.00; Sew. Soc., (Country Branch), First Mennonite church, Newton, Kansas, \$20.00; Bethel Mission Soc., Mt. Lake, Minn., \$27.00; Dorcas Soc., Halstead, Kansas, \$12.00.

For Electric Lights, Lame Deer Station, Montana:

Oakleaf Sew. Soc., Mt. Lake, Minnesota, \$5.00; Bethel Mission Society, Mt. Lake, Minn., \$5.00; Sew. Soc., First Mennon. church, Bluffton, O., \$5.00; Grace Mennon. Ladies' Aid, Pandora, Ohio, \$5.00; Mission Soc., Avon, S. D., \$5.00; Sew. Soc., Wolf Point, Montana, \$2.50.

For Mrs. Linscheid's Sewing Classes, Oklahoma:

Sew. Soc., Arena, N. D., \$5.00; Sew. Soc., Aberdeen, Idaho, \$25.00; Bergtal Sew. Soc., Corn, Okla., \$5.00; Bergtal Sew. Soc., Pawnee Rock, Kansas, \$5.00.

For Postage and Printing Expenses of Ex. Com.:

Sew. Soc., Donnellson, Iowa, \$7.00; Sew. Soc., Aberdeen, Idaho, \$3.00; Sew. Soc., Avon, S. D., \$2.20; Mission Soc., First Mennonite church, Bluffton, Ohio, \$8.00; Tabeta Sew. Society, Beatrice, Neb., \$3.20; Hebron Sew. Soc., Buhler, Kansas, \$4.00; Goessel Mennon. Sew. Soc., Goessel, Kansas, \$3.45; Sew. Soc., Arena, N. D., \$1.40; Mennon. Mission Soc., Upland, Calif., \$0.50.

Miscellaneous:

Hebrón Sew. Soc., Buhler, Kansas, Gen'l Treas. Foreign Missions, \$25.00; Bergtal Sew. Soc., Corn, Okla., Gen. Treas. Foreign Missions, \$24.15; Bergtal Sew. Soc., Pawnee Rock, Kansas, Gen. Treas. Home Missions, \$25.00; Sisters of Saron Church, Orienta, Okla., Hospital, India, \$15.88; Mennon. Mission Soc., Upland, Calif., Bible woman, Bertha, India, \$20.00; "The Gleaners" S. S. Class, Mennon. church, Wayland, Iowa, Rev. and Mrs. C. H. Suckau, India, \$25.00.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

THE MENNONITE JOTTINGS

April 7, 1927

Rev. A. S. Bechtel of the Summerfield, Illinois, church, delivered the address at the 25th Anniversary service of the Trenton, Illinois, Baptist Church, on the afternoon of March 13.

The East Swamp, Pa., congregation entertained a distinguished guest in the person of Rt. Rev. Robert Livingstone, D. D., presiding bishop of the Reformed Episcopal Church, who preached for them Sunday, March 27. Rev. Howard Nice, the pastor, is a member of the senior class of the Seminary of the Reformed Episcopal Church in Philadelphia.

Mr. Wilmer S. Shelly, formerly of Emmaus, Pa., now a senior at Witmarsum Theological Seminary, was elected pastor of the Wadsworth, O., Mennonite church at the congregational meeting, on March 27. He begins his work at once, going to Wadsworth every alternate Sunday until he has completed his seminary work. He will locate at Wadsworth about June 1 as regular resident pastor, after which he will conduct services every Sunday. The Wadsworth church is one of the historic churches of the General Conference, since it was here that the first educational venture of the Mennonites was located.

Plans for the 1927 Mennonite Young People's Retreat to be held in Bluffton August 3-11, are steadily going forward. An exceptionally strong list of speakers and leaders seems assured, and other features of the Retreat seem equally promising. A new feature planned this year for the last night of the retreat is to have the

young people enrolled present a pageant on some theme appropriate to the occasion. This will be under supervision of an able director and will be open to the public.

The German Preparatory and Bible School of Mt. Lake, Minn., rounded up its year by giving the annual program in the First Mennonite church of Mt. Lake on March 25.

The Easter cantata, "The Seven Last Words of Christ", will be rendered by the Bethel College Ladies' Choir and the Men's Chorus of Bethel College in the Newton, Kansas, City Auditorium, on April 10, at 3:30 P. M.

A series of slides illustrating Mennonite history and work having been prepared by Revs. V. B. Boyer and S. M. Grubb, was first shown in the Second Mennonite Church in Philadelphia. They were again shown in Allentown on the evening of the 27th and in Zionsville, Pa., on April 2. Many of these slides are pictures of places, documents and persons who have had a part in the development during the past four hundred years and few of them have ever been before shown.

The financial report of the First Church, Philadelphia, for 1926, is as follows: \$11,874.14 was contributed by the congregation and the organizations and classes for various purposes. Of this amount, \$1,165.28 went to foreign missions; \$291.40 for the Home for the Aged; \$674.47 for Eastern District Conference. Small sums went for

The large choir of the Bethel Mennonite church, Mt. Lake, Minn., is preparing to render an Easter cantata, "The Prince of Life", in Bethel church, on April 10th. Elaborate plans are being made to make the cantata a success.

Freeman College, Freeman, South Dakota, is one of the Mennonite institutions that is doing splendid work for the community and the church. It is desired to build up the college library and "The Star", the college paper, announces that it would only be too glad to receive donations of books to this end.

The joint choirs of the First Mennonite and Emmanuel churches of Aberdeen, Idaho, are preparing to render the Easter Cantata, "The Easter Alleluia", by Heyser. This cantata was rendered some years ago and is now to be repeated. Several other choruses, taken from different oratorios, are also planned to be included. The Choral Society has now forty members.

A considerable number of the members of the Mennonite church of Berne, Indiana, have volunteered for Gospel Team Work since the Rader Evangelistic Campaign was held in that church some weeks ago. They are holding themselves in readiness to respond to invitations. Last week a group comprising of four car loads assisted in meetings held in the United Brethren Church, three and one-half miles east of Geneva. The Male Chorus of the Berne church gave a concert in the Salem Reformed Church, Fort Wayne, a few nights ago.

various Home Mission projects. A total of \$2,934.71 was distributed to causes other than the amount used to conduct the work of the church and Sunday school.

Mrs. S. S. Haury of 320 Euclid Ave., Upland, Calif., is preparing a history of the women's work in the General Conference. As Mrs. Haury was connected with the Mission Work of the Conference from the beginning, she may be assured of a complete record of the venture. Mrs. Haury would like to have access to records of the various societies or she would be greatly pleased were some one in each society to furnish her with the information that may be found in the old records. It would also gratify Mrs. Haury if some of the older members of the societies would write to her and tell of some of the beginnings of the societies with which they are connected.

Prof. Quiring of the Department of Bible at Bluffton College, began a series of addresses in Quakertown, Pa., on April 3. The general theme of his addresses is, "The Challenge of the Hour". The theme in the Bethany church on Sunday was, "The Significance of Lent". In the second and third addresses given in the West Swamp church, the themes were, "The Supreme Need of Life" and "Is Our Religion Worth Exporting?" Prof. Quiring addressed the Adult Bible Class at Bethany at the Anniversary Service on Monday on the question, "Is There an Adequate Gospel?" On Tuesday evening, the subject was, "The Present World Crisis". The meetings continued with Prof. Quiring speaking, until Friday evening.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, APRIL 14, 1927

No. 15

IMPORTANT NEWS FROM CHINA

April 11, 1927.

Dear Mission Friends:

This forenoon I received the following cablegram in code from Tamingfu, Chihli Province, China:

"Consul advises all to leave. Leaving for Tientsin. Notify parents. H. J. Brown, W. C. Voth, Dr. A. M. Lorentz, Elizabeth D. Goertz leaving for America.

P. J. Boehr.

I take this to mean that all whose furlough was due will stop at Tientsin to await further developments. Let us pray God that His protecting hand may be over our missionaries.

Yours truly,

J. W. Kliever.

NOTES AND COMMENTS

A notable debate took place between Dr. Nicholas Murray Butler and Senator W. E. Borah in Boston on April 8 on the question whether the Republican National Platform should advocate the repeal of the Eighteenth Amendment. 2,500 persons are said to have been in the visible audience, but the number of hearers who took advantage of the opportunities of the radio must have been one of the largest that ever listened to the discussion of a political question of such import. Senator Borah's challenge, "The Republican party should declare for the amendment and for its enforcement and make the same sublime and daring fight against the evil that it made against the evil of slavery, two evils which the immortal Lincoln associated together as the greatest evils of the human race", is a dare not only to the Republican party, but to all parties as well, to commit themselves to a movement that designs the breaking down of our basic law. The party that dares to meet this dare is sure to invite, not its defeat, but its destruction.

Governor Al Smith of New York is an aspirant for the pres-

idential nomination on the Democratic platform. He is a pronounced wet and a Roman Catholic. No man ever attempted to gain the presidency who was either a Roman Catholic or an opponent of the Constitution, which the President is obligated to support. Senator Glass of Virginia believes that Smith would be rejected in his state, not because he is a Catholic, but because he is a wet. Our Constitution does not set up a religious barrier for election to any office, but our voters express their preferences at the polls and in a land so overwhelmingly Protestant as ours, it is inconceivable that a non-Protestant should vote for one so pronounced a Catholic as Governor Smith happens to be. His being a wet and out of sympathy with the Constitution would make him an exceedingly dangerous and disloyal President.

says this observer, "is that the students of China are developing a new psychology. The motto of 28,000 of them is, 'China needs a million teachers instead of a million soldiers.' Christian students in China form the bulk of this new army. They do not stop at blaming their rulers. Their reaction has been—the rulers have no money to support schools, well, then, we will go out in our vacation and open vacation schools in the villages for young and old. And they have done it for the past eight years in fifteen of the eighteen provinces of old China.

WHAT DOTH IT PROFIT?

The apostle James, in his epistle (Chapter 2:15) asks this question in reference to expressions of sympathy for those in need and a pious wish that their need may be supplied. He says: "If a brother or sister be naked or in lack of daily food and one of you say to them, 'Go in peace, be ye warmed and filled'; yet ye give them not the things needful to the body; what doth it profit?"

There is a parallel to this supposed case in the case of our immigrant brethren in Canada, specially, in reference to their need of help in spiritual lines. Much indeed was done for them while still in Russia, bringing them food to keep them from starving in the years of the famine, and then providing the possibility for large numbers to flee from Bolshevik oppression, and again in sending them clothing for the cold winter months after their arrival in Canada. In these ways the sympathy of the heart found expression in practical helpfulness, and the question, "What doth it profit?", is answered by the many expressions of gratitude coming from those who have been helped.

It is on the side of the religious needs of our brethren that the searching question of the parable still in part applies. At the meeting of the General Conference at Freeman and again at Berne, the consideration of this phase of their hardship, as destitute newcomers in a strange

land, led to expressions of sympathy and resolutions looking to the translation of our sympathy and good wishes into actual help. The Home Mission Board, the Conference's agency for such service, took up the task and gave such aid as the limited means at its command made possible. The increased interest expressed in resolutions at the Berne meeting seemed to warrant a further outreach of the helping hand. The Board has completely emptied its treasury in doing this. And we have come to this pass that unless the brethren and sisters of the congregations back up the good wishes and resolutions of Conference with more and larger gifts, the help given to the devoted ministers will have to be curtailed, and the contemplated loans for houses of worship can not be advanced to the congregations struggling into organized existence.

Several contributions for the church building fund have come in, in response to our recent appeal, for which we are thankful. May we not hope for many more such? The gifts to the general fund, out of which goes the support of the ministers and the Girls' Homes in the cities, has not kept pace with the increase in this form of help voted by Conference, but rather they have for some reason fallen off of late. And an empty treasury embarrasses not only the extra work for the immigrants but also the regular work in the different missions under the Board, when the monthly allowances to the faithful workers can not be sent them in due time.

Let us remember this cause in our intercession at the throne of grace, and then back up our prayers and our resolutions with our gifts as the Lord lays it upon our hearts, else what does it profit?

An Easter thanksgiving offering, given to this part of our conference work, would be a timely lift to a good cause. Send contributions to Rev. J. E. Amstutz, Trenton, Ohio.

The Home Mission Board,
A. S. Shelly, Sec.

ANNUAL REPORT FROM
MAUHADEI (BIRRA) MIS-
SION STATION
1926

Dear Brethren of the Foreign Mission Board: New-Year's greetings to all.

Looking back through the year 1926, we must say with joy: "The Lord has been good to us and has prospered our work." Our local church has not grown so very fast in membership, but we do believe that it has grown in spiritual strength. During the last year, we have noticed a number of times that when we pointed out a mistake to a Christian, that he at once acknowledged and said, "Yes, I realize I have done wrong and I want to pray for forgiveness; please help me pray." When Christians say that, then we are happy, because that is one phase of growth. Usually, they try to justify their misdeeds. We can also report that not near as many rank sins have been committed by church members as took place in 1925. The missionary's reward is to see Christians grow in grace.

During the year, twelve souls could be baptized and all came from non-Christian ranks. These twelve came out from three different castes. It is our aim to have some from every caste in the community in the church; and there are more than fifty different castes in our neighborhood. During the past year no children of Christian parents have been baptized. They seem all to be a little young, though several have asked for baptism. We hope that a number of those children and also out of the orphanage will be baptized in 1927.

Concerning the unrest among the different castes in the neighborhood, I will not say very much now, because the Jubilee committee has asked me to write an article for the Jubilee book on this subject. But I wish to say this, that if we had the Christian teachers (evangelists) and the funds to give such evangelists a livelihood, then I really believe that in 1927 the Mennonite mission churches in India would increase by many hundred members. In our Mauhadhi area are more than twenty thousand Chamars who are exceedingly restless and seek a new religion. Only that we could now bring Christ to them in full strength. Just yesterday, a man came here from a village about ten miles away. He was from the Ghasiya caste (horse-men caste) and he said, "In my village are at least ten houses (which often means some forty families) who are asking about Christ. Can you

send somebody to tell us more?" It is painful, but I had to tell him that all my preachers are more than occupied with the Chamar caste at present and I could not promise him more than a hurried visit. These castes, who are so restless and seek a new religion, are mostly the lower castes. And it is true that at the basis of most of these people's searchings is social dissatisfaction. Further, one of the reasons why they inquire about Christianity is because they see that Christians are also lifted up socially. In spite of their seemingly ulterior motives, we all believe that if we had a large, Spirit-filled teaching force, we could very well guide them to realize that to accept Christ is more than a social move. I wish we could put this matter with such clearness and forcefulness before our American churches that every American Mennonite Christian would put his shoulder to the wheel to save these thousands who have now opened their hearts' door to any influence that comes first and comes strongest. Please help us pray that the influence of Christ Jesus may be first and foremost.

Four of those who have been baptized come from the Chamar caste, and it is very interesting to note that their old caste fellows did not persecute them until they were stirred up by the higher castes. And even then, persecution has not been very great.

During the year, we were privileged to observe communion four times. Three times in our local church and once during the Jubilee, when the whole congregation was in Champa. At every communion at least eighty per cent. of our members could be present.

The hand of death touched us twice. Once our crippled tailor, Mephioseth, was taken to his eternal reward. And once a little baby son of our half-blind Sundersingh left us.

Our evangelists and Bible women have been quite faithfully at work during the largest part of the year. A few we had to stop for a few months because of the shortage of funds. It meant great hardship for them, but it all had to be. The general result of their work is indicated on the report sheet which comes to the Board through the hand of Rev. P. W. Penner.

In the boarding, the general spirit of Christlikeness has grown most wonderfully. I reported last year that we dismissed the old house father and put in a new man. His name is Chain Singh, the son of P. W. Penner's old cook. Chain is still very

young, not yet married, but a true Christian and he has the welfare of the boys at heart. We can really say that we have a large bunch of real Christian boys in the boarding and not a group of rowdies. Training boys for true discipleship is what we consider our duty and I wish that Chain Singh would receive more credit for that than I.

The work in three of our schools has progressed. Boys have grown in scholarship, because we aim to hold them up to high scholarship. I wish to mention three names of teachers who have been a great force to the good in our schools. Chain Singh (the same I mentioned above), Samson Walter (a brother to the pandit in Janjgir), Joseph Asna (son of Rufus Asna), and Paul Panta. These four are real men in Christ Jesus. But even these have grown into their usefulness by such personal association with the missionaries. We do not mean to blow our own horn, but experience tells us that the more we can associate and encourage and correct an individual, the stronger and better Christian he will be. India's Christians grow only through personal contact with strong Christians. That is one of the reasons why we in India are so anxious to have more missionaries. One of our schools (the one in Manakoni) has suffered quite a little because I had to close it for four months on account of shortage of funds. At present that school, too, is going in full force again. I reopened it on faith. A very interesting point to note is that one of the non-Christian helpers in one of our village schools wants to become a Christian. It seems as though this young high caste boy takes this step through the influence of Paul Panta, under whom he works.

Though there are many joys connected with missionary work in India (and I often say I wish for no other place nor other work than I am doing just now), yet there are clouds. One cloud is that Christians as a whole grow so slowly in their spiritual life. Another cloud is that it is so hard to stir the non-Christian out of the mire of sin and idolatry. And a third cloud has been the shortage of funds to carry on the work which we believe to be so necessary. Perhaps I am too sensitive, but I always feel deeply uncomfortable when I have to borrow money from non-Christians in order to carry on Christ's work. There are certain bills which one must meet promptly, and if money comes three months late from America, then we sim-

ply are forced to do what we can. The non-Christians in our neighborhood here are very friendly to us. During the Christmas season I was utterly out of funds and one of the non-Christian rich farmers came to me with a handkerchief full of money and said, "I hear that you are in trouble because of money; here are a hundred rupees to help you. Pay back only when you can." With a somewhat sheepish feeling, I accepted the money.

Publicity is not the entire cure for our troubles at present, yet I wonder if we workers on the fields, together with the Board at home, might not be able to do something in order to awaken more interest in Mission work in our home churches, and get people more acquainted with the work. We received a Christmas greeting from a sewing society not twenty miles from my own home town, Inman, Kansas. The address on the envelope was: Mr. P. O. Birra, Janjgir, India. We were glad for the good will of the Christmas greetings, but we were indeed shocked that a church member in a large Mennonite church is so unacquainted with our mission field and the workers on the field as not to know that there is no Mr. Birra at work in the General Conference Mennonite Mission field. I wish we could devise ways and means to get our Lord's work more vitally before our constituency.

Looking into the immediate future, I believe we can say that we are about to enter into our second stage of Mission work, i. e., that the missionary will have to use all his time to build up and strengthen Christians—those who are openly members of Christ's church; and let our Indian Christians carry the Gospel to their non-Christian brethren. At present, I have three groups out on tour among the villages. I have some business to tend to and a wedding to take care of. In about five days I hope to be out in the district also. We really look for a harvest of souls this new year. Miss Burkhalter is also out on tour. She spends most of her time in a village in which a number of people have been baptized. She reports very hopeful signs. One of our Indian preachers takes care of the medical work during her absence.

In our own family, we are healthy and happy. You may have heard that on November 8, 1926, a little girl came into our home—Eleanor. We now have two boys and one girl. Children are a joy in every home, but certainly in a missionary home.

(Continued on Page 3.)

THE MENNONITE

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EDITORIAL

The reader of our "Jottings" will note that in many of our congregations special efforts are being made to celebrate Easter with noteworthy Easter music. Hardly a congregation but plans to make the blessed Easter season happy with song. Our churches do not have, as they do in some churches, great bodies of professional people to furnish music for pay. We know of no Mennonite congregation that has such a thing as a paid choir, but we are not going to criticize the churches that go in for that sort of thing. They know their own needs and the tastes of their communicants and if they get the holy thrills that come from hearing the best music rendered by artists in their line, we are glad for it. With us, however, music has always been a part of the congregational worship. It is a part of the worship into which all enter instead of being a matter of having it furnished for them that they may enjoy. We believe that as much of the blessing comes from making the music as from just hearing it.

Music is a tradition with our people. The great historic books that have come to us from the past have been largely books on music. The wonderful accounts of our martyrs, preserved in the Martyr's Mirror, were first set in rhyme and sung by the common people everywhere before they were put into prose and preserved as history. No hymn book ever had the record that the "Ausbund", the hymn book of the Swiss Mennonites, has, for it is still in use and is therefore the oldest Protestant hymnal in existence.

Our fathers, who came from Europe, brought with them their fondness for congregational singing and instilled into the hearts

THE MENNONITE

of their children a love for the magnificent old hymns they made a part of their spiritual experiences. Just now we are passing through a period of transition. Our church music in the German tongue will soon disappear, much to our regret, but the present task is to foster a taste for the best sacred music there is. We need to guard against letting the light and passing styles of sacred music getting too strong a hold on us lest, after it has served its day, we will find ourselves without a taste for the music that is truly worthy and that will be lasting to our edification.

WOMAN'S WORK

RICHEY, MONT.

Dear Sisters and Readers:

Since our sewing society has not reported the past year's work, I will try and do so now. We enjoy reading reports from other societies and are much encouraged by their endeavors.

Our society was organized in 1922 and since then we have been sewing for the Mauhadhi station in India. We hold our annual meeting in June when the weather is pleasant and the roads good thus making it possible for all sisters to attend. We usually meet on the last Thursday of each month, however, in winter when we work on quilts, we meet every two weeks. It is with great joy that we look forward to this day, and have received many blessings during these happy hours together. We meet in the various homes, open the meeting with singing, the hostess reads the Scripture lesson, followed by a short prayer service. For roll-call each member repeats a Bible verse, and we close with song and prayer. During the winter we have all-day meetings, thus giving us a chance to get home before darkness overtakes us. We have twenty members and all are very much scattered. Very seldom can all be present, as at nearly all meetings we have to travel from two to ten miles on rough roads, but we are always glad to go. The Lord has wonderfully blessed us in every way, even as to weather by favoring us with pleasant days for our meetings so that we could attend quite regularly throughout our real steady cold winter.

We have a purchasing committee which decides on and orders the material, then at the meeting the cutting committee cuts the garments, while others make the garments, work button holes, and sew on buttons. During the past year we have sent to India eight comforters, six sheets, 46 gar-

ments, 50 yards Khaki material, 12 yards oilcloth, one dozen scissors, six bags, four dozen school tablets, 4 dozen pencils, 2 dozen spools, thread, 12 packages needles, 12 red handkerchiefs, and six packages crayon. We have also sent 20 new garments and 20 lbs. of other clothing to Harlem, Mont., to a poor widow with 13 children.

On the 4th of July we all met in a grove on the farm of Mr. P. K. Tieszen. In the forenoon we had meetings, at noon the ladies served a light lunch of sandwiches, cake, pie, coffee, and ice cream comes, each selling for 5c. During the afternoon the sewing society gave an interesting program. The fine sum of \$162.00 was realized at this gathering. On Children's Day we met in the grove again, and served a light lunch as before. This social time netted us the sum of \$103.00.

When our want list is filled, we start working on quilts which we get ready for our Mission Sale held in the fall. The Sunday school joins with us at this time and we serve a "big dinner" all donated by the sisters. A nominal charge was made and the results of the dinner and sale increased our fund by \$372. Some of this money is kept in the treasury for further work. We sent \$75.00 to the General Fund, \$25.00 for Christmas presents to India and China, \$42.00 for a teacher in China, \$36.00 for a Bible woman, \$40.00 was turned over to the Sunday school for mission purposes, and \$34.00 was given for lumber for tables and seats in the grove furnished by the congregation.

We are grieved to report the loss to our society of an active member whose absence from the meetings will be keenly felt. Our loss is her gain, because Sister Unruh has gone to be with her Lord, but her influence lives on. More than a year ago, she took into her home a brother's child, which was left motherless, although she had seven children of her own to care for.

We are looking forward to the coming year with renewed energy and new hope. May the Lord forgive wherein we have erred, and help us to render more efficient service in 1927.

The Bethlehem Sewing Society,
Mrs. Carl E. Schmidt, Sec.

NEWTON, KANSAS

Dear Miss Krehbiel:

I wish to send you herewith a brief report of the Mission Society of the Bethel College church. The purpose of our society is to support home and foreign missions. This is done largely by

raising money through quilting for parties outside of the society and for the members of the society. We also have given two mission programs and one pageant at our local church during the past year, at which free-will offerings were received. The money raised by these means, a total of \$643.19, was distributed to the following causes: Foreign Missions, China Building Fund, India Hospital Fund, Home for the Aged at Newton, Kans., Oklahoma Christmas celebrations, also the purchasing of material and converting it into dresses, shirts, jackets, boys' pants, skirts and other articles of need, which were sent to Maudahei, India. Also material for the making of comforts, which were sent to Canada.

Our society holds bi-weekly meetings on alternate Wednesday afternoons, at which the different members are asked to lead in the devotional exercises, also missionary literature is read. Then follows the business. The society has a membership of about twenty-eight active members, those that take part in the regular work. We have met at nineteen regular meetings during the past year with an average attendance of sixteen. We also have about thirty-nine which we call honorary members, that is, members who, owing to home duties, cannot take active part in the work, but pay their regular dues and special contributions.

Our society has pledged \$500. for the Bethel College Science Hall to help furnish the Domestic Science rooms. This money is being raised in addition to our mission work, by holding bazaars and taking in extra quilting during vacation months. This is a very noteworthy cause and we would like to encourage other societies to help support the Science Hall in a similar manner or as they may see fit. This is a big addition to one of our great institutions of learning of our faith and should bear our utmost support.

With best wishes and kindest greetings to you and all missionary societies.

The Mission Society of the Bethel College Church,
Mrs. Menno E. Schmidt, Sec.

ANNUAL REPORT
(Continued from Page 2)

They help us overcome many a burden and are a cheer to us in many a dark experience.

With best New-year's greetings to the Board, we remain,
Faithfully yours,
The Mauhadhi Station Workers,
per J. Thiessen.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Halstead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

And they crucified Him. Matt. 27:35.

He is not here: for He is risen, as He said. Matt. 28:6.

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast.
Save in the death of Christ, my God;
All the vain things that charm me
most
I sacrifice them to His blood.

See, from His head, His hands, His
feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.
—Isaac Watts.

WHAT SHALL I DO WITH JESUS?

When Pilate was trying Jesus in Judgment Hall, he was much perplexed. It seems almost like irony that a worldly Pilate, sub-ruler over a small province, should sit in judgment over Christ, the Ruler of the world. But it is often thus in life, righteousness often seems to be put under, but finally it always prevails.

In these days, when cynicism, selfishness, intemperance and lust for pleasure are smiling with a satanic sense of victory, it is comforting to know that our victorious Christ was also seemingly defeated at Calvary. But Easter morning, with its glorious newness of life, ever follows Good Friday, with its cloudy gloom and darkness.

"What, then, shall I do unto Jesus who is called Christ?" Thousands today feel the same way about Jesus. They know He is Savior of the world and they know they ought publicly accept Him. But it takes moral courage, it means hardship and denial of self. We dare not waver, the question must be settled if we would live as His disciples.

CHRISTIAN ENDEAVOR MEETING

April 24th, 1927.

A. J. Neuenschwander

"If I were to become a foreign missionary, what country would I choose?" Acts 1:8.

The Scripture Brought Down to Date

The country does not matter much, but to be equipped by the Holy Spirit, that matters.

A witness is one who has in some definite personal way an experiential knowledge of what he is talking about.

Foreign Missions include many things, like teaching, printing, etc., but every one is to "witness for Christ".

Jesus knew that to bring the message to the Samaritans would get them closer together. What about our race prejudices? Are they permissible?

The Prayer Thought

Thank God for: missionaries who went to hard lands, for those who worked long with little success, for the many mission boards, for the young volunteers, also that all lands are open for the Gospel.

Pray for: a mighty mission spirit in the home churches, to direct the workers on the fields, to protect all mission workers, especially in China for a large harvest.

The Topic Forum

1. Should the individual have any choice in the matter of a field?

2. What is the basis of division of "Home" and "Foreign" mission in our General Conference?

3. Why have the so-called "hardest fields" never lacked volunteers?

4. Have our Mennonite missionaries much chance for a choice in places to go?

Where to Witness for Christ

It might seem like limiting the field as Jesus outlined it, if in our own denomination we have mission fields only in India and China. There are certainly many other places where there is dire need for the Gospel of Jesus Christ. Yet we find that Jesus wanted definite work accomplished. Our territory in these two countries is so large and so many hundreds of thousands live there that it will take all our strength to properly man these fields for some time.

Besides we have the American Indians in this country and they serve as a splendid opportunity

for service, if one may not be able to go into the heat of India. We have missionaries who had wanted to go to foreign countries, but who, because of health, could not go, so they found a needy work in our Indian fields.

The Master said, begin at home. Our Home Mission Board has an ever increasing field of labor. Our Mennonite Church has suffered much because our people have settled here and there, and because they were so few often they were lost. Our Home work is to minister in these small, yet promising fields. Added to this, the regular city missions give opportunity for such who want to go among the neglected and bring to them the blessed story of salvation.

Although we do not have fields in every country, still we have ample places where everyone can work. Let us forget, many who are willing to go as missionaries, stay in the home church and work valiantly. Yes, the Lord has a place for all.

Illustration

Adoniram Judson, with his wife, sailed from America for India in 1812. When they landed in India, the East India Company ordered these Americans to return to the United States. It was a choice as to which shall it be—home again, or Burma? The particular country of his first choice had little weight with Judson. He chose Burma and there labored under many and serious difficulties. He went where God opened the field. Many converts and a Burmese Bible are his monument.

THE CHURCH'S RESPONSIBILITY TOWARD THE ADOLESCENT GIRL

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

A church, whatever be its denominational title, cannot afford to neglect its present privilege of setting itself to the important task of dealing properly with young girls. Someone has so well expressed it in the following words, "So long as the adolescent girl is treated as merely an incident by those who direct the affairs of the church, the chief opportunities of our day will be permitted to pass unimproved."

It is at the age of about sixteen that we may expect young girls to come to a religious consciousness and take an interest

in religious matters, and we little realize how important it is that they should, especially at this period, receive the right training. Girls must be more adequately prepared for life and service than is usually the case. Much has been done by the church, especially through the Sunday school, for girls, and some would say, "What more can be done for them religiously?"

The only girl that is finding her true self, as God intends she should, is the one who seeks to keep her body in health, whose mind is growing in its love of truth, whose will is trained to right choices, and whose heart is set to love God and her neighbor. This conception of the four-fold life, of life at its best physically, intellectually, spiritually, and socially, is beginning to emerge as a national ideal worthy of our thoughtful consideration. In Luke 2:52, we read, "And Jesus increased in wisdom, and stature, and in favor with God and man." Jesus, who is an example for us all, developed in the four-fold life. Should we not do likewise?

One of the significant developments of recent years has been the rapid increase of organizations for girls in the different churches. A multitude of girls' clubs, organized classes and associations have come into being. Many of these have proven valuable in giving the girls a greater interest in the church, more joy in spiritual activities, and have shown them something to live for that is worth while.

In some places we, as Mennonites, have not met any difficulty in keeping the young girls in the church, yet I know of some where this is a problem. Could we not, as many churches have done, organize our Sunday school classes of the adolescent girls for a mid-week meeting? This would be one way of helping them to live a life more abundant.

Most girls make religion a matter of going to meetings and observing forms and ceremonies, without connecting it with their everyday life and conduct. They should learn that the right use of the spiritual things will permeate all other things until life in all its forms of expression becomes unified and spiritualized.

If our churches will not organize these extra classes for the young girls, or offer something else of that nature, which would

give them a chance for self-expression, they will go elsewhere to get this help. Can we afford to let them drift away from our churches? We need these girls, and they need us. That our eyes might be opened to see this great responsibility is my earnest prayer.

Jane E. Entz.
Los Angeles, Calif.

WHAT CAN I DO FOR MY CHURCH?

What can I, as a student, a teacher, a Sunday school teacher, a preacher, a farmer, a business man, do for my church? This is a very timely and authentic question for discussion. But in the light of its importance, it is a question, or rather, a challenge, which apparently does not receive its due attention. Now, why is it that so many people stand aloof from the church? Is it the church that is to blame or is it the individual? This is a question for everyone to "think over" and then decide for himself. I shall advance four points, which I hope will throw a few rays of light on this important challenge, "What can I do for my church?"

First, I can help to conserve the young people of my church.

Second, I can do my utmost to support a strong educational program, which will also help to put my church or the church on the map.

Third, I can support the mission program.

Fourth, I can strive to get the co-operation of all the young folks of the various churches. Before I advance my first issue, let me ask one more question (for asking questions is answering them), "What is the task of the Church?" Fundamentally, to teach religion. To transmit the spiritual stimulus and the moral ideals of Jesus; this is not the transmission of a closed and completed faith, but the transmission of life. Furthermore, it is the task of the Church to stimulate and buttress individual lives by a sense of comradeship in a great cause, for we need fellowship in our highest ideals; we need the force of moral and spiritual gravitation which men supply no less than God—or which God supplies chiefly through men—to hold us in our orbits. It is also the task of the Church to embody the social ideals of character, which may be nullified by the sectarian spirit in the Church but which are equally nullified by individual separatism for the man who considers himself a Christian but will not join the Church because

it is divided into sects is himself a member of one sect. And to make Christian ideals effective in the world is to speak with a united voice, to pool the resources of the men who believe in Jesus' way of life against entrenched evils and organized iniquity.

To say I believe in Christianity, but not in the Church, is as wise as to say, I believe in justice, but not in courts, I believe in education, but not in society and not in government. The Church is the one agency whose whole business is to do the work of Jesus Christ in the present world, and carry it on generation after generation by changing methods adapted to the changing needs of changing times. Its adaptations are never perfect. Its ministers are never completely adequate. Its members are never completely faithful. But even with all the spots and wrinkles which may easily be discerned by the eye of either critic or friend, we must believe in the Church.

Now, coming to the first issue of my topic, namely, to conserve the young people of the Church. Before I can do any work for my Church at all, I must be a true believer in my Church, I must remember my Church to God in my prayers, and even then my success will only be measured according to the amount of work put forth. Many will then say, "Can the youth be conserved for our Church?" I answer it affirmatively and also a very emphatic "yes". The youth of today is no worse than the youth of yesterday. The young folks of today are eager to go to church. They are eager to go and learn about our Savior, the Christ, but remember, folks, the youth of today is a thinking youth. When they go to church they want to be filled with material which will require them all of the following week to think through. They do not want to go to church and be criticized for an hour every week, or to listen to "don'ts" and "thou shalt not's". The future of the Church lies in the well-informed youth of the land. We have long lived under the policy of "hands off" when the Church was involved. The Church has been considered too sacred to be studied or talked about. Friends, do not misunderstand, I believe, and firmly believe, that church is a sacred place and should be regarded as such, but it is not too sacred to be studied about and talked about frankly, and planned for at any other place except prayer meetings. That is why our young people have grown up

innocent and ignorant of a great many things which they ought to know. Our youth must be enlightened. They have been robbed of their rights. The leaders have endeavored to save the souls of the young folks by preaching at them and praying for them while virtually excluding them from all church responsibility except attendance at regular morning services. We young folks are not perfect, nor do we claim to be anywhere near perfect, nor are we young folks too proud to listen to our elder brothers, sisters and parents and our ministers. We are grateful to them for the lessons they teach us, we have respect for all the older people, we love them, as they love us, we do not discard them for their ideas and views, nor do we discard their ideas, views and experiences. We profit by them. We probably do not accept all of their ideas. No, as said before, the youth of today thinks. He weighs the ideas of his elders, keeps them in mind, adds a few things to them and uses them and profits by them. That is the youth of today. We must conserve him for the Church. Conserve the youth of your Church and your Church will grow stronger. Educate the youth of your Church and your Church will prosper.

Now, coming to my second point, I can help to support a strong educational program. What is education? Education is the cultivation of the qualities and talents which a person possesses. It implies both acquiring facts and learning how to apply them. Education is one of the most important factors in the life of the American people. The young folks of today must not only be taught the three R's: reading, 'riting and 'rithmetic. They must have a liberal education, i. e., one that will give them a sympathetic insight into contemporary life and civilization. Education is life itself. Education develops the power and possibilities of life. It opens a great opportunity for men and develops the characteristics for a broader and wider sense of life. The churches throughout the world need leaders, ministers, superintendents and Sunday school teachers with a broad view of life. Therefore, we, if we support education, are training leaders for our Church of today and tomorrow. Our leaders must be educated, well trained, well informed men, so that the young folks coming into church will be kept there, not only that, but they will go home and tell their neighbors' children of the Sunday

school, their church, the interesting things they do there and study there. This will advertise our Church. When children go home from church enthusiastic and talking about their Sunday school, their teachers, their singing schools, etc., they will naturally tell this to Tom, Harry and Joe, who were not church-goers before. They will inspire them and the following Sunday will find Tom, Harry and Joe sitting in our church pews.

Through the educational program we also endeavor a sense among ourselves of the general direction in which the religion of Jesus requires that life should move. To reform modern Christianity has added religious education as a means for the transmission of life. By it we have arrived at some consensus of opinion concerning the main working principles of Jesus around which life must be organized, the value of personality, the necessity of fellowship, the obligation of service. These are our watchwords.

Folks, young and old, let us therefore boost and support our schools, district schools, high schools and colleges, for here is where our youth is trained, informed and inspired. If our Mennonite Church wants leaders, we must also have a college in which to train them and we cannot expect our young folks to go to our college if it does not meet all its requirements or does not offer opportunities other colleges offer. We must support every activity which our college leaders advocate, for they are educated men and will not advocate the wrong things for our youth. If they come around and ask for money for equipment for the school, we know that they are in need of it. If they ask for money to support athletics, support it, for athletics is what builds up the school spirit. It keeps the boys busy and out of mischief. Let us not be pessimistic. Support our educational program. Educate the youth of the Church and your Church will prosper.

(To be concluded)

"The church should advertise without apology, because it is the authority on religion. No minister will build up his church by lecturing on medicine, biology, sanitation or sociology. It will be built up by talking about the great elementary human problems and by offering religion as their cure. The public will listen to a preacher who speaks with authority or religion rather than one who fumblingly tells us how to run the universe."—Dr. Charles Stelzle.

THE S. S. LESSON
May 1

Peter's Denial and Repentance
Mark 14:53,54, 66-71; Luke 22:61,62.

Golden Text: "Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10:12.

Peter had made a boast. He had said, "I will lay down my life for Thy sake." It was a comparatively easy thing for him to say that when the danger was not so apparent. No doubt, Peter believed that he could make good his assertion, but Peter did not know himself. Neither did he know what he would do when a test would really come upon him. He over-estimated his strength. It is the way with those who make rash promises and have confidence in their ability to carry them out. They, like Peter, do not know their weaknesses and, in their pride, think they are strong enough for any emergency. Peter did not say, "With God's help, I will do this." He was trusting in his own strength. Human strength is ever unreliable, even when we have the best intentions and when we think we are severely in the right. Boasting is always dangerous. The boaster has nothing wherewith to boast. All that we have is given to us by God. Even our power to do what we propose to do is limited by so many things that we are never in a position to make good. Not only God, but man, is suspicious of the boaster. The boasting Christian is walking on thin ice and he does not know how soon his failure will be before him, but he may be sure that it is bound to come.

Jesus was a prisoner. The other disciples, but John, had fled and John only followed Him because he was known to the High Priest. Peter did follow, but from afar, where he could be of no help or comfort to his Lord, and that made his following useless. He tried to keep near his Lord and keep out of trouble at the same time. This was just as much wavering as it would have been had he fled. There is no such a thing as following Jesus from afar. He who is not with Him is against Him and being afar is surely not with Him. Many so-called Christians have undertaken to follow Jesus from afar. They are with Him only so long as no risks or sacrifices are involved. When Jesus needs a friend and confessor He needs one by His side loyally enduring and risking all for His sake. One can never be a Christian without risk, neither can one be a follower of Jesus without being

an open one. The secret Christian is an impossibility. Those who want to be followers like Peter will find that they are no followers at all.

Peter warmed himself with the enemies of the Lord in the house of the Lord's enemies. It was an unholy fellowship. One cannot enjoy the comforts and pleasures of the world and remain unsoiled with the world's sins. While his Lord was enduring terrible sufferings, Peter was satisfied to make himself comfortable. There are plenty of Christians who deceive themselves into thinking that they can enjoy the things of the world and the companionship of the people of the world, who are against Christ, and yet be loyal to Him. This is contrary to the condition that Jesus set down when He said, "Who is not for Me is against Me." Like Peter, too many of us see Jesus persecuted, annoyed and blasphemed without a protest. When we do that, we are but playing into the hands of the enemy, as well as forgetting His suffering.

It was not long that Peter was discovered. He could not hide his personality. His speech betrayed him. One will always betray himself by his speech. The one who is not for Jesus cannot conceal what is in his heart. The language of the non-Christian is always and always will be different from the language of the one who is true to Him. Note anywhere how long it will be before the child of God will show his colors and the one who is not a child of God will prove his attitude by what he says. We think we can guard our tongue when we want to hide our identity, but this is never successfully done for any length of time. Guarded speech is necessary for the Christian at all times, but the non-Christian can never guard his tongue long enough to conceal the fact that he is a wolf in sheep's clothing.

Jesus had predicted Peter's failure because Jesus knew Peter better than Peter knew himself. He saw through the boasting only the weak, proud man, who would fail. He also knows any false professions we may undertake to make. He knows our weaknesses better than we know them. For that reason we need to keep close to Him and true to Him, that He may help us.

The cock's crowing brought Peter to a realization of himself and the state into which he had fallen. God is merciful and gives us warning, even though we sin. Peter's weeping could not recall his denial or his profanity. Better had it been that he had stayed away altogether or that he had

boldly come out with Him and endured with Him. God has a way of overturning evil, that good may come of it, and so from Peter's sin came his contrition and his future faithfulness that made him willingly follow his Lord to death.

THE MENNONITES OF
SOUTH RUSSIA

(A Historical Review)

By J. H. Janzen
Translated by Rev. A. S. Shelly.

(Continued).

In such cases the steppe riders often resorted to strategy, to which the not-overly quick-sighted Nogaier and vagrant Russians fell again and again. The riders would feign to flee, thus drawing the herders after them in pursuit. In a trice these mounted the small horses grazing with the cattle, and in closed ranks came after the two riders. The Mennonites on their good big horses allowed the pursuers to come close up to them, when they suddenly wheeled, one to the right and the other to the left, circling around the troop and coming upon them from behind. Now with their long whips they belabored the little horses and their riders, who, frightened, drew their jackets over their heads to shield their ears from the whistling whip scourges but exposing their bodies, the parts of the anatomy best suited for such chastisement, and rode away in wild flight. The two riders then turned, and having driven the cattle from the grain fields, calmly continued their watchful patrol duty. However, this is aside.

It was the newness and the insecurity of their situation that made the life on the steppe so hard for our fathers. But they rose superior to it, and out of a sea of grass they created a granary the equal of which was not found in all the world.

Defenceless as they were in principle, they had no part in the murderous wars—they even in many cases refused to use the law against the thieves who robbed them. They refrained from the use of the oath, and were truthful in word and deed, so that men trusted their plain "yea" and "nay" more than many another's word under oath. They baptized and received into church only those of mature years and made it their aim that their members should know themselves to be Christians, established in heart by the grace of God. Thus there was among the Mennonites little of class consciousness, but most of them were by the Spirit of God self-contained personalities, who were conscious of their

spiritual standing, their duties and their aims. Not community consciousness, but love was the bond that held the congregation together.

Nevertheless, the Mennonite church polity, which aims at the cultivation of personal independence, has brought into the work of upbuilding the church many a difficulty. The self-determining person in his independent thinking does not always reach the same conclusions as does his equally independent neighbor. Thus there arise differing opinions, which in time develop into differing convictions, and we have ready to hand the main-spring of strife and division.

The Mennonites who came to Russia were already divided into "Flammischen" and "Friesischen", the mild and the hard practitioners of the "Ban" in church discipline. As the differences along these lines grew less pronounced, there arose the so-called "Kleine Gemeinde", which stood for the strictest simplicity in life and conduct. After this faction had lost its significance, there came the division into the Mennonite Brudergemeinde and the body named by way of distinction the Kirchengemeinde. And later, with the purpose of bringing about a union of these two, there was organized, in recent years, the Evangelical or Alliance movement (Allianzgemeinde).

This attempt to unite has always seemed to me something of a failure. The two divisions were living as neighbors, side by side, in the domain of Mennonitism, and had erected a fence between them. Then came the Alliance and said: "You are at variance with each other; move up a little and I will unite you." With this she took up a position between the two, with her own marks of distinction from both of them, and thus in place of one there came to be two fences. However, though I hold the organization of the Alliance to have been a mistaken move, yet I must acknowledge that there was manifest a striving after a closer bond of fellowship between the true children of God in the different divisions. The feeling grew stronger with the year and various efforts were made at different times for the closer fellowship. The best were always made by the dear heavenly Father Himself. (To be continued)

PROGRAM

For the Kansas S. S. Convention to be held at the Hebron Church, Buhler, Kansas, Ascension Day, May 26, 1927.

Convention Theme: "Goals to be Reached by Our Sunday Schools." Morning Session

9:30—Song Service—Conducted by Phillip Wedel.

Devotional Period—K. A. Richert, Chairman of Sunday School Convention.

Address of Welcome—Rev. P. E. Franz.

Response—Rev. D. C. Ewert.

Hoffnungssau Male Quartet—(C. O. Heidebrecht).

Minutes of Previous Convention.

Appointment of Committees.

Training of Teachers for Our Sunday Schools—Miss Anna Epp. All schools to respond as to how their school is meeting the need of training teachers.

Music—Tabcr Sunday School.

Efficiency and Organization in S. S. Work—Prof. J. K. Dirks.

Open Discussion of Above Topic.

Music—Christian and West Zion Choirs.

Afternoon Session

Devotional Period—Rev. P. R. Voth.

Business Session.

Roll Call—Ein Wink ueber die Sonntagsschul Arbeit in meiner Gemeinde.

A Helpful Suggestion for S. S. Work from Your School.

Music—Children of the Hebron S. S. Missionssing ein Lied in der Sonntagsschule.—Ein besuchender Missionar.

Music—C. C. Epp.

Round Table Discussion—In charge of S. C. Ruth, Beatrice, Nebraska.

1. Do the International S. S. Lessons meet the need of our Sunday Schools? Memory Work. 2. Wer sollte Sonntagsschul Superintendent sein? 3. Teilnahme der erwachsenen Jugend an der Verhandlung der Lektion. 4. Entscheidungs Tag. (Decision Day). Other questions to be discussed if time permits.

Offering.

Report of Committees.

Music—Alexanderwohl Quartet.

Program Committee, Clara Schmutz, Sec.

DEATH

Shockey—Rachel Jacobina Goff was born to Kenneth and Lovina (Eicher) Goff, near Wayland, Iowa, on January 27th, 1905, and passed away in her home, near Noble, Iowa, March 28th, 1927, at the age of 22 years, 2 months and 1 day. She attended the public schools in the Wayland community and later high school in Wapello, Iowa.

After the death of her mother, she cared for her father's home until her marriage to Floyd Shockey, at Oskaloosa, January 11th, 1925.

Early in life she united with the Eicher Mennonite church and was a faithful attendant as long as her health permitted. She became ill with consumption last summer, and though she never complained, she gradually grew weaker. The latter part of November she was confined to bed, where she remained, suffering patiently unto the end, which came on Monday evening at 11:30 o'clock.

She was preceded in death by her mother in 1922. She leaves to mourn her death, her husband and infant son, Merle Dwayne, her father and step-mother, eight brothers and sisters and a host of friends and relatives. Funeral services were in charge of her pastor, Rev. H. J. Schrag, and were held on Wednesday, March 30th, from her home at 145 P. M., and from the Emmanuel Mennonite church at 2:30 P. M. Interment was made in the Eicher cemetery.

THE MENNONITE

CONTRIBUTIONS

Emergency Relief Commission,
March, 1927

For Russia: J. B. Epp, Meno Okla., \$54.00; Bergthal Ch., Pawnee Okla., \$32.00; David Schroeder and family, Buhler, Kan., \$20.20.

General Fund: First Menn. Ch., Upland, Cal., \$38.03; West Zion Ch., Moundridge, Kan., \$47.00; Escondido Menn. Ch., Escondido, Calif., \$7.26; First Menn. Ch. and S. S., Philadelphia, Pa., \$10.41.

Canada: First Menn. Ch., Mountain Lake, Minn., \$29.75; Philip Sprunger, loan, Berne, Ind., \$100; Hillsboro Menn. Ch., Hillsboro, Kan., \$47.88; Andrew J. Walner, McPherson, Kan., \$10.00; Hebron Ch., Buhler, Kan., \$11.86; Christian Ch., Moundridge, Kan., \$38.00; Herman Jantzen, Plymouth, Neb., \$25; Sew. Soc., Hanston, Kan., \$5.00; anonymous, South Pasadena, Cal., \$10.00; First Menn. Ch., Newton, Kan., \$15.33; Mary A. Bechtel, East Northfield, Mass., \$15.00; Buhler Menn. Ch., Buhler, Kan., \$28.90.

Mexico: Schar Ch., Cordell, Okla., \$6.17.

Siberia: Bethel S. S., Inman, Kan., \$38.89.

Syrian Orphan Home: C. W. Claassen, Newton, Kan., \$25.00; a friend, Whitewater, Kan., \$5.00.

Rev. D. Toews: Herman Jantzen, Plymouth, Neb., \$5.00; F. J. Isaak, Champa, India, \$10.00.

E. Kuhlman: Herman Jantzen, Plymouth, Neb., \$10.00; anonymous, Hagne, Sask., \$15.00.

Turkestan: Henry Buller, McPherson, Kan., \$60.00; P. H. Eck, Ringwood, Okla., \$80.25.

March 1st, balance \$ 4.86

Received during month for

Russia 291.29

General Fund 102.70

Canada 474.69

Mexico 6.17

Siberia 38.89

Syrian Orphan Home 30.00

Rev. D. Toews 15.00

E. Kuhlman 25.00

Turkestan 140.25

Total \$1128.85

Paid out during month \$1126.02

April 1st, balance \$ 2.83

Gratefully acknowledged,
C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS
FOR MARCH, 1927

Goessel Menn. Ch., Goessel, Kan., \$75.00; First Menn. Ch., Newton, Kan., \$10.00; Bergtal Church, Corn, Okla., \$51.80; First Menn. Church, Halstead, Kan., \$90.35; Christian Ch., Moundridge, Kan., \$80.20; Menn. Ch., Greensburg, Kan., \$87.93; Menn. Ch., Wichita, Kan., \$7; Mennonite Church, near El Reno, Okla., \$11.31; Samuel and Gertrude Baergen, Viola, Kan., \$20.00; Samaya Mission Band, Upland, Calif., \$15.00; English S. S., Henderson, Neb., \$5.35; Hutterlall C. E. Soc., Freeman, S. Dak., \$96.28; Hoffnungsfeld Ch., Moundridge, Kan., \$53.30; Interest and rents, \$93.75; Ist. Menn. Ch., Mt. Lake, Minn., \$41.00; from Berne, Ind., Careful Gleaner's S. S. class, \$40.00; mission boxes, \$66.37; one-third of S. S. income for 1926, \$444.12; Sr. C. E. Soc., \$92.79; S. S. class No. 37, \$1.65; birthday money, \$1.84; S. S. class, No. 2, \$0.78; El Baumgartner, \$100.00; half of Offering, February 14, \$25.00; Menn. Ch., Deer Creek, Okla., \$5.92; Bethel College, Menn. Ch., Newton,

Kan., \$82.73; Mrs. And. J. Waldner, Hitchcock, S. Dak., \$5.00; S. H., Newton, Kan., \$10.00; Mrs. Anna Goering, Moundridge, Kan., \$100.00; J. T. Reimer, Whitewater, Kan., \$100.00; Sharon Ch., Orienta, Okla., \$36.56; Goessel Sew. Soc., Goessel, Kan., \$50.00; Ladies' Aid Soc., Dornellson, Ia., \$5.00; Home Mission Board, \$100.00; Geo. W. Bender, Trenton, Ohio, \$25.00; Bergtal Ch., Pawnee Rock, Kan., \$21.91; Friend, Elbing, Kan., \$110.00; Franz Bannman, part legacy, Canton, Kan., \$47.50; First Menn. Intermed. C. E. Soc., Aberdeen, Ida., \$30.00; First Menn. Ch., Reedley, Calif., \$134.80; Bergtal Ch., Corn, Okla., \$12.00; friend, Henderson, Neb., \$100.00; friend, Beatrice, Neb., \$50.00; Tabor church, Goessel, Kan., \$30.00; Menn. Church, Buhler, Kan., \$63.11; West Zion C. E. Soc., Moundridge, Kan., \$50.00; Menn. Ch., Hutchinson, Kan., \$30.89; Menn. Ch., Inman, Kan., \$16.52; West Zion Ch., Moundridge, Kan., \$113.00; Menn. Ch., Deer Creek, Okla., \$19.62; Schar Ch., Cordell, Okla., \$28.59; Grace Menn. Ch., Pandora, Ohio, \$66.30; Garden S. S., Modridridge, Kan., \$40.73; Guadenburg Ch., Whitewater, Kan., \$41.52; Second Menn. Ch., Beatrice, Neb., \$100.00; Hebron Ch., Buhler, Kan., \$37.08; Bergtal Ch., Pawnee Rock, Kan., \$39.27; Bethlehem Ch., Bloomfield, Mont., \$15.67; Jacob P. Hofer, Dolton, S. Dak., \$25.00; J. R. Walner, Moundridge, Kan., \$100.00; B. Jantz, Rothen, Sask., \$50.00; Roseneri Ch., Laird, Sask., \$38.00; H. Epp, Henderson, Neb., \$136.00; Marie and Dietrich Dyck, Pasadena, Calif., \$30.00; First Menn. Sr. C. E. Soc., Philadelphia, Pa., \$10.00; Menn. Ch. and S. S., Pratum, Oreg., \$29.10; Menn. C. E. Soc., Plum Coulee, Man., \$4.86; Bethel Ch., Dolton, S. Dak., \$31.37; First Menn. Ch., Paso Robles, Calif., \$34.50; First Menn. Ch., Geary, Okla., \$34.50; Bethel Ch., Mt. Lake, Minn., \$100.00; Brudertal S. S., Hillsboro, Kan., \$87.93; Menn. Ch., Arlington, Kan., \$12.20; Fred Schultz, Ringwood, Okla., \$5.00; H. U. Schmidt, Meno, Okla., \$10; Emmaus Ch., Whitewater, Kan., \$100.24; Schweizer S. S., Alsen, N. Dak., \$5.71; Living Links S. S. Class, Berne, Ind., \$240.70; F. J. Isaac, Champa, Ind., \$5.00; H. A. Penner, Lincoln, Neb., \$100.00; Menn. Ch., Monteruma, Kan., \$17.39; Menn.

Ch., Herbert, Sask., \$12.00; G. J. Voth, Choteau, Okla., \$135.00; First Menn. Ch., Upland, Calif., \$35.33; First Menn. Jr. S. S., Reedley, Cal., \$30.00; C. R. Regier, Elbing, Kan., \$20.00; Calvary "On we go" S. S. Class, Mechanics Grove, Pa., \$15.00; Menn. Ch., Hillsboro, Kan., \$71.47; Agatha Claassen, Newton, Kan., \$5; First Menn. Ch., Mountain Lake, Minn., \$35.20; friend, South Pasadena, Calif., \$10.00; Hoffnungssau Ch., Inman, Kan., \$60.53; Bethesda Ch., Henderson, Neb., \$82.90; friend, Geary, Okla., \$25.00; Kidron C. E. Soc., Taloga, Okla., \$7.00; Aletta Krebhiel, Clarence, N. Y., \$20.00; Mattie Krebhiel, Clarence, N. Y., \$20; First Menn. Ch., Philadelphia, Pa., \$83.27; First Menn. S. S., Philadelphia, Pa., \$30.35; Johannestal S. S., Hillsboro, Kan., \$68.36; Menn. Ch., Lehigh, Kan., \$15.60; Menn. Ch., Escondido, Calif., \$12.85; A. M. Ch., Milford, Neb., \$36.70; First Menn. Ch., Atwentown, Pa., \$50.00; First Menn. S. S., Allentown, Pa., \$20.00; Ebenezer Ch., Bluffton, Ohio, \$200; Mr. and Mrs. John J. Boese, Vona, Colo., \$53.75; K. E. and Aganetha Krocker, Buhler, Kan., \$20.00; East Swamp Ch., Quakertown, Pa., \$25.00; Goessel Menn. Ch., Goessel, Kan., \$77.50; Herold Ch., Beesse, Okla., \$21.22; Bethlehem Ch., Bloomfield, Mont., \$26.85; Garden Tp. Ch., Moundridge, Kan., \$38.77; Bergtal Ch., Corn, Okla., \$18.00; First Menn. C. E. Soc., Newton, Kan., \$30.00; Hoffnungssau S. S., Inman, Kansas, \$17.20; Home Mission Board, for Mission Quartermen, \$108.52; Christian Ch., Moundridge, Kan., \$32.00; 14 churches, collected by Alfred Haebecker, \$114.25; the ladies' Ex. Com. of Sew. Soc. (recruited by Mrs. J. G. R.), \$278.50. Total, \$7,275.42. Balance in bank on March 1st, 1927 \$ 725.14

Gifts for

General Fund 6,278.56

Orphans, teachers, etc. 476.00

China Building Fund 15.90

Interest and rents 93.75

Gifts for sundries 412.11

Balance and total Receipts, \$8,000.56

Paid on orders during the month 7,574.28

Balance in bank, on April 1st, 1927 \$ 426.28

Gratefully acknowledged,
J. G. Regier, Treasurer.

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THE MENNONITE JOTTINGS

April 14, 1927

Rev. A. M. Fretz of Perkasi, Pa., who was seriously injured by a fall some days ago, is reported to be improving.

The Second church, Philadelphia, will celebrate Easter as usual this year with a communion service and reception of new members through baptism.

While Rev. S. M. Grubb, pastor of the Second church, Philadelphia, was absent, conducting services in the Zionsville, Pa., church, on April 2, Daniel M. Landis, an evangelist in the Eastern District Conference conducted the service.

Prof. G. A. Lehman, who for many years was the head of the music department of Bluffton College, has been seriously ill in his home in Dayton, Ohio. We are glad to note that he is now on the road to recovery.

Miss Elizabeth Williamson, a missionary from South America, was the speaker at the meeting of the C. E. society of the First Church, Philadelphia, on the evening of March 27. Her subject was, "What Does a Missionary Do?"

It is expected that the \$50,000.00 fund to endow the chair of mathematics in Bluffton College will be fully raised by the time of the next commencement. This work was taken over and sponsored by the Alumni Association two years ago. The amount raised to date is \$38,222.20. The balance yet to be raised is \$11,777.80.

The choir of the First Church, Philadelphia, rendered a musicale in the Second Church, Philadelphia, on the evening of April 5, which met with considerable appreciation.

The local relief committee of Mt. Lake, Minn., has forwarded more than 28 sacks filled with clothing to the Russian Mennonite immigrants in Canada. The shipment was addressed to Winnipeg, Manitoba, and was valued at about \$1,500.00.

At their last meeting, the Mission Workers of the West Zion Mennonite church, Moundridge, Kansas, which was held in the home of Mrs. J. W. Krehbiel, roll call was answered by a character from the Old Testament. The main topic was, "Mountaintains", under which different topics were discussed. Misses Elizabeth and Bertha Meyer favored the group with a duet, "What a Friend We Have in Jesus".

Many of our older readers in Pennsylvania will no doubt recall "Die Neue Choral Harmonie Enthaltend die Vornehmsten Kirchen Melodien", which was prepared by a Mennonite of Lower Salford, Pa., S. M. Musselman, and used by the Mennonite people generally. The edition was printed in Harrisburg, Pa., in 1844. Bro. Jos. Hegenbuch of Allentown is the possessor of the original manuscript prepared by the author. It is beautifully executed and illuminated in striking colors. As it is a hand written manuscript, it illustrates the painstaking efforts of our fathers in preserving their literature.

A chorus of 65 voices, under the direction of Prof. Walter Hohman of Bethel College, will present the oratorio, "The Holy City", in the Emmanuel church of Whitewater, Kansas, during Easter week.

The Mennonite church of Aberdeen, Idaho, was host to the Conference of East Idaho Christian Endeavor Societies, held on April 8, 9 and 10. Rev. Menno Galle was one of the principal speakers at the convention and had charge of the Prayer Service.

The latest group of Russian Mennonites to arrive in Canada numbered 2,000. There remain many more in Russia who are waiting for opportunity to leave Russia. In some places permission to leave Russia has been withdrawn.

Members of the choirs of the First Mennonite church and Emmanuel church, Aberdeen, Idaho, will render the sacred Easter cantata entitled, "The Easter Alleluiah", by Heyser, on Easter Sunday. This same cantata was rendered in the First church eleven years ago. The joint choirs now comprise a membership of thirty voices.

The Chairman of the Committee arranging for the All-Mennonite Convention, Rev. J. W. Kiewer, D. D., announces that the convention will meet for its sixth session on the afternoon of Sunday, August 28, and will sit through Monday and Tuesday. The meeting is to be held in Hillsboro, Kansas. The program is to appear shortly.

The Easter cantata by Evan S. Foster, entitled, "The Prince of Life", will be rendered by the choir of the Bethel church, Mt. Lake, Minn.

Revs. W. S. Gottshall, J. J. Schrag and P. P. Tschetter will address the Ministers' Conference, to be held in the Freeman College auditorium, Freeman, South Dakota, on April 18. Live problems and present-day topics will come up for discussion.

On April 21, the Bethel College Glee Club will render a program in the First Mennonite church at 73d and Laflin Streets, Chicago, Ill. After the program in the church, they will broadcast from WBCN, (wave length 266) between 10 and 11 P. M. Rev. M. M. Lehman is pastor of the church.

The Springfield, Pa., Mennonite church, having gotten somewhat out of repair, was improved with a new metal ceiling. A number of the male members of the church also gathered on the church grounds and removed the old wooden sheds that had long ago passed the time of their usefulness.

Rev. B. B. Janz, who was a prominent Mennonite minister in Russia, is visiting in Eastern Pennsylvania at present. On Sunday he addressed the First and Second Mennonite churches in Philadelphia on March 27. Rev. Janz spoke in German and his address was translated in the First Church by Rev. A. J. Neuenschwander and in the Second Church by Bro. Maxwell Kratz, who is a member of the Second Church.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, APRIL 21, 1927

No. 16

NOTES AND COMMENTS

A young New York woman was caught in the act of shoplifting. In court, she explained that she could not make enough at her regular employment to be able to clothe herself in a manner becoming the society in which she was accustomed to move and therefore was driven to steal. Conduct like hers explains but never justifies dishonesty. The one who lives beyond his or her means will sooner or later come to a state where the sham of make-believe will be exposed and then humiliation, if not something worse, is certain to follow.

Before 1920, the freight car loadings never reached 1,000,000 a week, where last year, they averaged 1,025,000 every week throughout the year. Nothing more clearly reflects the prosperity of the nation like freight car loadings. General prosperity would seem to indicate private prosperity, but this is not always the case, for the reason that so large a proportion of the people have capitalized their prospects in the share of prosperity coming to them by buying anything from automobiles and furniture to Christmas presents and articles of personal wear by deferred payments. Anxiety for old age and the proverbial rainy day is in many instances altogether forgotten in worry on how the next payment for the car is to be met.

A copyrighted dispatch to the New York "Times" states that the Cardinal Archbishop of Warsaw has issued a warning to Roman Catholics of Poland against "the influence of the Protestant controlled and heretical Young Men's Christian Association."

"We cannot," the Cardinal is quoted, "give our Catholic youth to this American heresy born and bred of Protestant propaganda which is being spread over the whole earth."

The "Times" reports that 95 per cent. of the members in Poland belong to Catholic families. "On account of the prominence of those heading the Y. M. C. A.

movement," says the dispatch, "and the fact that a large number of officers are also Catholic, the Cardinal's attempt is a delicate matter and it is expected will arouse a storm of protest in government and other quarters."

The policy of the Polish Y. M. C. A. is to conduct its work in harmony with the religious viewpoint of the Catholic faith, to which the great majority of Poles adhere. Its chief work is carried on in modern buildings at Warsaw, Krakow and Lodz, and through Railroad Associations at eighteen points, in buildings loaned by the State railway. The Polish Y. M. C. A. boys' camp is regarded as probably the best in Europe. Of the employed staff of 31, only five are Americans.

After three years of constant patient work, the first Sunday school song book in Spanish has come from the press. It is the first song book in Spanish, with music, for children and young people. There are 173 hymns with special Orders of Service and Responsive Readings for the school session in the back of the book. It has been given a very cordial reception and at the Methodist Annual Conference in Argentina, a motion was adopted making it the official Sunday school song book of the Methodist churches. The editors are now at work on an edition without music. There are at least 50 new songs in this collection in addition to the best songs that were already in use in other books.

The book goes out as a publication of the World's Sunday School Association. One of the editors is Rev. George P. Howard, a Field Secretary of that organization. When Mr. Howard was in the United States on his last furlough, he was able to obtain a number of special gifts which made this much needed Sunday school song book possible. There is still \$100 required to complete this initial work and to make it possible to sell the word-only edition for the very low charge of 12c per copy. The music edition is \$1.20. The charge would have been much higher if

this book had been produced in the United States. In visiting the Sunday schools in Argentina, it is noted that at least one-third of the children do not have song books, as there are not enough to go around. The slogan of the Argentine Sunday School Association is "Every member with a song book and every member a singer."

"Resolved, that the Sunday school is not losing its power", was the subject for debate in Philadelphia recently. The affirmative side wanted facts to support their premise and wrote to the World's Sunday School Association for data. The Year Book of the Association was sent, which gives the statistics presented at the Glasgow Convention, together with accounts of the work being developed by the national units in which there is trained leadership. A number of issues of World Wide Sunday School News were included, containing interesting information gathered from world fields.

After two weeks, the following letter was received at the World's Association Headquarters, 216 Metropolitan Tower, New York City:

"This is just a little thank-you note for the material you so kindly sent me. You will be interested to know that we won the debate against some strong arguments advanced by the other side. Everything they said, however, applied to our local schools, which of course represent a very small number of the schools throughout the world. Through your assistance, we were supplied with convincing and inspiring facts concerning the growth of the Sunday school movement as a whole, in addition to encouraging statements regarding our schools here at home, and did not hesitate to present them.

"Personally, all the members of our team enjoyed preparing for this debate, and are themselves much better informed concerning Sunday school work because of it. The debate was given at a Sunday school banquet held in my own church—Temple Presbyterian—before an audience of

about 200 people, and seems to have aroused a great deal of interest and discussion on the part of these folks."

EASTERN DISTRICT CONFERENCE INVITATION

As the time for holding the Eastern District Conference is approaching near at hand, the entertainment committee of Zion Mennonite church, in conjunction with the pastor, wish to extend a hearty welcome to all delegates, conference members and visitors, to attend the annual session of conference to be held in our midst, April 28 to May 1. The Conference program has recently been printed in these columns, and we are sure you will enjoy the entire session as outlined.

Every effort possible will be put forth to make the stay of our guests pleasant. Free lodging and breakfasts will be provided for all who will remain here over night. We would appreciate having such persons notify either of the undersigned of their intentions, and proper arrangements can be made in advance.

Meals will be served in the basement of the church on Friday and Saturday noons and evenings and on Sunday noon, at a nominal charge.

Anticipating your stay in our midst with great pleasure for a profitable time of spiritual increase and fellowship.

Fraternally yours,

V. S. Clymer,
Chr. Entertainment Com.
G. T. Soldner,
Pastor.

A NEW (?) COMMITTEE

The General Conference, at its last meeting, renamed one of its committees, widening by implication the scope of its supposed activity, thus virtually constituting a new committee. The name adopted is "Committee on Doctrine and Conduct".

The why and wherefore for the constituting of such a committee will be found in the introductory statements of the Conference constitution. All the Boards and Committees of Con-

ference are created to carry out the purposes of the Conference. These are stated comprehensively in its constitution. Thus the Home Mission Board is to direct "Itinerant preaching, evangelism, founding of new churches where needed, the care of orphans, etc." To the Foreign Mission Board is entrusted the work of "sending out missionaries and establishing mission stations, schools and churches among the heathen in this and other lands"; the purpose of "publication" has its special Board; "the care of the poor" is represented by the Relief Commission; and the "establishing of schools" has called for a Board of Education.

These cover pretty well the purposes named in Art. I, Introduction. Where, then, is the warrant for the Committee in question? Its new name would seem to cover the paragraphs, particularly the first four, under Art. II, Church Regulations, whereas its former name took into view only the third of these paragraphs.

Viewed in the light of its name and the paragraphs referred to, the committee would seem to be given a wide field of service. But just how the committee is to render service in the widened field, Conference did not specify. The discussion which led up to the reconstruction of the committee would indicate, however, that its activity is to be educative rather than administrative.

It was anew made evident that Conference desires to jealously guard against any drifting away from Scriptural teaching in our congregations and from corresponding practice in the lives of their members. It is indeed of the greatest importance that in our congregations a consistent and persistent testimony be maintained, above all on all fundamental doctrines of salvation as set forth in the inspired Word of God, mediated by the incarnate Son of God, and issuing in eternal life by the grace of God. Then, too, it is important not to lose sight of the distinctive doctrines and practices of our Mennonite church, and to guard against hurtful alliances and time-serving, Christ-dishonoring ways of the world. The committee is to be actively helpful along these lines to the end that both in doctrine and practice there may be maintained that unity of spirit in the mind of Christ so essential to the furtherance of His cause through our united efforts.

The first year of the Conference period is already more than half gone, and as yet the committee has not come to it to form any plan or plans for possible service. For this purpose, it

should have a meeting, and would have had one before this if the question of expense would not have to be considered. The committee has no funds to draw on for necessary expenses. It will not require much, but some little expense is unavoidable in doing any worth while work. Even printer's ink cannot be pressed into service without cost, except insofar as our regular Conference publications can be made use of. Uncle Sam, too, wants pay for delivering any special messages through the mails.

Contributions to enable the committee to get started in and to carry forward its appointed task, can be sent to the Secretary, Rev. P. R. Schroeder, Berne, Indiana. Such contributions are earnestly desired and solicited.

In the name of the committee,
A. S. Shelly, Chairman.

"MISSIONARY ECHOES"

K'ai Chow, Chihli, China,
Dec. 13, 1926.

These days are taken up with busy preparations for Christmas! Our neighborhood Sunday school of 270 children will give a program on Christmas day in the afternoon. The next afternoon, the general Sunday school will render its program, and the following forenoon there will be a musical program, partly composed of songs and partly of Chinese music on string instruments and horns. These latter will be used by priests, who will blow their weary trumpets. This will be a chance for these peculiar individuals to come out of their shells and see some new place. I pray that it may be the beginning of a new life for them! I believe some of these men, who are spending their lives in temple service, realize, too, it is all false, but they have a hard time leaving, because of public opinion. One time, we had a priest come to catechism class, having been led out by one of our evangelists. After several years of Christian life and testimony, he died a victorious Christian death. This will be the second time that we have such a musicale. It is all planned by our Chinese teachers and students and we foreigners are usually asked to furnish one number. We enjoyed it so much last year and hope it will mean much this year.

On Christmas eve, we workers (foreign) will have our program. This year, my thoughts and meditations dwell especially on the fact: "Immanuel" (God with us) and I am having cards printed, with the words, "Thou

shalt call His name Jesus, for He shall save His people from their sins", and the above words, "Immanuel, God with us". These cards I shall give to all the Christian women and enquirers who attend the after meetings every Sunday. We certainly have blessed times together. When I think of leaving them in the spring, my heart gets real heavy, and yet I am glad for the news that I shall have the opportunity to come home and meet all dear friends and loved ones in 1927, the Lord willing.

Elizabeth D. Goertz.

Tamingfu, Chihli, China,
Dec. 13, 1926.

Christmas is almost here, with its glad, happy message. We rejoice for those whose lives have been touched by it; but, oh! how much China still needs that message, especially in these days of uncertainty. We are so grateful for the way we have been protected and spared when in so many places there has been much of banditry, capturing of foreigners, etc. We do not know what may be before us, but we know we are in God's hands.

In the work of the mission, there are so many encouraging aspects. There is much work to be done, but we feel it is all well worth while. I was in Lung Wang Mission last week for station class work and hope to go back again this week. There has been considerable sickness among our Chinese this fall, with quite a number of deaths. My faithful Bible woman died after only a very short illness. An orphan boy whom I had been supporting died in the Nazarene hospital. Only yesterday evening, Mr. Wang, who has been my language teacher for almost four years, died, after a long illness. He was a Mohammedan, but knew the Gospel. We have been praying much for him and although we haven't very definite proof that he was truly saved, we dare hope on the strength of God's promises that our prayers have been answered, though we would have been very happy for a more definite confession from his lips.

Mr. Boehr has been ill for several days. The doctor from the Nazarene hospital has seen him twice, and is a bit afraid it may be typhoid. A few days will undoubtedly tell more definitely. We are praying, the Lord willing, he may be spared a severe illness. We've had so little of severe sickness in our mission among the foreign staff that it seems strange to have one member very sick.

Conference this year was held here at Tamingfu. The roads were

bad, so cars couldn't well go. Mr. Brown had left his car here a short time before and since then we have had a heavy rain. The K'ai Chow people all came in carts, four in all, and Mrs. Brown and baby came in a chair carried by men. We had a good Conference.

Frieda N. Sprunger.

Tamingfu, Chihli, China,
Jan. 15, 1927.

We are almost snowbound just now. We've had a very heavy snow. It snowed for two nights and a day. Before that, we had recent rains, so there is plenty of moisture. They say even though there is no more rain before harvest, it won't be too dry.

The folks that were to go on furlough this year are taking their disappointments quite graciously. I suppose it means that the rest of us will wait so much longer, too. We were at the Nazarene Mission for the Christmas get-together on the day before Christmas when Mr. Boehr opened the letters that had come to him that morning. Among them was one from the Board. "How's this for Christmas mail?", he said to us, "Furloughs all cancelled." Naturally, it took us all somewhat by surprise, but after the very first "shock" was over, Mrs. Voth simply said, "Well, praise the Lord." I think they are fairly well reconciled to it, but now, as letters from their folks keep coming, telling how glad they will be to have them home soon, it cuts a little anyway. On the other hand, they feel they sort of have another chance to make good before going on furlough. We feel they have made good already. We have all been stirred up lately here, and we have come to feel that we haven't fully let the Holy Spirit have His way in our lives, and that we do want Him to have His way henceforth. Pray for all of us workers, also for a real revival among the Chinese workers and Christians, as well as a great ingathering of those outside the fold.

Mr. Boehr's illness did not prove to be typhoid fever, as we had feared. He was in bed only ten days. We are so grateful for his recovery.

Frieda N. Sprunger.

OUR PART

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.
We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the sinner's creed.
—Selected.

THE MENNONITE

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EDITORIAL

According to the Annual Census of Religious Bodies in the United States, issued by The Christian Herald, N. Y., the annual gains in seven years for the six largest bodies were largest in 1921, when the number was 1,013,296, and the smallest gains were in 1926, when the number was 762,586. The average per year was 762,752.

Mennonites, comprising twelve bodies, are reported to have a membership of 90,310, with a gain for last year of 4,671.

The decline in membership is explained by Dr. Carroll, the compiler of these figures, to be due to the dropping from the roles of absentee and inactive members. He says:

"The churches, almost without exception, have been pruning their membership rolls by eliminating large numbers of absentees and of the inactive. The Roman Catholic Church is not included among those losing by the pruning process, because it has no lists of communicants and constituents, such as the Protestants keep, nor does it grant letters of dismissal to the migratory. Its lessened growth may be attributed to lessened immigration and to failure of not a few dioceses to report regularly their population, and to other reasons.

The losses of the Evangelical Churches from this source are real and extensive. Scarcely any escape the cutting off process as conducted by pastors and sessions, official boards and the like. One strong influence that appears to govern is the pressure of mounting apportionments for missionary, educational and other benevolent objects, and local church expenses. It costs something in these days to be a Christian, and absentees and inactive members are of no help either in finance or service. One illustra-

tion of the seriousness of this pruning process is afforded by that vigorous body, the Disciples of Christ. In 1925, it reported a net increase of 90,493. For last year, with unusual evangelistic activity, all net gain is wiped out and a net decrease of nearly 5,000 is put in its place. It is sufficient to say that all the Churches are aroused over their losses and will doubtless take measures to reduce them."

The number of ministers for 1926 is given as 216,167, indicating a loss of 647. The increase in the seven years from 1920 to 1926 inclusive has been 22,649, or on the average, 3,210, which may be regarded as a very favorable average.

The number of Churches in 1926 was 236,131, an increase of 181. In the previous year, there was a decrease of 828. The apparent loss of churches in the previous year is accounted for by the unification of a number of Lutheran bodies with consequent merging, and merging of weak congregations of the same denomination in rural sections.

WOMAN'S WORK

DEER CREEK, OKLA.

Dear Readers of the Woman's Corner:—Instead of saying much about the work of our Sewing society, which has consisted of monthly collections, sewing and quilting, I would like to ask some questions and chat with you about something else.

It seems that the need for so much sewing for the mission fields will decrease, and I wonder whether some of our leaders could not direct our attention to some of the other work that needs so much to be done and help us find ways to do it.

I am thinking, for instance, of the fact that out of ten children in the United States, seven are not touched at all by the program of the church. Certainly some of those could be reached in some way through the work of women. Could we find a way to do something to lead these to Christ who live in our neighborhoods?

One other thing I am thinking about is the small amount of religious education lots of those children get who do come in touch with the church through the Sunday school. Can we do something more for them? Could women help in some way that the children get more religious education in or alongside the public schools?

Praying and giving for the foreign field ought not to be neglected, but there certainly are

problems too, here at home at our very doors.

Sincerely,

Mrs. Gerhard Friesen.

Extracts from a letter written by Miss Lehman to friends in the homeland from Champa, C. P. India, dated Dec. 22, 1926.—Ed.

It does not seem possible that we are in another Christmas season. The years roll by so quickly, and to think that I may be with my own dear people next Christmas! May the Lord grant it. I am going right ahead with the arrangements for passage, as accommodations have to be secured months ahead. We are due to leave Bombay about March 26th.

We had a very nice time at our 25th anniversary and how we did wish some of our American friends could have been with us. We had nearly fifty missionaries and children from other missions with us. It was also a joy and an inspiration to see so many, many Christians together.

The Lord has blessed our work here in a most wonderful way and we pray and trust for His continued guidance as the years go by.

The doctors and I are now living in the new bungalow on the medical station. We enjoy the bungalow very much and also appreciate the gifts and donations that dear ones at home make to the Board so that our work may expand.

Dear Christian Friends:

Following is part of a letter from Sister Wenger in India, which I hope will not only interest everyone of you, but will drive all to their knees to ask God, "Am I responsible for those souls in India who once confessed Jesus Christ and then, being neglected because of lack of workers to further instruct them, are now turning back to Hinduism?"

You will be interested to know that we are now coming to the place where we can give our baptized Christians out in the district a little more attention, although not nearly as much yet as we should. Mr. Moyer is at present out with two native evangelists touring our field. Some things are discouraging, others encouraging. Some who were baptized by Mr. Wiens many years ago and have had no teaching or help want to go back into Hinduism. That seems sad, because when they once go back, to bring them again into the fold is very difficult, or next to impossible. Some who have not yet

fully decided to go back may possibly still be reached; on the other hand, there are many who are inquiring and some who have already decided to accept Christ. We are much interested in a Brahmin school master who seems almost a Christian in heart, but has not yet taken baptism. He is going through persecutions and needs our prayers and help very much.

Last week, we had a church meeting here. Representative men were called in from most of the villages where Christians are living. They were called in to consider such questions as the practice of some customs which are really heathen on the part of some Christians; also the question of marriage. Some Christian parents still marry their children to non-Christians and use the heathen marriage ceremony. It was a most encouraging thing to hear them discuss these problems. They faced it all frankly, talked it through thoroughly and decided that the Christian church shall be a pure church and that these things must be corrected. The method they chose was that according to the Bible two brethren should go to them, instruct them more fully and warn them and then if they still persist, that they should be cut off from the church. They also decided that mixed marriages shall not be allowed and those who had already engaged their children with those of Hindus promised that they would try first to make them Christians or else break the engagement. Sometimes they seem so weak, but in these most important matters they certainly showed up well.

We are now planning to open Sunday schools in six nearby villages. We feel it will be an excellent way to reach especially the children, and children influence the parents.

We had also hoped to go touring this year, but find it impossible because of the coming conference and dedication.

We expect at that time to have as many Christians as possible from the other stations here. We are also inviting all our district Christians. Yesterday, a committee met to plan for one common meal for all Basma Christians, guests from other stations and all the missionaries. We planned for about 450 people and the cost will be about one hundred rupees. We want our local church to contribute some, and we have fifty-three rupees which was sent as a Christmas gift to this station which we will use for this purpose. No doubt, we station

(Continued on Page 7)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Halestead, Kansas.

A. J. NEUENSWANDER
2342 N. 9th St., Philadelphia, Pa.

"So when they had dined, Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou Me more than these?' He saith unto Him, 'Yes, Lord; Thou knowest that I love Thee.' He saith unto him, 'Feed My lambs.'" Jno. 21: 15.

"AS UNTO HIM"

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.
Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.
Whatever you read, though the page may allure,
Read nothing unless you are perfectly sure
Conspiration would not be seen in your look
If God should say solemnly, "Show Me that book!"
Whatever you write with haste or with heed,
Write nothing you would not like Jesus to read;
Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear could displease;
Wherever you go, never go where you'd fear
God's question being asked you, "What doest thou here?"
—Selected.

CHRIST AND THE CHINESE

During the past week, the President of our Mission Board received a cablegram from our missionaries in China. It reads as follows: "Consul advises all to leave. Leaving for Tientsin. Notify parents. H. J. Brown, W. C. Voth, Dr. A. M. Lohrenz, Elizabeth Goertz leaving for America.—Boehr".

The Mission Board and mission friends interpret this as meaning that the war must be moving farther north in China, thus endangering the lives of foreigners.

As for the missionaries, they have been advised to leave their work and find safety in the English coast city, Tientsin. Those whose names are mentioned in the cablegram have furloughs

which are due them and consequently they are leaving for America. Being out on business for the King, we can feel reasonably sure that our King will continue to protect them all.

As for us here at home, let this not dampen our missionary enthusiasm, but rather arouse it. We may think that mission property will no doubt be destroyed, some Christians will go back to heathenism and others who should be won will not be reached. Such are our human fears. But when we remember that "God's ways are past finding out", and that, as most of us believe, God's Kingdom goes forward and not backward, it gives us new courage.

Although the Boxers in 1900 were desirous of driving Christ out of China, it resulted in enthroning Him more than ever. When this trouble with have passed, I believe we can expect the Christian Church of China to grow by leaps and bounds. Let us pray and work in that faith. Is that not the meaning of the Resurrection morning on that first Easter? Christ was triumphant over death and He is today helping the Chinese, our missionaries and us, to triumph over evil if we permit Him to work in and through us.

Pearls from Our Mission Co-Laborers

April 11, 1927.

Dear Readers of The Mennonite:

Some time ago a friend asked me to write a short article on Berea College and something of my work here as a College Physician. I hope that those readers who do not know, or know of me, will pardon my making this somewhat personal. I have felt for some time that a great many friends, both in this country and on the mission field, have not understood my decision not to go to the field when everything seemed prepared for my going. I owe so much to these friends, both in the way of encouragement and other assistance, during my preparation, that I feel that some explanation is due them. Of course, it is not possible or necessary to speak of everything that influenced the decision, but I hope I shall be able to tell enough to convince my friends that at least I have been sincere in seeking the will of God for my life.

For the sake of those who do not know me, I might say that

in June, 1923, I received my M. D. degree from the Women's Medical College of Pa. in Philadelphia. My medical course had been taken with the foreign field in view, so that plans were made for my going to China in the fall of 1924, after spending the intervening winter as an intern in a hospital in Pittsburgh, Pa. During the summer of 1924, unforeseen circumstances arose that made me face the question whether or not it was wise to leave the country at that time. A friend suggested to me at the time that it might mean "now or never". Although I hated very much to think that it might mean "never", I felt sure, after facing the question prayerfully, that it could not be "now". I felt confident that He who had guided me in the past would again reveal His will in the future.

During the first two months of the year 1925, it was my great privilege to help care for my father during his last illness. I felt that this alone was sufficient recompense for having stayed in this country, although it had been a great disappointment. There is great joy and satisfaction that comes to us when we can serve our parents in their time of need. It is then we can show our love in a tangible way in recognition of their great sacrifices for us. Before my father's illness, and after his death, during the winter of 1924-25, I served as Resident Physician at the Children's Free Hospital in Louisville, Kentucky.

During the summer of 1925, I was at home in Bluffton, Ohio, helping my mother make some arrangements and adjustments for her comfort and happiness. The question then again arose, "What next?" It seemed wise, since my mother is old and was so recently left alone and there were still many adjustments to make, not to leave the country at that time. Also my own health became somewhat of a question. While I was considering what would be the wisest thing to do, I found out that there was a vacancy here at Berea College, Berea, Kentucky, for a woman physician to care for the health of the women students. Knowing something of the type of Christian service for which Berea stands, the position appealed to me tremendously, even though at the time I was considering another position which offered almost three times the salary offered here. Arrangements were

made and I came here in September, 1925, as Associate College Physician. There is a real challenge in the need of these mountain students, which I have felt was, to a large extent, comparable to that in the foreign field. About 85 per cent. of our students come from the mountain sections of Kentucky, Tennessee, West Virginia, North Carolina, and neighboring states. It is this Appalachian district that Berea considers her territory of usefulness. There is every year a small percentage of foreign students, and people from "out-of-territory" who are admitted because there is some special need, and in order to help round out and broaden the atmosphere of Berea. Because our students to such a large extent come from dismal mining towns or from isolated two-room homes in the mountains, they come to us with their lives deprived of much that is beautiful and good, which most of us consider necessary for a full life.

Since our students come from isolated, neglected districts, many (sometimes I think most!) of our students come to us in very poor physical condition. Our first task, therefore, is to discover and to attempt the correction of physical defects—which we do by a complete physical examination of every new student. This alone is a very large task for us three college physicians to handle, with an enrollment of almost two thousand (2,000) students, which totals about 3,000 for the whole year. Of these, about 800 are new every year. In a group of students like that you can well imagine that there would be a considerable amount of sickness—almost every year one or another of the contagious diseases breaks out, so that our labors are increased. You see, therefore, that here, too, there is a field for real service. I hope you will pray that as long as the Lord sees fit to let me work here, I may give the best that is within me toward giving our Berea girls clean and healthy bodies, minds and souls.

Yours in His service,
Rosella L. Biederman, M. D.

CHRISTIAN ENDEAVOR MEETING May 1st, 1927

A. J. Neuenchwander

"What Vocations Are Worth While?" Consecration Meeting. I Cor. 3:6-16.

The Scripture Brought Down to Date

The lesson deals particularly with the building of Christian character. After all, that is the biggest life work.

Paul recognized Apollos, although they worked in different ways. We need to do likewise, if their work tends to a right end.

God gives the increase. In our efficiency, we seem to forget God's part, and want to do it all.

Not only in religious work do we need to recognize Christ as the foundation. In other lines, He is foundation just as well.

No inferior work will stand in the test of God. All our work will be revealed, if it abide, there shall be a reward.

The Prayer Thought

Pray God that He might lead us into paths where we might do our best work, give us willingness to pay the price for good work, never forget the foundation, Jesus Christ.

Thank God for: kind leaders who help in making life choices, for Christian educational institutions that train and prepare for usefulness.

The Topic Forum

1. What makes a vocation worth while?
2. Name a few vocations unfit for Christians. Why?
3. Are there any vocations that are questionable for Christians? What makes the difference, whether one man can and another cannot be engaged in certain questionable vocations?
4. What importance ought one to give to financial reward in the choice of a vocation?
5. Is it right to consider only full time Christian service as sacred, and all others as secular? Why?

Worth While Vocations

Some people have jobs, others have positions, and there are some who have callings. There is a vast difference and every young person ought to consider carefully whether he is drifting into a job, whether he is working toward a position or whether he wants to pay the price of a high calling.

Every young Christian ought to face carefully the question: "Does God want me to be a full time worker in His Kingdom?" It is not supposed that every one ought to give full time service, but the fact of having faced the question squarely will make that person more interested and more sympathetic toward those callings and toward those who enter them. Further, it will give importance to what is a proper vocation and those individuals are more apt to seek worth while vocations.

Every honorable vocation can be made to bring glory to God by the worker in proportion to the consecration that is put into it. The world must be clothed, fed, sheltered, transported, educated, treated physically and spiritually, all are essential to the well being of mankind, and the value of our vocation depends on how faithfully the task is performed.

Illustration

John H. Oberholtzer had various vocations. First, he was a locksmith. This was undoubtedly the basis, at least the one that made the others possible, for thereby he earned his livelihood. Next, he was a teacher; later he was chosen as minister. During all this time he wrote many articles and himself set the type for the printing. He became a leader in the forming of the General Conference of the Mennonite Church. Many vocations, yet one high calling—to advance the cause of Christ.

WHAT CAN I DO FOR MY CHURCH?

(Concluded)

What can I do for my Church? I can support the mission program, Jesus, before leaving His disciples, said: "Go ye into all the world and preach the Gospel to all the people." We cannot all go out into foreign lands and serve as missionaries, but we have many home places or fields where workers are needed. It is not everyone's desire nor work to preach, we can all talk about Christ the Savior, but we can also do more than that, we can give financial aid to those workers who go out for our Church. We can support them with material things, so they will have a better means of working, so they will not have to worry about financial and material things. We can also remember them in our Sunday schools, C. E., and other organizations, in our prayer. Our foreign fields are also greatly in need of doctors and teachers, so there is another phase which I, as a church member, can stress and bring before the youth of the church. The services of a church are not confined to the community in which it is located. They reach out to all parts of the country and of the world. Both home and foreign missionary work play a great part in the interests of the Church. Millions of dollars, many doctors, teachers and missionaries are needed. Face this problem squarely and do your duty toward this for the people of foreign lands, for their souls are

just as dear to God as your soul and mine.

Coming to my fourth and last, but not least, point, co-operation of young folks in the various churches. One of the principal faults to be found with our churches today is that they are too numerous. In a community which could only properly maintain one church, we find six or seven. Not one has a large congregation or shows much interest in missionary enterprises, social work, or community activities. Each holds tenaciously to petty differences which are really only details, and forgets that fundamentally it is attempting the same work as its neighbors.

There are a few places or districts where the churches have "federated" and found the plan to work well. The people have found that they can worship together without serious conflict of opinion, and that one strong church means more than five or six puny churches. This church can then get a pastor who is well educated and trained in his work, pay the pastor a living salary and provide those interests which for its boys and girls and its men and women make all the difference between contentment and progress and do away with the dissatisfaction due to isolation and that "nothing to do" condition which leads to immorality and crime.

Young folks, why cannot we, in our C. E. programs, co-operate, work together and instead of having a program in one church, where there are only about twenty attending and taking interest in the program, unite with our neighboring church or churches and have a good, strong program, short, peppy talks, plenty of music and fill the church pews every time we meet. In this day of cars, rural churches within a radius of twenty miles could easily unite for their evening C. E. And in a city where there are four or six different churches, they could do the same thing. More than that, the young folks of the different churches, old folks as well, should have more things in common. They should get better acquainted with each other. A picnic or an afternoon outing or fishing trip would be splendid to start a co-operation movement. Friends, there are many ways in which we can co-operate and do wonderful work, if we will only start the movement. Let's all put our shoulders to the wheel and make the old mill grind. Make our church the church. The task of the church, as stated before, was to teach religion. What is religion? It is the

man's idea of his relationship to a Power or Being, higher than himself. It differs slightly from morality, which deals primarily with the way we act in our dealings with others and with our compliances with the accepted standards of right and wrong. But religion stimulates morality. Religion then offers a double service. It offers the opportunity for men to worship and to express and develop their spiritual life. It encourages in all the interests that help to raise human society to a higher level. Right minded citizens should and do promote it. No matter what its creed or ceremonies, every church teaches morality and right living. What shall it profit a man to gain the whole world and lose his own Inman, Kansas.

J. C. Gaeddert.

WHAT ONE CHIEF OF POLICE THINKS

Recently the chief of police of Minneapolis said:

"I think that the family altar is the mightiest force for good government that a city can have. It is far mightier than the whole police force; for, if any city had to depend upon its police force alone to keep order, it would be in hopeless anarchy before night. Moral and spiritual ideals and habits are the real powers that order a city's life. Let us, as our highest patriotism, keep the home fires of family worship burning."

This witness is doubtless true. In addition, the chief of police might have added with equal truth that high moral and spiritual ideals are all that keep the personal life clean and the personal character pure. He might have stated without missing the mark that the faith taught in the Bible is the only faith that enables hope to triumph over despair and imparts strong motive for worthy and unselfish living. He might truly have asserted that the old-time religion of the New Testament will do to live by and will not fail us in the hour of death.

We like to think of the holiness, the faith, the lofty courage of our fathers and mothers. Their religion has been a sheet anchor that has held when all the other anchors "that faith had cast were dragging in the gale." Will our religion mean as much to our children as the religion of our parents means to us? In hours of temptation and trial will they be steadied by memories of the prayers that father prayed, and the songs that mother sang? Let your children hear you read God's Word, and pray.—The Adult Student.

THE S. S. LESSON

May 8,

Peter and the Risen Lord.

John 20:1-10; 21:15-17.

Golden Text: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead." 1 Pet. 1:3.

It is to the everlasting glory of woman that woman was last at the cross and first at the tomb. The devotion of women to their Lord did not take into account danger, neither did it lead to the utter despair to which the disciples seem to have given themselves when they thought that all was lost and they must hide themselves for fear of these same Jews who had nailed their Lord to the cross. One wonders why the disciples were so dense concerning the Resurrection. Jesus had often spoken of it, but His words made no impression on them. It was only after they saw with their own eyes that they believed, or understood, the Scripture concerning the Resurrection. Perhaps it was important that they should by real experience come to the conviction that Jesus had really died so that they should all the more appreciate the fact of His Resurrection. It was the first day of the week, that is, after the Sabbath was past, that Mary came to the tomb. She was still observing Jewish customs and refrained from making her visit until the Sabbath was over, but that having taken place, she lost no time in showing her devotion. It is from the fact that the Lord rose from the dead on the first day that we get our Christian Sunday. Old Jewish things passed away when Jesus was laid in the tomb and a new order came into life. The greatest event of all time is the Resurrection and it is but the most natural thing in the world that those who rejoice in the living and risen Christ should hold this day in honor above all other days. The significance of the Christian Sabbath is that it bears testimony to the fact of the Resurrection every week. If there had been no Resurrection, there would be no Sunday for us and the keeping of it would be without point. No human power would have been able to open the tomb. The great stone over the entrance was beyond the power of a single person moving it and it required such effort that it could not be moved without public notice. This circumstance precluded the possibility of the disciples or any one else coming and steal-

ing the body. Moreover, there was the seal on the door, the removing of which involved punishment for treason, and the numerous guards, the best disciplined in the world, would have prevented any effort to make the attempt. Mary came with the expectation of finding a dead Savior, but an empty tomb was the answer to her quest. A dead Savior would still leave the world in the depth of sin and hopelessness. To her was given the honor of revealing to the world that we have not a dead hero, but a living Christ.

Of the disciples, Peter and John were first at the tomb. This was naturally so, because of Peter's leadership among the disciples and of John's affectionate nature that found such a response in the heart of the Master. Mary hastened to inform the two of the open tomb. They no doubt were not far away. We get a knowledge of the two men's nature. Both ran, but John, being the younger, outran Peter, only to stop at the door of the tomb. Peter, not being as timid as John, and always quick to act, did not stop at the door of the tomb. He entered. The man who was so fearful when there was danger of being exposed as a friend of Jesus to his enemies, had recovered his natural bravery and in the presence of the great mystery before them, went into the tomb without hesitation. Both men loved their Lord and both hastened to the open tomb to see and believe. Sad as it is that they so long missed what Jesus had said about His rising, it is glorious to know that now, both what the Scriptures and what Jesus had said, came to their minds and they immediately believed. Henceforth they were more than just devoted disciples of the best man they ever knew. They now were the heralds who would go to the ends of the world, staking their all and their lives on the fact of the Resurrection. Their interest in the Kingdom, about which they had so often been talking, assumed a new aspect. It was a Kingdom over which the Christ who had broken the powers of death would rule.

In the other section of the lesson we have the picture of the Risen Lord calling upon Peter for a pledge of his love. Three times had Peter denied Him and three times he is asked: "Lovest thou Me?" Three times, ever increasing in the intensity of his assurance, does Peter pledge his undying love. Each time he is pointed to the way of showing his sincerity: "Feed My lambs"; "Feed My sheep"; "Feed My sheep."

SOUTH RUSSIA

(A Historical Review)

By J. H. Janzen

Translated by Rev. A. S. Shelly.

(Continued.)

When universal military duty was introduced in Russia, which the Mennonites were required to absolve, not under arms, but in the forest service, all the Mennonite churches of every shade were under necessity to provide for the young men in the service, both as to their bodily and their spiritual needs. This care the different divisions took up together, and thus the forestry affair became the occasion for their coming together in the first united conference, in which all the factions were represented. The forestry concerns have all along been discharged by all acting together, and thus this forest service became the means of bringing the different factions of the congregation into closer fellowship.

In school matters, too, the Mennonites of Russia have always worked together, which likewise contributed much toward softening the opposition between the factions. What we in our human efforts do in this respect I would always wish to see done with the greatest circumspection. In the first chapters of Revelation we find seven messages to seven different churches in Asia Minor. Some contain more, others less of praise. Some are more, others less sharply reproofed. But to none of them is the admonition given that their believing members should join other churches which were better, but all are admonished to put away their sins, to pattern after the image of Christ, to lose themselves in Him, to be united with one another. When I consider all the so and so many factions of Mennonitism in Russia, in America, and elsewhere, I feel like saying: "Enough of the squabbling over our differences. Let us get back to Christ, the ground of our salvation, and find ourselves united in Him." Well, here I am again turned from the historical into the critical strain.

Aside from the struggle for their daily bread and economic development, it was the internal conflicts in the bosom of the church that weighed heavy on the life of the Mennonites. And yet, by the grace of God, they had much in the way of achievements to show for their more than 100 years in Russia. However much internal discords worked as a hindrance, the existence of different parties had the

effect that they mutually not only provoked but directly compelled each other into forward looking activity. Each party, in order to maintain its existence must see to it not to fall behind the other. Then too, they were naturally endowed with an understanding for things of real worth. Though they would seek to gain their ends as cheaply as possible, they nevertheless strove after really worth-while attainments, and for these they were willing in the end to bring great sacrifices if necessary. Thus were established the Russian Mennonite schools, which take rank with the best in the world. Already in the elementary grades the children were taught two languages, the German and the Russian. They succeeded to preserve through more than a century the German tongue in such purity and with such thorough mastery that when any of them came to Germany, they were accorded full recognition for their beautiful and perfect use of the language. Likewise, of the Russian language, they, of late years, acquired a perfect mastery.

Along with the sciences, or rather in advance of these, there was given in the elementary schools a thorough, practical course in Bible history, which gave the children a more or less rounded survey of both the Old and the New Testament history of salvation. The "Centralschulen" for boys, the Girls Schools whose course was similar to that of the Progymnasias, and later the "Mittelschulen" continued to build on the foundation laid in the Elementary schools. Out of the Mennonite schools of Russia came forth men of outstanding attainments, and ability.

It was not a matter of being opposed from principle to having boys and girls study together, that a series of girls' schools was maintained, but it was done in order to give due consideration to the special requirements in the development of womanhood. In this they proceeded on the principle that the family must constitute the basis of every larger community, if such is to prove a blessing, and that the heart of the family is the mother. "We need good, well-educated (not conceited or spoiled) mothers." This came to be the watchword among the Mennonites of Russia. The Mennonite family was for its members a real home to which they ever returned, even when they had strayed far from its hearth in the turmoil of the world. During the years of turbulence in Russia we lived to see many such a home-coming. And we may assuredly say that the girls' schools contributed their

share to raising the standard of the family life.

Mennonite industries also developed gradually to a high degree of skill. What was made in their workshops was, as a rule, simple but tasteful, and in a Russian Mennonite farmhouse may still be found hand-made furniture of correct style. Yet there were in the colonies no furniture factories. Moreover, a Mennonite seldom buys furniture in the city. Of foreign-made furniture it is only the Vienna cane-chairs that found general favor because of their plain, inviting shape and their firm structure. What the farmer needed besides, was made in their workshops, if indeed the farmer did not make it himself in the long winter evenings.

Only for agricultural machinery came factories to be established. Other larger undertakings soon went to the wall, as for instance, the starch factories in Halbstadt and Tiegenghagen, and a wagon factory in Halbstadt. As far as I know, only the Unger wagon factory in Kitchkas in the Old Colony could maintain itself to the end of their stay in Russia. The Mennonite farmer bought factory-made goods only then when he could not get them made by a mechanic.

In certain artistic trades there have been cases of members of the Mennonite community developing into real artists. Especially the plastic arts found representatives among them. There have been noted sculptors among the Mennonites, and I know a man who from being a skillful painter developed into an artist, whose paintings later received the recognition of expert critics in other countries. He excelled principally as a portrait painter. His son, without any special help from others came to be a good landscape painter, who made a number of paintings of the sunlit steppes of South Russia, but with characteristic Mennonite reticence disdained bringing the same to public notice. He is no longer among the living, but he has left a son in whom the father's talent lives in redoubled measure. He excels in both portrait, landscape and general painting.

Likewise, good artistically correct architecture became more and more into vogue among the Mennonites. Technicians and Architects out of their ranks erected buildings after plans of their own, which reflect credit upon these master builders.

There was much singing, and instrumental music was fostered. There were quite a good many who possessed a thorough understanding of music, and there were

not wanting artists in performance along this line. The violin and the piano were well represented. Often good singing and sometimes good instrumental music added to the beauty of the religious services.

The author's profession grew rapidly in numbers, perhaps more than any others. To be sure, it must here be said that there has been much sinning in this field. Not everything that went to press was ripe for publication. Yet, out of the chaos much that was exquisite and forceful separated itself, and we could read in our different publications many a poem, many a narrative, and other forms of literary production, penned by endowed writers. Particularly prolific, and containing much that was especially good, was the yield in the field of religious literature. Many good works of this kind, emanating from the Mennonite circles of Russia, found their way far beyond the confines of Mennonitism and were productive of blessing.

Nevertheless, the principal occupation of the Mennonites was and continued to be Agriculture, and their spiritual growth had its reflex influence in this sphere. As I have already said, the new settlers in Russia had to learn their trade. However, by dint of much toilsome labor, their agriculture was brought to flourish almost beyond anticipation. By means of following their fields, the practice of which became, in time, quite general, it was found possible to conserve in the ground the fall and spring moisture so that in the following fall the ground was sufficiently moist for the winter seeding.

(To be continued)

OUR WOMAN'S WORK

(Continued from page 3.)

workers will all have to contribute too, but it will be a wonderful experience for all our people here. Many of them are still most ignorant.

Just another thing that you may like to pray for definitely. We feel so much that we need a doctor for this Basna field—one who will not want a hospital, at least not yet, but will do mostly itinerating medical and evangelistic work. We all know the condition of the treasury, but it can be done.

May God bless you all. Please continue to pray for us and the work.

Much love,

Adah.

We, who for some reason remain in the homeland, have Bibles, preachers in church service, teachers in Sunday schools,

good literature, yes, every opportunity to hear God's Word and receive His blessings.

There seems to be plenty of money for secular things, comfortable homes, land, business, cars, clothing, abundant food, even luxuries, pleasures, entertainments, etc., etc. Why, then, do we permit the Lord's work to be so neglected in remote places where Jesus Christ has seldom or never been preached? The plan of salvation is for all. The Holy Spirit pleads with us for our lives, time, talent, gold and gratitude. If all are consecrated in service to Him, what joy in the soul, and how His work prospers; but if we choose self and fail to pass on the "Good News", the work of the Kingdom lingers and souls are lost until God can work through others who have said, "Here I am, Lord, use me." We enjoy His numberless blessings, why not give our best to Him?

Dear reader, have we really yielded all to Him? God grant this may be so, for then there will be showers of blessing at home and abroad.

Yours in His name,

Mrs. Benjamin Sprunger.

THE DAY'S NEED

Each day I pray, God give me strength anew
To do the task I do not wish to do,
To yield obedience, not asking why,
To love and own the truth and scorn a lie,
To look a cold world bravely in the face,
To cheer for those that pass me in the race,
To bear my burdens gaily, unafraid,
To lend a hand to those that need my aid,
To measure what I am by what I give—
God give me strength that I may rightly live!—The Youth's Companion.

"SPRING"

Springtime, sure, is here again,
The winter now is over.
Listen now, my dear young men,
Let Christ be yours forever!

The natural sun draws nearer now,
We feel His near approaching.
So also you to Jesus bow,
And let His life control you!

The sweetest life your Lord will give,
That ever has been known.
So come to Jesus, look and live,
He's sitting on God's throne.

Abundant life He'll give to you,
The Bible plain does teach us.
Embraced, however, by the few,
Observe we do, and find thus!

We love young men, God loves them more,
He also loves all people.
So let us all His name adore,
And live with Him forever.

—By U. S. Steiner, Pandora, O.

BIBLE CONFERENCE BEING HELD AT ROARING SPRING MENNONITE CHURCH

April 17th to 24th, 1927

Sunday, April 17th
11:00 A. M.—"The Risen Christ"—Rev. S. D. Yoder.
7:45 P. M.—"Risen With Christ"—Rev. Jacob Snyder.

Monday, April 18th
7:45 P. M.—"Looking for the Old Paths"—Rev. J. E. Penson, Pastor, Mt. Zion Baptist Church, Altoona. Choir of Mt. Zion Church will sing.

Tuesday, April 19th
7:45 P. M.—"Forging a Chain of Four Links"—From Luke 7:36-50.—Rev. Chas. F. Reitzel, Bible Teacher of Altoona.

Wednesday, April 20th
7:45 P. M.—"Redemption"—Isaac G. Snyder, Altoona, Pa. The Railroad Men's Quartet will sing.

Thursday, April 21st
7:45 P. M.—"Out from the Holy of Holies"—Elder W. S. Long, Pastor of First Church of the Brethren, Altoona.

Friday, April 22d
7:45 P. M.—"Contending for the Faith Once Delivered to the Saints"—James Steward.

Saturday, April 23d
7:45 P. M.—"Preparatory Sermon"—Rev. L. H. Glass.

Sunday, April 24th
11:00 A. M.—Communion Sermon—Rev. A. S. Shelly, Sec. Home Mission Board of Gen. Conference, Philadelphia, Pa.

DEATH

Summerfield—Amalia Summerfield, nee Harms, was born April 6th, 1889, near Newton, Kansas (Gnadenberg). As a young girl, she came to California with her parents and resided near Cucamonga. In her fourteenth year, she was converted and was received into the Mennonite church at Upland, Calif., and she remained a very consistent and faithful Christian to her death.

June 25th, 1911, she was married to Herman Summerfield, who was called from her side to the homeland, February 22d, 1922. Since then, Sister Summerfield was left alone to rear and train her three children.

Years ago she had to begin to battle with the dread disease, arthritis. With great Christian fortitude and patience, she waged this fight, receiving her strength from her faith in Christ and the comfort of His Word. In this, all these years, she was a shining example to her many relatives and friends.

The last weeks proved hard and painful and Sunday, April 3d, about 9:00 P. M., she quietly passed away and was taken to the homeland. She leaves behind to mourn her loss, besides many relatives and friends, her invalid mother, one son, two daughters and two brothers. Her time of life she brought to 37 years, 11 months and 28 days.

Funeral services were held just on her birthday in the Upland Mennonite church, Wednesday, April 6th, at 10:00 A. M. Words of comfort and consolation were spoken by her pastor, Rev. M. Horsch, text Psalm 130, and Rev. J. C. Mehl, text Rev. 7:13-17.

THE MENNONITE JOTTINGS

April 21, 1927

Rev. and Mrs. H. R. Voth of Gotebo, Okla., expect to make their home in Newton, Kansas, some time after June 1st.

The sisters of the Women's Missionary Society of Bethany church, Quakertown, are making elaborate preparations for their cake social to be given Saturday, April 22.

The choir of the First Mennonite church of Christian, Kansas, presented the cantata, "The Living Christ," by Henry Wildermere, on Good Friday evening as its Easter offering.

During the Easter vacation, the Girls' Glee Club of Bluffton College made a concert tour through Indiana, while the Men's Glee Club of the same institution made a similar tour through Ohio and western Pennsylvania. One of their concerts was broadcast from WADC, Akron, Ohio.

Rev. A. S. Bechtel of Summerfield, Ill., spent several days visiting friends in eastern Pennsylvania. He and his family made the journey east to attend the funeral of his father-in-law, Brother David Houck, who died in Beatrice, Nebraska, and was buried in Philadelphia.

A communication from Rev. H. R. Voth of Gotebo, Okla., who is at present in Newton, Kansas, brings the information that his son-in-law, Bro. J. G. Regier, treasurer of the Mission Board, is still in a critical condition in Bethel hospital. May the afflicted brother be sustained by the prayers of the brethren.

The Mennonite Male Choir of Berne, Indiana, gave a program at Ft. Recovery, Ohio, last week, which was greatly appreciated by an audience that packed the house.

Bro. Wilmer Shelly, a student of Witmarsum Seminary, began his duties as pastor of the Wadsworth, O., church, on Palm Sunday, when he preached a sermon on the "Triumphal Entry." Since January, the former pastor of this church, Rev. L. L. Miller, was engaged in adjusting the work of the Medina County Council of Religious Education, also teaching and preaching in churches of various denominations in the county. He concluded his work in March. At a vesper service on Sunday, March 20th, Rev. Miller preached his farewell sermon. He and his family have moved to New York, where he will continue his studies in Columbia University. The many friends of Rev. Miller and his family wish them all success and happiness.

Prof. J. Quiring, head of the Bible Department of Bluffton College, conducted two series of very helpful Bible Lectures in eastern Pennsylvania during the week of April 3-10. The first of the series was in the Swamp charge, comprising West Swamp and Bethany churches, of which Rev. S. M. Rosenberger is pastor. The subjects of Prof. Quiring's lectures in the Swamp charge were: "The Significance of Lent"; "The Present World Crisis"; "Is Our Religion Worth Exploiting?"; "Is There an Adequate Gospel?"; "The Supreme

End of Life"; "The Appalling Need of the World"; "Have We Exhausted Our Possibilities?"; "Are We on the Winning Side?"; "The Fact of Prayer"; "What Happens When We Pray?" The second series of Prof. Quiring's lectures was given in the First Mennonite church of Allentown, Pa., of which Rev. V. B. Boyer is the pastor. His subjects here were: "The Problem of Suffering"; "The Sign of the Eternal"; "The Incomplete Passion"; "And There They Crucified Him"; "What Constitutes a Christian?"; "But This One Thing I Do".

The Ministers' Conference of the Western District Conference was held in the Tabor, Kansas, Mennonite church, on April 15. Among those addressing the meeting were Rev. H. A. Fast of Bethel College church and Rev. Gerhard Friesen of Deer Creek, Okla.

Bethel hospital, at Mountain Lake, Minnesota, admits for training, young women of our Mennonite churches who desire to gain some experience in the care of the sick for general home use. The training given does not qualify for the work of a registered trained nurse, those desiring to take up nursing as a profession should enter an accredited training school offering a full two and one-half or three-year course. The Mountain Lake institution desires to meet the needs of those young women who are probably timid about starting into a full training course before they have given themselves a trial at it, and of those who

wish to serve their fellowmen for a time, while preparing for other life duties later on. Both practical and theoretical instruction is offered. There is no expense connected with the course, and a small monthly allowance in money is given to those in training. Only a limited number of applicants can be admitted, but the training offered will prove valuable to those who avail themselves of this opportunity. Those interested should address: Sister-in-charge, The Bethel Hospital, Mountain Lake, Minn.

The Mennonite church of Berlin, Germany, numbers over 250 members, but has never had a regular settled minister. Rev. H. van der Smitten of Hamburg and Rev. H. G. Mannhardt of Danzig have been taking turns in conducting services since the beginning of this congregation many years ago. It has now been found impossible for these ministering brethren to continue their services in the Berlin church, as both of them have long distances to travel in order to render this service. To us in America, it seems strange that a congregation could continue so long and attain such a membership without a regular pastor on the ground. To those in Germany, no doubt it seems strange that so many smaller congregations in America are able to maintain themselves and support a ministry. Local conditions, however, are things that cannot properly be estimated from afar.

Beware of the preaching that induces a feeling of repose!

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by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, APRIL 28, 1927

No. 17

NOTES AND COMMENTS

In a Proclamation by the President, Mr. Coolidge, it is stated that eight states in the Mississippi Valley are suffering from the most extensive floods in history. While millions of acres of agricultural lands are deluged, many towns are inundated and thousands of people are driven from their homes. The crest of the flood is advancing southward, creating new ruins. Should the floods rise to the predicted levels in the next few days, the number whose most primary needs must be cared for will quickly be doubled or even tripled. There are now more than 75,000 refugees. While the emergency continues, which will be for weeks, these refugees must be fed, sheltered and clothed. Their health must be protected. The President urges the sympathies of our people to the sad plight of the thousands who are suffering and recommends generous contributions to the Red Cross to alleviate the suffering. In order that there may be utmost co-ordination in the administration of relief, he directs that all contributions be designated and forwarded to the nearest Red Cross chapter or to the American National Red Cross Headquarters offices at Washington, St. Louis or San Francisco. Our General Conference has an Emergency Relief Commission that will gladly see to it that all contributions for the relief of the sufferers will be properly forwarded.

The Chinese people are not anti-Christian, declare 1,200 members of the Chinese Students' Christian Association in North America, in a statement issued through Paul C. Meng, their general secretary, here. They urge that attacks by foreign gunboats and intervention be avoided on the ground that these would aggravate the situation and undo missionary work. "We appeal," the statement concludes, "for poise and the Christ spirit by American friends."

At a great union meeting of pastors held in New York City, the deepest alarm was expressed at the absence of children from public worship. They issued the following statement: "The family ought to be the unit in our church services and the family pew must be revived and filled regularly with the children also." These pastors then pledged themselves to a vigorous propaganda to bring about the attendance of children in church services by the use of sermons, pastoral visits and every other possible means. They want to impress upon the parents the amazing thoughtlessness which has made this deplorable condition possible. Not only in New York, but in nearly every section of our country do we note a similar condition, which must be remedied if the future of the church is to be assured.

The Woodrow Wilson Foundation announces a special donation by which it has the pleasure to offer two Woodrow Wilson awards of twenty-five thousand dollars each to the young man and woman of America for the two. These awards are to be given for the best articles of 2,500 words on "What Woodrow Wilson Means to Me". The awards are to be presented to the young man or young woman between the ages of twenty and thirty-five. Each article submitted for these awards must seek

to appraise the ideals, standards and principles of Woodrow Wilson according to the personal standpoint of the writer. No mere sketch or review of Mr. Wilson's life or acts will be eligible. Since only his ideals and principles are to be considered, no article must rest on a political basis or be colored by partisanship, for or against. Partisan political considerations are outside the scope of the contest. Articles for this contest must be submitted at the office of the Woodrow Wilson Foundation, New York, on or before October 1, 1927.

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Two recent visitors from Great Britain have recorded their vivid impressions of how American prohibition looks to an outsider.

The first is Miss Lucy Gardner, a distinguished social worker of London, who, on her return from our shores, wrote in The Guardian of London:

"I went with all my instincts on the side of freedom, and I have come back realizing that, in spite of bootlegging and contempt of law, that undoubtedly in some parts are among the results of the Volstead Act, we have the spectacle of a great nation convinced of a national evil which had assumed such proportions that it was threatening the very foundations of the nation's moral strength, heroically uniting to deny itself what many enjoyed and what some saw no harm in, for the sake of the good of the whole. . . . As one who went to scoff and remained to pray, I wish to bear my testimony to its (prohibition's) power for good and its results."

The other observer of our present state was Rev. John Bevan, a London clergyman now filling one of the leading pulpits in Montreal. To a group of Americans, Mr. Bevan remarked that, after gazing in surprise at the height of our buildings, the next thing which commanded his attention was the absence of the open saloon. "It was worth coming to America," Mr. Bevan said, "just to see a city in which the liquor traffic does not flaunt itself in one's face wherever he goes. I hear that those who want intoxicants in New York can no doubt find them, but you cannot

imagine what a magnificent thing it seems not to have them intrude themselves upon you on every prominent corner and in every hotel."

Rather simple comments, but well worth serious reflection.—Federal Council Bulletin.

NOTICE

All Missionary Sewing Societies west of the Mississippi River sewing for our mission stations in India please send their goods prepaid to Mrs. E. P. Ruth, 1061 West Ave., Reedley, Calif., not later than June first. Freight charges are 10 cents per pound.

Please do not send any locks, etc., and the small note books are preferred to the large tablets.

With sincere greetings

Mrs. E. P. Ruth.

Reedley, Calif.

A CALL TO THE YOUNG WOMEN OF THE MENNONITE CHURCH

"I beseech you, therefore, sisters, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

There are many young women who have no real vocation in life, who are not satisfied with the work they are now doing, and who have the ability to serve others in need. We wish to present to you the deaconess work as a service for Christian women, which is a blessed and useful vocation.

Some one will say or think, "I am not fit for the work of a deaconess, I cannot be around sick people and bear the sight of misery and suffering. I can not get along with children or old people." Have you ever tried it? Try it by trusting in the promises of the Savior's word, and you will find it to be easier than you fear. Many a mother would never have believed in her girlhood days that she would be able to bear and do what she has borne and suffered. Try it in your Savior's name, and if you are in earnest about it, if your objections are not merely excuses, for

An exchange says: "Who is a liar but he that denieth that Je-

a love of ease, then He will prove to you that He blesses and prospers those who are upright in heart.

Others may be reluctant about entering the work because they are not sufficiently acquainted with it. They do not want to bind themselves to something which they do not know much about.

But a deaconess is not bound by any vows for life. Before she is consecrated, she is a probationer for a number of years, and during this probationary period she, as well as the motherhouse authorities, have ample time and opportunity to find out whether she is fitted for the work or not. If not, she either leaves of her own accord or is advised to do so. Although it is desirable that a deaconess remain faithful to her calling for life, yet there is nothing to hinder her from leaving the work if she changes her mind or wishes to take up some other work.

How about her wages? What does she receive for her services?

She receives a sufficient monthly allowance for her needs, free room, board and laundry, a thorough training and instruction in all that pertains to her work and salvation, free treatment and care in case of sickness and inability to work, and a home for life. All deaconesses get an annual vacation of one month and a special allowance for traveling expenses with reduced fares.

It is not possible for other young women to lead such a life without care or anxiety for the future unless they are fortunate enough to remain in their parents' or their own home. If one earning higher wages has to pay for all needs during times of sickness, how much will she have left for old age? From a materialistic point of view, only a deaconess has advantages over a single woman dependent on herself, not taking into consideration the spiritual and social blessings of the sisterhood.

But above all there is no nobler and more blessed work for a pious young woman who serves the Lord Jesus and the least of His in the spirit of love and gratitude for His saving grace than the work of a deaconess.

If the Lord is calling you into the deaconess service through His spirit and through this appeal, further information in answer to your questions will be given you by either of the two Mennonite Deaconess Motherhouses in America, The Bethel Deaconess Home and Hospital, Newton, Kansas, or The Mennonite Deaconess Home and Hospital, Beatrice, Nebraska.

THE CHURCH AND THE CHILD

By Katherine Glover

"And He that sat upon the throne said: Behold I make all things new." It was John who prophesied.

And long before, the greatest prophet of Israel, looking far into the future, told of a day that was to come when "the earth shall be full of the knowledge of the Lord", and he foretold that much that had been shall be completely changed and there shall be many new and strange things; in that day "they shall not hurt nor destroy in all My holy mountain."

"And a little child shall lead them."

Is that day of new things dawning, that day of knowledge of the Lord, when hurting and destroying gives way to understanding, upbuilding; that day of the new leadership?

We see about us the old crumbling, the chaos of change, hear the clamor of conflict. Either it is decay and destruction, or it is the shifting of the scenes before the setting of a new drama.

"Behold I make all things new," said the prophet—nothing left untouched by the scorching breath of change. Kings and kingdoms into the scrap heap, political systems revolutionized, traditions, customs, manners, ways of living, the home, family relationships, the findings of science, even religion, all are undergoing revision.

As the change goes on, we lament and bemoan and attempt to stem the tide that sweeps us on, and our ears are closed to the voice of the prophet and our eyes shielded from the clear light of the new day which we might help to dawn.

And in the midst of it stands the new leader, by many unrecognized, that one and one only can lead us out of the chaos on towards the new day—the child.

Through many channels and varied, however, comes "the knowledge of the Lord". Among the new seers and prophets science must be reckoned. It has turned in humility and true seeking to the child and, therefore, one knows that it is marching in the pathway of true knowledge.

Has religion lagged behind science? Has it fully recognized the challenge of the new day and the new leadership? Has the church given more of its thought to the life that is marred than to the life in the making? Religion in its origin means "to bind". Binding pre-supposes joining together two parts which have been

sundered or two things which are separate. There is one in whom there is no break with the source—the child, who comes fresh from contact with the Great Mystery. Too often we wait until that pristine wholeness of childhood is broken before gathering it in.

If the new day is at hand, its challenge to the church will be for preparation, to take equal place with consolation, throughout its ministry. "They shall not hurt nor destroy in all My mountain." Rather shall energies turn to constructing and preparing, to wholeness, that wholeness with which the child is originally endowed, so that there may be no break in the crystal clearness of his spirit.

And the Greatest Leader of them all called a little child to Him and said, "Of such is the kingdom of heaven", and again, "Whosoever shall not receive the kingdom as a little child shall in no wise enter in." It is the significant reminder that we should preserve intact the full inheritance of the unmarried child.

For the past four years May Day has been celebrated throughout this country as Child Health Day. The physical wholeness of the child has been acclaimed as one of our great national hopes. "The perfect child" is the slogan on the banner which has been held aloft by those working for the health of children. Without trine harmony of body, mind, and spirit there can be no whole or perfect child. The American Child Health Association, which has inaugurated the idea of May Day, turns to the churches and asks that to the mental and physical ideal, which already has been built up, be added the spiritual ideal.

In the onward march of social endeavor, of scientific searching into the welfare of children, of education, there comes a halt. They have gone far but they can go little further until the breath of the Spirit is breathed into the child. The whole lay world turns to the church today and asks for its leadership in restoring to children the power of the Spirit, giving to them an idealism which will hold at bay the invasion of all that threatens during this era of change. It must be an idealism which does not hark backwards but looks ahead, the idealism of a new day, fitted to new conditions. Never has the child so needed the reinforcement of spirit which the church can give, never has the church so needed the spirit of the child.

We have in many places clinics where, wise diagnosticians of the physical and the mental being of

the child, guard against handicaps that threaten, correct defects, encourage soundness which is the right of every child. We have not yet had clinics of spiritual well-being. Until we add that to the mental and physical clinics we cannot truly aspire to the whole, the perfect child. Could there be any better place than the church to form a nucleus for a new kind of clinic for the consideration of the child as a whole, calling into common council science, which has proved its right to leadership, social and health authorities, the new education, with the aim of preserving and building up that wholeness of being which the Master must have meant when He said, "Of such is the kingdom."

Could there be any wiser place than the church for parenthood groups to consider the problems of childhood, from the spiritual as well as the social angle?

Such endeavors carried on by social organizations have accomplished great and beautiful things which could richly for the happiness of children, but the greatest things have not yet been done, for the spirit of the child has not been reached. That opportunity waits.

Is not the time here when the church must acknowledge the leadership to which the greatest prophets of all time have called attention, summoning all its forces to proclaim and encourage the whole and perfect child—body, mind, spirit—who is to be the instrument to shape a new day? Through that acknowledgment the church will become reimbued with vitality and with those attributes which open the secret door of the kingdom.

AT THE CROSSROADS

An old man at the crossroads sat
On a stone by the village street.
He was weary and worn and travel-stained

And faint from the dust and heat,
And the gray head drooped as he sat there

With hunger and travel spent,
While the noonday throng went hurrying by

On their homeward journey bent,
And I passed by with the others
In that heedless current caught,
That recked not cares for the stranger poor

Nor the homeless wanderer's lot.

But the picture left its image;
I could not drive it away,

And I thought of One who would surely have passed

Had He been in the crowd that day.
How His eyes sought out the out-cast.

THE MENNONITE

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EDITORIAL

What do our young people know about the Mennonite church, its doctrines and its history? Need such a question be raised? Are there Mennonites who need special instruction concerning the church with which they and their fathers have been identified for generations?

It would be satisfactory, indeed, to all concerned if we were sure that our youths had an intelligent understanding of the meaning of things Mennonite. Alas, however, we are sometimes rudely awakened to a realization of the fact that some of our young people, and older ones also, are badly in need of information that has to do with our beloved church. In a company of several laymen and ministers, the other evening, the laymen expressed the thought that our ministers should give more attention to matters distinctively having to do with our church, remarking at the same time they did not remember when they had heard their ministers give more than a passing notice of Mennonite doctrines. Perhaps a louder call from the lay membership would bring the ministers to realize that it is not safe to take it for granted that their people stand soundly on the truths we represent and are able to give the reason why.

We had enough of a revelation when the World War came upon us. Nothing is more certain than that we were not in the least prepared for it and so when our youths were drawn into the drafts they were almost helpless in the face of the pressure that was brought upon them to make them bear arms. The surprise is that so many had the conviction and the bravery to stand up for the great doctrine of peace which we affect to hold so dear. The next war, if it does not come too

soon, may find more of our youths better prepared to meet the emergency, but, we seem to be lagging on the job. The difference between the Quaker C. O.'s and the Mennonites was that the former were better prepared to take care of themselves. The principle of the society had always been kept alive in Quaker homes, Quaker young people received their education in Quaker schools, Quaker meetings kept fresh their peace testimony and their young people's organizations were serious enough to consider a peace program at times when the idea of war was, or seemed, far away. Mennonite young people have gone into many things with enthusiasm. They are keen for the youth movement, they are increasing their interest in higher education, they are alive to the missionary problems that are facing the Christian world, and so on. But they have yet to realize that if the church of their fathers is to continue, they must continue it, bring its messages to the world and maintain its principles. This may only be done as there is an intelligent understanding of the church, its distinctive principles, its resources and its opportunities, and no one can have the right kind of a grasp on these things unless there has been a continual hammering away at them and with that must go a loyalty that will inspire enthusiasm when needed, sacrifices when necessary and confidence always.

CORRESPONDENCE

West Swamp, Pa.—Prof. Quiring preaches. The Challenge of the Hour. Instructive and inspiring sermons at Swamp Charge.

Holds out the real Christ. We believe the Prof. has not missed his calling. It was an unusually fine presentation. Wish that all who hold such responsible positions were Quirings, then our young men and women would be turned away from the institutions of learning with a better knowledge of the Bible and of the Living Christ. Surely means a lot to the young folks at Bluffton to be fortunate to have such a Prof. in the Bible Dept. A real Christian. If there is one place in college to have a strong man it is in this Dept.

It means as much to us at home as to the student. We have sent out from this place, as clean Christians as any community can. Some of the purest stock of the country, who had the real desire for the Living Christ, which

the smiling Prof. seems to be holding out very plain. One who not only teaches to follow traditional creed. But one who himself desires to follow the living oracles of God's Word. It sure was a treat to hear these addresses. We got a real benefit out of such topics.

Do you think it is worthwhile to export the Christ? We do. But only the one he talked about.

Does it give you a thrill to think when you sit down? Christ sits down, when you reach out your arms. Christ reaches out. This is the real thrill we all desire because it lasts, it is with us in every moment of our life. If then it is attained we can help to startle the world, as the Prof. has mentioned in one of his addresses, as Luther did, as Wesley and others have. Let us not forget the little smiling Prof. as he spoke to us. Naturally we all lack at times, but then we must gird up our loins and go to it like real men. Quit ye like men. Be strong, is God's orders to us. I Cor. 16:13. Try to hold fast the profession of our faith without wavering.

But final victory is on God's side, not that of the adversary. So quietly day by day we renew our courage and go right on toward the goal, and it is a sure and certain one.

R. S. Stauffer.

Deer Creek, Okla., April 18, 1927. Dear readers of the Mennonite—How fast the seasons roll! It is spring time and Easter time once more. If only all of us at all times would realize that "Time is a sacred trust—we must answer for every moment."

In the editorial of April 14 it says, "With us, however, music has always been a part of the congregational worship." There certainly are blessings coming through the singing of songs known by the young and the old. It is helpful if the whole congregation sings together as ours did at the close of its Easter service yesterday: "We have an anchor that keeps the soul steadfast and sure while the billows roll, fastened to the rock which cannot move, grounded firm and deep in the Savior's love."

On a recent Sunday night a contest on Acts was held. Two of the young people divided the church by families into two groups. A list of questions was given to be studied, and this same list was used in the contest.

On the 20th of March Dr. J. W. Kliever could be with us. He spoke on stewardship, encouraging a use of money for better things than fashionable dress, ex-

travagant cars and the like. He said that where one-tenth was given for the Lord's work the other nine-tenths would be used more wisely.

Several of our young people attended part of the District C. E. Convention at Medford. Last year several also attended the State C. E. Convention at Enid.

On March 26 and 27 the Girls' Glee Club of Bethel College was here. The choice of their songs and their singing has been received with favor.

At present one of our members, Mr. Henry Kuehny, is recovering from a severe illness.

Grandma Erb celebrated her 85th birthday recently. A small group of friends had taken her a birthday dinner.

Several of our young people are again going to college this year, and a few are away teaching. Quite a few of the younger ones attend the high school here in town.

We have just had another heavy rain and it is still drizzling. The trees and the wheat fields are clothed in a most beautiful green.

With greetings to you all,

Correspondent.

"Jesus said that His task was to fulfill, not to destroy, and that it what the Christian Church is doing in China. The present so-called people's revolution, which comes from Russian propaganda, unlike Christianity, is an attempt to destroy what has been built up by centuries of Chinese history. Perhaps the most vivid result of this latest uprising is the deplorable economic condition of China; unemployment and poverty are worse than ever before, and the cost of living is steadily mounting."—Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions.

THE DAY'S RESULT

Is anybody happier because you passed his way?
Does anyone remember that you spoke to him today?
This day is almost over, and its toiling-time is through;
Is there anyone to utter now a kindly word of you?

Can you say tonight in parting with a day that's slipping fast
That you helped a single brother of the many that you passed?
Is a single heart rejoicing over what you did or said?
Does a man whose hopes were fading, now with courage look ahead?

Did you give a cheerful greeting to the friend who came along,
Or a cheerful sort of "howdy," and then vanish in the throng?
Were you selfish, pure and simple, as you rushed along your way,
Or is someone very grateful for a deed you did today?—Detroit Free Press.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

I will say of the Lord, He is
my Refuge and my Fortress; my
God, in Him will I trust.—Psa.
91:2.

TEN CHRISTIAN ENDEAV- OR ESSENTIALS

1. A spiritual society is the key to an active society.
2. A fifteen-minute "Pre-Prayer-Upper-Room" service will bring untold success to your weekly meeting. Try it.
3. Place every member on a working committee.
4. Each committee should have three or four definite tasks to accomplish.
5. The bigger the tasks for service and helpfulness, the greater will be the interest manifested.
6. Committee work depends much on the aggressiveness and dependability of the chairman.
7. The Executive Committee including the committee chairmen should meet at least quarterly.
8. Try a wall record chart to keep a record of those taking part in order to avoid one group monopolizing the participating in meetings.
9. Each society should begin to plan to send a large delegation to our various Summer Retreats.
10. Each society should have one or more representatives at the International C. E. Convention in Cleveland, July 2-7.

IF

By Ernest B. Allen

If you can go to church when all about you
Are going anywhere but to the House
of Prayer:
If you can travel straight when
others wobble
And do not seem to have a righteous
care:
If you can teach and not get tired
of teaching,
Or tell the truth when others lie like
sin,

Or pray and pay and carry heavy
burdens,
And pay the heavy price it costs to
win:

If you can face the surge of things
about you
And keep your moral balance in
life's whirl:
If you can act with patience in each
crisis,

Nor be a coward, cynic, or a churl:
If you can live and not be spoiled
by sinners,
And—give without a Pharisee's vain
pride:

Your life for God and man will pay
real profit,
You'll be a saint no critic can deride!

THE FAR REACH OF DAILY VACATION BIBLE SCHOOLS

A number of years ago some children without any church home were brought into a Daily Vacation Bible School. Their little friends in school invited them to come to Sunday school. They came. Interested teachers in Sunday school welcomed the newcomers, and visited in the home. In due time the oldest of the children was instructed in the Catechism class, and upon confession of faith in Christ, baptized. Other teachers became interested in older members of the family and invited them to come to Sunday school and church. These invitations helped some, but the family was not regular, finally two young ladies, teachers in the Sunday school, talked to them about a definite acceptance of Christ as Savior. Two young women, a young man, and the mother took the step. Now the whole family is in church and Sunday school. If a Daily Vacation Bible School is being conducted in your church, then help if possible by teaching. There are many teachers in public schools who are not regularly employed in summer. Such teachers are a great help. Then reach outside of the usual and ordinary church and Sunday school group. The above results were all the work of young people.

A. J. N.

Pearls from Our Mission Co-Laborers

Champa, C. P., India,
March 14, 1927.

Dear Readers of the Mennonite:

It was our privilege to attend the bi-annual meeting of the Christian Medical Association of India held at Miraj, December 28, 1926, to January 1, 1927. Miraj is a small town about two hun-

dred miles south of Bombay. It is the home of Dr. Wanless, who is probably the greatest medical missionary in India. It was certainly a privilege to see his hospital and to see what can be done in India in medical lines. He has proved to us that a high standard of medical and surgical work can be done here where the obstacles are so great. Some one has said that no doctor who cannot work without modern conveniences ought to come to India. This is very true. On the other hand many of these inconveniences can be overcome.

Some forty medical missionaries attended this conference. The spirit of the meetings was of a highly devotional nature. Hospital management occupied most of the time and the discussions on this subject were very enlightening. A few other points were discussed which might be very helpful to prospective medical missionaries.

It Was Agreed that:

1. Special training in refraction (fitting of glasses) should be taken at home. This is very essential indeed.
2. Eye surgery should be studied here.
3. Men should specialize in surgery at home before coming out or during first furlough, preferably the former.
4. Lady doctors should specialize in Gynecology and Obstetrics at home as No. 3.
5. Special course in Tropical Medicines should be taken, preferable in Calcutta. They recommend the six months' course. I am in favor of studying this subject here but hardly see the need of a long six months' course. To me three months seems sufficient. The London course is but six weeks.

We would hereby thank the Executive Committee for their kindness and far-sightedness in allowing us to attend this conference and through it be better fitted for the great field of service which the Master has laid before us.

Very sincerely,
Harvey R. Bauman, M. D.

CHRISTIAN ENDEAVOR MEETING May 8th, 1927

Topic: "Elements in Ideal Home Life." Ephesians 6:1-9.
The Scripture Brought Down to Date

In spite of our advancement children need still to be obedient to parents as a first principle of a

happy home.

Age and experience should be honored. Our parents seek the very best for us.

Parents need to consider carefully the needs and desires of the children. Might may rule for a time, but not always. Love can.

Obedience of children, the ruling by parents, the entire relationship in the home ought to be "as unto the Lord".

The Prayer Thought

Thank God for: Good Christian homes, for homes that have Christian parents, for Biblical examples of helpful homes. Pray the Lord to help you to be one that seeks to make some ideal, to guide this meeting in the discussion of an ideal home, to help you put Christ-like thoughts into other homes.

The Topic Forum

1. How can young people help to make the home ideal?
2. What things need to be considered, as needful for an ideal home?
3. Should children's pleasures be found inside, or outside the home? Why?
4. How can we overcome the disrupting influence of the home?
5. Where does the biggest responsibility need to be laid for having an ideal home? Can anyone be excused from responsibility?

Ideal Homes

Many things go into making our homes ideal. We can touch only a few things that might help. This is being written on Easter Monday. Yesterday as one traveled along the streets and avenues fresh flowers were seen in most of the homes of our city. Easter suggests fresh life, flowers and joyfulness. The flowers in the homes contributed their part in making the home attractive, and in such homes joy and peacefulness is easier than to live in a barren cheerless place. To be sure, flowers cost, but they are much cheaper than discord. Naturally we need to have Christ in our homes to set the foundation for an ideal home, but in addition to that parents can do many things to make their homes attractive for their children. I believe in fine, yet expensive, pictures. Not necessarily many, but pictures that appeal, have real art, that appeal to the good, the true, the beautiful. Books and music make a very important contribution for an ideal home. Homes ought to be, and can be made the social center for the members of the family. If this is done in a

Christian spirit, the family will develop together in joy, love and harmony. Oh, there might be a broken chair now and then, but better broken chairs than broken hearts. Ideal homes are where the love of Christ dwells freely, where His Word is read and followed, where the Holy Spirit directs and fills the life of those who dwell therein.

Illustration

In his book, "Religious Education in the Family", Henry F. Cope, shows us many things that ought to be put into our homes in order to make them more nearly ideal. In such chapters as, "The Child's Ideal Life", "Family Worship", "Sunday in the Home", "The Family and the Church", "Dealing with the Moral Crisis", Dr. Cope deals with very pertinent problems that need to be faced by parents, and children who live in homes. The book is worthy of a wide reading.

A. J. Neuenschwander.

HAWAII, THE AMERICAN LABORATORY

This article is intended to picture just a few conditions in Hawaii, a little fragment of the United States which became a territory and thus an integral part of our government at the beginning of this century. While it lies far out in the middle of the Pacific, over 2,000 miles from the mainland, it seems yet not sufficiently known and appreciated, and that is why it is often treated with indifference and sometimes with scorn, when it is in fact more important to the nation than almost any one of the states. It has an area equal to Connecticut and Rhode Island combined, and we wish to show that Hawaii is more than a few grass huts, legends and luau, amorous hula dancers, langrid ukulele thrummers, or even vast cane fields and wide reaches of pineapple.

One enthusiastic writer said, "Hawaii is a land of bright rainbows, flashing reefs, opalescent seas and waving palms. There are charming and mysterious forest jungles and everywhere a wealth of brilliant flowers and luscious fruits. It has lofty cliffs and mighty mountains that tower toward the sky with snow capped peaks, and most wonderful of all, easily accessible, awe-inspiring active volcanoes."

One could write volumes about the natural beauties and wonders of the "Paradise of the Pacific", but to me, the various races are by far more interesting and important. Hawaii is a melting pot with an overflow. The public schools are a wonderful

crucible for refining and transmuting into loyal Americans the large native born population, consisting of Japanese, predominating largely, Chinese, Filipinos, Polynesians, Portuguese, Porto Ricans, and some representation of about every other race and nationality on the globe.

Then there is a great spill-over into almost a world crucible and its influence goes far beyond these islands and is known as the Pan-Pacific Union. This great federation, now about ten years old, was organized by Alexander Hume Ford. During the week, April 11-18, another great Pan-Pacific conference will be held, and delegates from many countries bordering the Pacific will meet in Honolulu. This conference will deal with Education, Recreation, Reclamation, and Rehabilitation in the Pacific areas.

However, what is most interesting to me is that this laboratory work, on the whole, is not carried on by theorists or expert students, but by ordinary common people who meet and solve these racial questions for practical every day living results. Common sense, based upon the fruits of that great Christianity planted by the early missionaries, led them to adopt a few simple principles:

First, get sympathetically acquainted with each other. Learn the other fellow's point of view. Second, practise the square deal doctrine. Give every fellow a fair chance. Third, have confidence in folks, regardless of race.

Fourth, magnify the Christian religion as the ultimate hope of permanence in friendly relations. An American traveller on his way to the Orient would do well to stop here for several weeks, so as to learn what is going on. It might calm down his conceit and soften his voice so accustomed to blow and brag. It would teach him that there is wisdom in the East that he can respect. He would find a splendid illustration of business energy; great business blocks, beautiful homes, every modern principle of the proper care of a city, and a real spirit of friendship. The American ought to see and feel this fused life before he rushes, raw, into the far East. The benefits would be equally profitable for the Oriental going West to make a similar stop.

"But", some one may ask, "are there no racial problems in Hawaii?" Yes, plenty of them. But the good obtained from these racial contacts is far more potent than the bad. There are always pessimistic tourists and occasion-

ally, residents of Hawaii, who look at the darker side and say that they have it upon "reliable information" that the Japanese have secretly stored away shiploads of rifles and tons of ammunition and are ready at a given signal from Tokyo to assassinate Governor Farrington, slaughter the white people, and annex Hawaii to Japan. The absurdity of it all! How can we have world peace if we have such mistrust?

The past few years have brought more vividly before the world the terrible destructiveness, supreme sorrow and irreparable loss resulting from hatred, prejudice and rivalry, while in the dark background are the age-long hatreds that now threaten dire disaster even to the downfall of our civilization. Inter-racial problems are being solved in Hawaii; why cannot they be solved on the mainland?

The world is not safe until we absorb more of the love and friendship of Jesus Christ. Only by sharing His ideals and spirit can we love all our fellowmen.

William J. Geiger, McKinley High School, Honolulu, Hawaii, April 2, 1927.

(Editor's Note: The writer of this article is a graduate from Bluffton College and a member of St. John's Mennonite Church, Pandora, Ohio.)

BUILDING THE CHRISTIAN ENDEAVOR PROGRAM

Before we discuss the contents of the Christian Endeavor program, let us consider the foundation of a program. In the make-up of this foundation, there comes first the prayer and devotional life of the members of the Committee, together with thorough, conscientious work. The purpose, choice and preparation of the program depend upon the interest of the committee. The variety and balance of the program must be considered from the standpoint of the ability of those who participate. Variety is not only the spice of life; it adds interest and gives snap to the meetings. In this foundation will be imbedded the main or central theme. A Christian Endeavor program without a central theme is like a ship without a hull, a creature without a backbone, or a tree without a tap-root. A program, like a plan for a building, needs to be brooded over much in a quiet way. No good program can be hastily thrown together, and the leader be expected to make a success of the meeting. Upon the choice of a leader especially, and upon his ability to get participation, depends the

success in a large measure, of the meeting. Upon his devotional opening and the congregational singing, insofar as selecting the songs is concerned, depend the spiritual atmosphere of the meeting. In singing, we can all express ourselves, of course, with a varied degree of efficiency. A Christian Endeavor program devoid of prayer is a failure—prayer in advance, prayer during the meeting, and prayer after it is over, that God may bless and multiply the results.

The central theme, together with the developing themes, need to be carefully considered according to the ability of the speaker. We often overlook the qualifications of a person, disregarding results. By giving a theme to one with ability along that line, we are adding profit to purpose. Some persons are good on mission topics, some on civil topics, others on church topics, while still others have natural abilities of another sort. By using our material according to ability, we are adding service to development. Upon the leader's ability to get participation depends the value of the program, for without a successive theme development, the thread of thought is broken and the aim is lost for the time being.

A well planned program will have a unity that will be very clear in the minds of the persons who framed it, but back of all the program is a well thought out purpose of doing something for the Endeavors.

Thus, then, the program, when properly planned and carried out, has an aim which should create a fuller realization of our relation to the Master, produce a deeper spiritual life and awaken a desire for service to God and our fellow man.

D. J. Dahlem.

Upland, Calif.

TOO MUCH FOR A CHRIS- TIAN DAY

An energetic woman whose housewifely feats were always pushed to the limit of endurance and strength, was observed to have changed her routine. "No, I've let up a little on doin' my work that way," she admitted. "I've found that I can't wash, iron, and be a Christian all in the same day." It was a fortunate discovery and a wise amendment. There are many people doing their work—good and useful work—at such a rushing rate that there is neither time nor strength left for being a Christian. The Master cannot use that kind of service.—Forward.

THE S. S. LESSON

May 15

Peter at Pentecost
Acts 2:1-14, 32-41

Golden Text: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." Acts 2:38.

The miracle of the gift of tongues was startling, but not nearly so startling as the message that those who spoke in tongues brought. Here this gift differs greatly from that referred to by Paul in Corinthians for the speaker spoke with intelligence and was thoroughly understood by all. The many tongues used on this occasion was indicative of the many tongues that were to be used in future generations to bring the glad message of salvation to all races. Here in Jerusalem, at that time, there was a representative gathering of many peoples and languages, indicating that the wonderful Gospel that the Apostles were bringing was for all the world and not for the Jewish people or the inhabitants of Judea alone. They were telling about the greatest act whereby God showed His love for all the world. John 3:16.

The amazement was natural with the crowd. Here were humble fishermen who never had opportunity for learning or travel that would enable them to learn these strange languages. How did it happen? God was using this method to attract attention. He sometimes stirs up curiosity that it may lead to a higher experience and to a better knowledge of His plan of salvation. But it was not for the benefit of the crowd alone that this wonderful power was given to the Apostles, it was a confirmation of their faith that God was giving them in this moment. They had received a wonderful power and blessing in receiving the Holy Ghost. This came when they were all with one accord and in one place. Certainly prayer entered into their coming together and a patient waiting on the Lord was evident in conforming to the command to wait upon the will of God in Jerusalem until the promise was realized. The Holy Spirit's presence is conditioned upon the obedience, faith, love and harmony of the brethren.

They were changed men at Pentecost. The disciples had often quarreled among themselves concerning honors they expected to receive, now they were together with one accord. Peter had denied his Lord in the great crisis, but now he boldly spoke for Him and bravely uttered truths that

might bring down upon his head the wrath of the same powers who had murdered his Lord. The possession of the Holy Spirit raises one above the fear of man and fills one's heart with love for the brethren and all men.

The subject of Peter's sermon was Jesus Christ. It was a full Gospel that revealed the entire story of redemption through the crucified, resurrected and ascended Christ. By direction of the Holy Ghost, Peter declared this Christ to be the One who would save the world from its sins and assure eternal life to all who believed. A Gospel that does not include the crucifixion, the resurrection and the ascension in their proper perspective is incomplete. Peter also assured his hearers of the accuracy of prophecy, they saw it demonstrated before their eyes. No one can have a proper appreciation of the meaning of our Lord's life and death who ignored prophecy and no one can be rightly engaged in the work of the Lord who does not see in the progress of the Gospel the fulfillment of prophecy.

We marvel at the power of the Apostle's message, but we must remember that it was not the power of Peter, but power from on high. The last days were beginning and as Prophecy declared, God was pouring on His servants His power. We are nearer the end and God's power is available to all who will be His and use it to His glory. An evidence of the realization of the power promised in the prophecy of the last days was the great results that followed the preaching of the Apostles. The word preached under the direction of the Holy Ghost will surely bring results as God wants results. No sincere minister of the Word need fear that his preaching will be in vain. God's Word will not return unto Him void. They, those who heard and believed, received the power of testimony. It is through the testimony of the saints that the Word will be accepted and souls saved.

The power of the Spirit comes upon men, but the proper conditions for His reception must be present. These are: a new birth, an obedient spirit, a heart filled with the Word and a consecration to His service.

The unbelievers attributed the wonderful power of the Apostles to an evil cause. The world is always ready to attribute evil or evil motives to those who serve God. In this case they said that the Apostles were intoxicated—an impossible thing so early in the day, when the Temple service was just beginning and when generally the worshippers attend-

ed without having taken nourishment or drink.

Peter's sermon might not please a modern theological professor, but it was directed by God and brought results. "By their fruits ye shall know them." The fruit of Peter's address was the multitude of men and women won to the fold of Christ.

SOUTH RUSSIA

(A Historical Review)

By J. H. Janzen

Translated by Rev. A. S. Shelly.

(Continued).

In this following process everything was done with a view of maintaining the highest possible degree of moisture in the ground. Plowed deep in the fall, the land was left lying in clods. Thus the water of the heavy winter precipitation penetrated deep into the loosened ground, and the frost mellowed the clods left by the plow. In spring, as soon as possible, the ground was harrowed. This flattening of the soil reduced the evaporating surface to a minimum. The frost mellowed clods crumbled into fine earth thus closing every opening against evaporation. If it rained during the summer, the fallow field claimed first attention. As soon as the surface dried off forming a crust, in which cracks appeared, the field was again harrowed, the crust made fine, thus again closing the openings against evaporation.

Plants, too, draw moisture from the ground and give it off into the air, thus contributing to the drying of the soil. For this reason, whenever the weed seeds begin to sprout, the surface was shaved flat, for which a buggy plow with from three to six shares was used. This was done both for the purpose of keeping the ground clean of weeds and to aid in keeping it moist. On the heels of the shaving plow came again the harrow and thus the ground was kept scrupulously clean. It must be kept clean and soft all the time. In the early fall, after the first rain the winter wheat is sown, and often already in November the cattle are grazing on the luxuriously growing wheat fields.

If the fallow can be properly attended to then the harvest is pretty certain. Even then when the fall rain comes late, as is often the case, on fallow soil the seedling can be done at the right time. The conserved moisture in the ground is sufficient for the wheat to sprout and form stalks and if this is attained before winter sets

in, then as a rule one need have no further fear of a crop failure. Winter wheat was therefore the main crop of the Mennonite farmers in South Russia. Summer grain and crops requiring hoe cultivation were planted only sufficient for the farmer's own use.

The manner of holding possession of land by the Mennonites was governed by strict regulations. There were in the villages whole farms, half farms, and small farms. The whole farm contained 65 Desjatinen (17½ acres); the half farm, 32½ desjatinen (8½ acres); and the small farm, 15 desj. (4½ acres). In transmitting an estate by inheritance, only whole farms could be divided, into two half farms, and this only in cases of necessity. Further division was in no case permitted. Farms could be sold or transmitted to heirs only as they were originally measured off.

To provide further land portions for increasing numbers in the population, it was seen to, both in the Old Colony and at the Molotschna, that not all the land allotted by the government was taken up at once. In the midst of each Mennonite district large stretches were left free and only leased in portions to such as could, and wanted to, cultivate more land than their own. These lands were called "Pacht-Artikel". As long as the settlers had enough to do on their own lands, the "pacht-artikel" were used for community sheep ranches. Later this primeval steppeland was broken up and prepared for grain culture. It was leased out in parcels of from 5 to 10 desj. (13½ to 27 acres). The rents were collected and laid up in a fund, which in the course of 15 or 20 years provided sufficient capital (known as capital for the landless) to purchase new land for the younger generation of Mennonite families in need of land for their own use. These new lands were usually bought at some distance from the old settlement, at cheap prices. And thus it was their lot ever and anon to take up wild land and bring it to a state of cultivation.

It may be explained that those coming into possession of land in this way were always settled in larger groups of 20 or more villages. In the midst of every new settlement there was always left a stretch of land untaken (pacht-artikel). Thus every offshoot colony was from the outpost put in position to provide their succeeding generation with land without dividing their farms or having any go out among strangers.

In this way there sprang up in various parts of Russia prosperous Mennonite settlements, in

which not only the constituent families could achieve a good competence, but also see the rising generation come into possession of land for themselves.

Usually a certain part of the land purchased for a new settlement was sold to such as had the means to buy. The rest was given to persons without means on most favorable conditions. Thus each settlement could from the first get along with its own means. The poorer ones who were employed or given loans by their brethren in the faith, needed not to fall into the hands of usurers. To my knowledge there was in the settlements no usurious practices on the part of the men of means. One proof that the poorer ones were not taken advantage of by their brethren is seen in the fact that usually after a few years the villages of those who could buy their land at once and the villages of those who had to start with borrowed money could not be told apart.

Settling as they did in different parts of Russia the Mennonites came to know great differences in soil and climatic conditions. They carried on agriculture on the warm steppes on the shores of the Black Sea. There they had to conserve the moisture as best they could, as already described. Still here there was always a sufficiency of precipitation. Others lived in the Caucasian lowlands where, in the Terek province for instance, they could obtain good harvests only by means of artificial irrigation. Others again lived in the northeast of European Russia, where the severe continental climate necessitated a totally different system of husbandry. There the farmer's work had to be arranged with a view to being able to tide over a year of crop failure now and then. Winter wheat could not be raised as easily as in the south, etc., yet everywhere they quickly adapted themselves to the conditions as they found them and in a few decades a new colony rose to comfortable prosperity.

The farmers, as stated, had either full, half, or small farms. In course of time there grew up an added class of landlords. Certain adventurous ones went out on their own responsibility beyond the exclusively Mennonite confines, bought new land where they could buy cheap, settled thereon so-called Chutors (economies), and in a surprisingly short time became immensely rich. There were Mennonite landlords who possessed 40,000 desj. (108,000 acres) of land.

(To be continued)

PROGRAM FOR THE EIGHTH ANNUAL OPEN DOOR S. S. AND C. E. CONVENTION

To Be Held June 11 and 12, 1927, in Menno, Washington

Saturday Morning, June 11, 9:00 A. M.
Song and Prayer Service Led by Rev. Kiewer.

Informal Meeting Discussion of Round Table Questions.

Questions:

1. What do you do when people insist on visiting during class time?
2. What do you do to interest people in the opening exercises?
3. How do you get pupils to prepare their lessons?
4. How do you teach students to apply truths of the lesson to their daily lives?
5. How may the opening services of worship be made most helpful?
6. How can we swell the S. S. treasury?
7. How could prayers by the young folks be encouraged?
8. How can Saturday evening be used in preparing for Sunday?

Saturday Afternoon, June 11

Song Service Led by Menno Ch'or Leader.

Devotionals—Rev. P. R. Aeschliman. Welcome Address—G. Dyck.

Response—Monroe S. S. Minutes of Previous Open Door Convention.

Music—Ruff S. S.

Topic—Methods of obtaining regularity and promptness on the part of the Scholar, Teacher and Supt.—Newport.

Topic Open for Discussion.

Music—Newport.

Topic—The S. S. as an Aid to the Church—Menno.

Topic Open for Discussion.

Music—Menno.

A. S. S. report by the Secretary from each S. S. represented.

Music by the Convention Led by Rev. D. D. King.

Topic—How can the S. S. use its influence to create in its members a desire to take Christ into their social life?—Monroe.

Topic Open for Discussion.

Closing Song and Prayer.

Sunday Morning, June 12, 9:00 A. M.
Song Service Led by Oncho Music Leader.

Devotionals—Ruff.

Music—Oncho Choir.

Topic—The Past, Present, and Future Influence of the C. E. in the Church and Community—Ruff.

Topic Open for Discussion.

Music—Menno.

Topic—Why and How the C. E. as an Organization Should Promote World Peace—Monroe.

Topic Open for Discussion.

Music—Oncho Choir.

Address—C. F. Mueller, Field Sec.

Closing Song and Prayer.

Sunday Afternoon, June 12
Song Service—Menno.

Devotionals—Monroe.

Music—Monroe Choir.

Topic—How can the C. E. Create a Desire in Its Members to Take More Active Part?—Oncho.

Topic Open for Discussion.

Music—Ruff.

Address—C. F. Mueller Field Sec.

Music—Monroe.

Business Meeting.

Closing Song and Prayer.

The Program Committee,
John Rubin,
Phillip Stucky,
Garhard Dyck,
Josephine Jantz, Sec.

N. B.—Those coming to the Convention will please bring this program with them.

MARRIAGE

Unruh-Fast—Charles Unruh to Mary Fast, March 17, at the home of Mr. and Mrs. Jacob Krohn, near Langham, North Dakota. Rev. Edward Duersken officiating. The home address of Mr. and Mrs. Unruh is Munich, N. Dak.

Marriages in the Berne, Ind., Congregation in the past year.

Jacob Gerber—Adina Gilliom—March 21, 1926.

Palmer Moser—Florence O. Sprunger—April 15, 1926.

Willbur B. Nussbaum—Selma Burkhalter—April 25, 1926.

Simeon Daniel Sprunger—Gladys Marie Gosner—May 15, 1926.

Victor Bagley—Lillian Neuen-schwander—June 20, 1926.

Jacque Westrich—Martha Franz—July 3, 1926.

Samuel Flueckiger—Nina G. Anderson—July 20, 1926.

Wesley H. Lehman—Armina Bauman—August 6, 1926.

Rev. Ross Hartman—Edna Neuen-schwander—September 14, 1926.

Eldon E. Sprunger—Lucile Laisure—September 25, 1926.

Franklin von Guntzen—Erna Sprunger—October 24, 1926.

Franklin Lehman—Martha Weyand—January 22, 1927.

DEATHS

Myers—Near Ottsville, Pa., on Mar. 5, 1927, Lloyd Walter Myers, son of Isaac M. and Sadia Myers, aged 4 years and 23 days. Services on the 9th and interment at Deep Run, by A. M. Fretz.

Myers—In Souderton, Pa., on April 5, 1927, John H. Myers, aged 88 years, 7 months and 18 days. Funeral services in Bethel Mennonite church, Doylestown Mennonite cemetery. His pastor, A. M. Fretz, assisted by A. O. Hiestand, conducted the services.

Myers—In North Wales, Pa., on April 12, 1927, Lamech F. Myers, aged 57 years, 11 months and 5 days. Services on the 16th by Rev. Robinson, assisted by Mahlon G. Moyer and A. M. Fretz. Interment in Green Lawn cemetery.

Renner—In Perkasie, Pa., on April 15th, Elmer Preston Renner, son of Preston and Mamie Renner, aged 16 years, 7 months and 21 days. Services and interment on the 20th at Rockhill Mennonite church. Rev. A. M. Fretz, who was called to baptize the young man on the sick bed, and Alfred A. Detweiler and Edwin M. Souder conducted the services.

Hauck—David Z. Hauck, son of Charles and Susanna Zimmerman Hauck, was born at Frederick, Pa., December 14th, 1853. On October 24, 1875, he and Mary Kremer were united in marriage. The happy union that was established endured for more than fifty years. During the week of October 24, 1925, friends and relatives were permitted to share in the Golden Wedding Celebration. On Easter, 1901, Mr. Hauck and his family joined the First Mennonite Church. Being deeply interested in the work of the Church, he soon had work to do. He took a girls' class in the Sunday school, and kept it for twenty-four years. The class soon grew and organized as the "Truth Seekers" Class. The faithfulness of the teacher is shown by the activities of the class and the loyalty of its members to the work of the Church. For a number of years Mr. Hauck was suffering from various ailments. Nothing was, however, permitted to keep him and his family from the Church, until late in 1926 it was found necessary and desirable for him and his wife to go and live with their daughters. One could not help but notice the empty place in worship. Rest and the trip were not sufficient to overcome the disease, and on April 4th, the end came. An operation had been performed at the Mennonite Hospital, Beatrice, Nebraska, in the hope of relief, but to no avail. His faithfulness and readiness ought to be an example for all who knew him. He was laid to rest Sunday, April 16th, 1927. Aged 73 years, 3 months and 21 days. Neuen-schwander officiated. Interment, Northwood.

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THE MENNONITE JOTTINGS

April 28, 1927

The West Zion church, Moundridge, Kansas, held special passion services. Rev. C. E. Krehbiel of Newton, Kansas, was the preacher at these services.

Missionary S. T. Moyer and Mrs. Moyer, returning home on furlough, sailed March 26 on the S. S. Kaiser-I-Hind from Bombay for London. They expect to arrive at home about May 15.

Prof. G. A. Lehman, former head of the Music Department of Bluffton College, now of Dayton, Ohio, recently had to submit to an operation. He is reported to be resting easier and improving. Prof. Lehman has been ill for some time.

The Buhler, Kansas, Mennonite church was torn down last week to make way for a new building. The new church will have a dimension of 40 by 80 feet. It is estimated that it will cost about \$16,000.00. Many of the members are also contributing labor.

The Mennonite church of Burrton, Kansas, gave its pastor and his wife, Rev. and Mrs. H. P. Krehbiel, a splendid surprise after the morning service on April 10. Dinner was served in the church. Rev. and Mrs. Krehbiel are now on their way to Europe and the East. The congregation took this means of showing their well wishing and prayer for God's protection on their journey. The Krehbiels expect to be absent about a year.

Talk'r church, Goessel, Kansas, has an interesting catechetical class, eighteen of whom are to be admitted into the church through baptism shortly.

The furlough of Missionary Habegger had to be cut short because of the illness of Missionary Petter. Brother Habegger has returned to Montana.

The Mennonite Hospital at Bloomington, Ill., will graduate ten nurses next month. Miss Grace Waller, a graduate of the institution, has accepted a call to become its superintendent.

A home is maintained in the city of Winnipeg, Manitoba, for the benefit of Russian Mennonite girls employed in the city, mostly in domestic service. The purpose of the home is to give the girls a common meeting place. Recently, the girls connected with the home rendered a program in Zion church which was attended by many of their friends.

A family reunion was held in the home of David Habegger, Berne, Indiana, on Easter. Those who came to enjoy the family gathering were Rev. and Mrs. Alfred Habegger and children of Montana, Mr. and Mrs. Frank Habegger and family, Rev. and Mrs. A. S. Rosenberger and son of Pandora, Ohio, Mr. and Mrs. Amos Habegger of Fort Wayne Indiana, and Cora Habegger of Bluffton, Ohio. The children were all home except Metta (Mrs. Samuel Moyer) a missionary in India, who will be home on a furlough next month.

On Friday evening, April 15, thirteen new members were received into the membership of the First church, Philadelphia, Pa. Twelve by baptism and one by letter.

Rev. R. V. Stubbs, an evangelist of the Eastern District Conference, preached in the Deep Run and Perkase, Pa., churches, in the absence of Rev. A. M. Fretz, who recently sustained a severe injury through a fall. Rev. Stubbs also conducted services in the Germantown church while Rev. A. S. Shelly, the pastor, was absent.

The Swiss Mennonite church of Aiken, North Dakota, has an active Christian Endeavor society. The program which it rendered on the evening of Easter Sunday was highly appreciated by the members and friends of the congregation who attended. On the first of April, the Sunday school of this congregation reported the close of the best quarter in the history of the school.

Rev. A. M. Fretz of Perkase, Pa., who, on March 15th had a very severe fall that might easily have resulted fatally, is able again to attend to his clerical duties, and asks his many friends who are readers of The Mennonite to join with him in praising the Lord for his gracious preservation. He prays that the added days, possibly years of grace, may be spent in entire consecration to his Lord and Master. Rev. Fretz will observe communion in his charge as follows: Deep Run, May 15, A. M.; Perkase, May 15, P. M.; Springfield, May 22, 10:15 A. M.; Bowmanville, May 29, 10:00 A. M.

The Salem church, Munich, South Dakota, celebrated the communion of the Lord's Supper on Sunday morning, April 3.

At the communion services held in the East Swamp, Pa., church, on Easter Sunday, seventeen new members were added, one by letter and sixteen by baptism. Rev. Howard Nice is pastor of the East Swamp church.

The new church at Lehigh, Kansas, was dedicated on Sunday, April 10. The services were opened at 2:30 by the pastor, Rev. Gustav Frey, who read the 100th Psalm as the doors were opened. Rev. P. H. Unruh of the Alexanderwohl church made introductory remarks and offered the dedication prayer. He was followed by Rev. P. J. Wedel, president of General Conference, who preached from 11 Cor. 6:40 and 41. Others who followed with short addresses were Revs. David Goertz, Jacob C. Plett, P. P. Butler and John H. Epp.

Rev. W. H. Grubb will begin the seventh year of his pastorate in the Normal, Ill., (Central Conference) on May 1st. He is now the oldest pastor, in point of service, in the city of Normal. On April 15, the choir of the Normal church rendered the cantata, "The Conqueror", by Gabriel, to a large congregation, under the direction of Mr. L. I. King. Assisted by the choir of the Normal church, Rev. Grubb conducted an Easter service in the Mennonite Hospital in Bloomington, Illinois. The Men's Glee Club of Bethel College, Newton, Kansas, rendered an excellent program in the Normal church on April 20th.

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No. 18

THE MENNONITE CHURCH IN DANZIG

S. K. Mosiman

Some twenty years ago it was the writer's privilege to listen to an excellent sermon in Berlin by the Rev. H. G. Mannhardt, pastor of the Mennonite church in Danzig. On account of an appointment with a friend there was no time left to meet the pastor. But by some good fortune, as I was strolling through the National Picture Gallery the following day, I suddenly found myself face to face with the preacher of the day before and introduced myself as a student from America. There remains a lingering suspicion that the introduction did not appear as momentous to the preacher as it did to the student. Be that as it may, to this day I cherish the memory of listening to the best sermon on that occasion it was my privilege to enjoy during two and a half years' residence in Germany.

Somehow that sermon was linked to one I had heard more than twenty years before by the late Rev. Benj. Eicher preached in my home church from the text: "Ye are the salt of the earth." In each case, both the man and the message left indelible impressions, which mature judgment and passing time have neither changed nor effaced. In both cases no little pride was felt in the fact that the speaker was a Mennonite.

During the past summer and Christmas season it was our privilege to spend the best part of two months at Danzig and the Baltic beach of Toppot. This gave opportunity to renew the acquaintance with the venerable Pastor Mannhardt of the Mennonite church, now 72 years old, and the same man who preached the memorable sermon in Berlin nearly a quarter of a century ago. We lost no opportunity of attending services at the Mennonite church, and these services will not soon be forgotten, while the renewed acquaintance, through the hours spent in the pastor's home and study, ripened into joyful fellowship.

The history of the Mennonite church in Danzig is full of dramatic, and at times tragic interest. The readers of the Mennonite may perhaps appreciate a few facts, briefly culled from the German volume, published by the pastor in 1919 in commemoration of the three hundred and fiftieth anniversary of the founding of the church.

The present pastor is the Nestor of the Danzig preachers, his leadership being freely conceded by all. But he is only one in the succession of a long line of great and illustrious preachers beginning with Menno Simons and Dirk Phillips. With this statement it already appears that the Danzig church is not an indigenous German church. It was founded by immigrants from the Netherlands who sought refuge in Danzig and Prussia from the terrors of persecution under Charles V. after his edict against heretics, issued on May 8, 1520. By 1530 these persecutions had become so violent that large numbers of Protestants in the Netherlands emigrated to Danzig, Elbing, Thorn and Graudenz. It is probable that Mennonites constituted the majority of the refugees.

Menno Simons himself doubtless visited these refugee brethren on several occasions during the years 1547-1552, either alone, or in company with Dirk Phillips and Hans Sikken. After Menno's death, Dirk Phillips came back to Danzig, thoroughly organized the church and served it as pastor until 1568, when he returned to the Netherlands, after having appointed elders, preachers and deacons over the church. Dirk Phillips was the most learned of the early leaders of the Mennonite church and his writings ought to be better known in Mennonite circles than they are.

The occasion for Dirk Phillips' returning to the Netherlands was to act as mediator between the Waterlanders and Friesians and the Flemish in the strife that had arisen over the ban and other disciplinary regulations. Alas, the great leader was not able to harmonize the contending factions

and the strife was even transplanted to the immigrant colony in Danzig. For a time the elder, Quirin Vermeulen, was able to hold the two factions together, but soon there was a Friesian, and a Flemish church in Danzig also.

Quirin Vermeulen was an educated man, and probably a man of considerable means. He lived in Alt-Schottland, a suburb of Danzig, where at his own expense, he published a very excellent edition of the Bible in the Dutch language, known as the "Schottland Bible", rare copies of which are in existence today, one being in the library of the Danzig church.

It must not be assumed, however, that the Mennonites found a hearty welcome of Danzig and the surrounding country. Citizenship was denied them on the ground that they refused the oath and military service. Inasmuch as they excelled the natives as tradesmen and craftsmen they gained the enmity of the guilds and orders, the labor unions of that day, who left no stone unturned to injure them economically, and even to have them expelled from the country. No matter how vigorously they disowned the name, their enemies persisted in stigmatizing them as "Anabaptists". Frequently, the rabble, the guilds and orders and priests were united against them.

On August 28, 1552, King Sigismund August of Poland issued a decree to the effect that only Catholics and Lutherans were to be tolerated in his realm, Danzig, being a free city, regarded the strict orders of the King relative to its inhabitants as an infringement of her rights, and was in no hurry to carry out the orders. But the rabble and guilds sided with the king. If for no other reason the Mennonites should be expelled because they monopolized trade and took the bread out of the mouths of citizens. Their enemies finally succeeded in having notice served on the Mennonites to leave the city by Easter 1557. But the order does not seem to have been carried out.

In May 1572 and again in April 1573 decrees were published and nailed up at the "Artushof", the council hall of Danzig, announcing that all Anabaptists, Sacramentarians, Mennonites and other sects were to be expelled from the city, while dire punishment was threatened for any citizen found sheltering such like people.

While these decrees do not appear to have been carried out to the letter, the limited privileges enjoyed by the Mennonites up to this time were still further curtailed. They were forbidden to hold public meetings of any sort, nor were they to have houses for public worship, neither were they permitted to bury their dead in any of the church or city cemeteries. On account of the petty hatreds and jealousies they were limited to such trades and businesses as were not generally engaged in by other citizens. At the same time they were supposed to teach their trades to apprentices from the natives, who should in time take their place. For generations they were not permitted to hold land under their own name on the ground that they were not citizens. Land was owned by contract with some friend who held the title for them. On account of their industry and quiet manner of living certain and leading men befriended them and interceded for them. They were sorely in need of friends. Often they were basely slandered. An anonymous tract is found in the archives of the city of Danzig in which they are slandered as hiring soldiers against the government, accusing them of high treason, of holding their own courts and of granting divorces, and they were guilty of converting their servants to their accursed doctrines. As late as 1676, the Prussian Landtag at Marienburg formally accused Danzig of being the nest of this pestiferous sect, for there could be no doubt that on this account God was punishing Poland by frequently causing the dams of the Vistula and the Nogat to break.

When the economic arguments and slander no longer served the purpose of their enemies they

raised the cry of heresy. Socinians and Arians were not supposed to be tolerated in the Polish realm, so the Mennonites were straightaway branded as holding these doctrines. On account of the persistent slanders the king of Poland gave orders that the leaders of the church should be called for a hearing before the Bishop. This hearing was held in 1768 before the Bishop, Stanislaus Sarnowski and his official, Joachim von Hirtenberg, and it turned out all together to the advantage of the Mennonites. The elder of the church, Georg Hausen, refuted every charge by his clear and definite answer to every question.

This experience led Hausen to write a Mennonite confession of faith, both in the Latin and Polish languages. It is said that a copy of the Latin Confession was sent to the Pope at Rome, who declared on reading it, that Mennonites should be accorded the same considerations as other Christians.

But calamities of another kind also overwhelmed these heroes of the faith. In 1656 the Swedish-Polish war broke out. The city of Danzig gave orders that all suburbs bordering on the city walls should be destroyed. This was a severe blow to the Mennonites, for their homes were for the greater in these suburbs. Many of them lost all their possessions. More than twenty families found shelter with friends in the city, while a large number found refuge with brethren in Elbing and other parts of Prussia. In 1660 these families returned and started all over again.

In 1709 Danzig was stricken by the Pest. The Mennonites lost their elder, Christof Engman and 409 persons out of Mennonite families fell before the dreaded scourge.

The year of 1734 again proved to be one of terror for Danzig and the Mennonites. An army of Russians and Saxons besieged and bombarded the city. More than four thousand bombs were fired into the city. 1800 houses were destroyed and 1500 people killed or wounded. The Mennonites again suffered terribly. 82 families were made homeless. Their old people's home was used as a stable for the horses of the invaders, while the recently acquired church building was razed to the ground. When peace came the Mennonites undaunted set to work to rebuild their homes almost on the smoldering embers.

In this conflict Danzig lost her prerogatives as a free city. Economic ruin followed hard upon

the war. Hard times and high taxes gave the unions and the guilds another chance to raise their voice against the Mennonites. Three-fold taxes were levied against them while their trade privileges were further restricted. All this on the ground that as non-citizens they ought to pay more for living in the community.

During these trying days, the church was blessed in having strong and able leadership. Hans Van Steen was at the helm and steered the church through the trying days of 1748-1760.

The Danzig church, like most of the American churches of a later period, also had its language problem. The German language was used for the first time in a preaching service in 1762 in the Friesen church and in 1772 in the city church. For 250 years the churches held to the Dutch as their mother tongue, but finally it was compelled to yield to the language of the realm. The change was not accomplished without heartaches and, as is usually the case, the older people felt that with the loss of the language much of religion was also lost.

As time went on, many of the old customs gave way to newer ways of living. In 1745 the usual baptismal service fell and because some of the young brethren who had presented themselves paid too much attention to the new styles of the day. Two young men who had been to England and Holland seemed to have been the chief offenders, for they returned wearing buckles on their shoes, cuffs on their coat sleeves, and three cornered hats. The wearing of wigs also gave offense, but when the elder wrote to Holland concerning the matter, he learned that even some of the ministering brethren in Holland wore the wig, so the matter was dropped. During the passing years, as is frequently the case where customs are supposed to be regulated by the church, a custom would be condemned as worldly which at a later age was defended as fitting the saints.

In recent years in Europe cremation instead of the burial of the dead has become a quite common practice. In Switzerland more than 50 per cent. of the dead are cremated. Mennonites, too, are beginning to adopt the practice. At Danzig, in the interval of our visits a leading member of the church counsel passed away, and his remains were cremated. When one sees the old cemeteries of Europe falling into disorder, the monuments of centuries disintegrating and decaying, and the mummies of Egypt

being carted to the museums of Europe and America there need be little wonder that cremation is finding favor.

(To be concluded)

AN APPRECIATION OF PROFESSOR QUIRING'S LECTURES

This is in the nature of a confession. I have been a Mennonite all my life. As a Mennonite, I have always taken my religion more or less as a matter of course, with the result that it became in my life—what shall I say—an influence for good, surely, but something that was not a vital part of myself, something that could be laid away during the week and brought out again on the Sabbath day, something that was very difficult to understand and therefore taken for granted, in short, something that had to be studied and learned and not experienced, and therefore certainly not a vital dynamic and transforming power. I called myself Christian, and was such in name at least and possibly in action, but certainly not in spirit.

For the benefit of other Christians whose religion means to them what mine did to me, I am writing about an influence that has come into my life. Last fall, the Allentown Chapter of the Mennonite Brotherhood of the Eastern District Conference invited Prof. Jacob Quiring of Bluffton College to deliver a series of lectures during Thanksgiving week. These lectures were a revelation to me and Prof. Quiring's teaching stirred me deeply. As a result of the impression he made at that time, an invitation was extended to him to come again to Allentown some time during the Easter season. Prof. Quiring has just completed another series of four lectures. His teaching has made a most profound impression, not only on me, but I am persuaded, also on others who had the opportunity to hear him. He struck a spiritual note that will echo and re-echo in the hearts of his hearers. My religion means very much more to me as the result of these lectures.

I have never written anything for publication before, but I felt moved to write about this experience, because I know that Prof. Quiring has the rare gift of spiritual power, and the rarer gift of striking a responsive chord in the hearts of his hearers. I feel that the Mennonites of North America are fortunate to have a man of Prof. Quiring's talents in their midst, and speaking as a layman, I would urge every Mennonite to

hear him and come under the influence of his personality.

William H. Mohr.

CORRESPONDENCE

First Mennonite Church, Bluffton, Ohio—The Easter season brought many blessings to the First Mennonite church, Bluffton, Ohio. During the Lenten season, a number of the sermons and addresses at the church, at the college and at the seminary dealt with the temptations, passion, death, and glorious resurrection of our Lord, the Christ. This was a great stimulus to our Christian thinking and living. It toned up the life and interest of the church in all its departments.

Then, too, we were unusually fortunate in having inspiring Easter music for a few Sundays in our church and Sunday school services. A special program of Easter music was rendered by the church choir and the organist on the evening of Palm Sunday. We are sometimes surprised to find how unexpectedly rich the Christian church is in great music, appropriate to every season in the Christian year. Particularly is this the case of Easter and Christmas.

On Friday evening of April 22d, the Bethel College Men's Chorus rendered a program of sacred music in the First church. The church was filled to its capacity with an audience of eager listeners. The chorus rendered an excellent program, which was greatly enjoyed by all. What a blessing such programs can be to those of us who are fortunate to hear them! A Christian message in song is often more impressive and helpful than equally great preaching.

On the morning of Palm Sunday, eight young people were received into church fellowship by water baptism. As these young people sealed their vows by baptism, the whole congregation had another beautiful example of the winning and transforming power of the Gospel of Christ in the lives of our young people and children. On Easter Sunday morning, the church celebrated the suffering and death of our Lord by observing the Lord's Supper. The membership was well represented and the service was a blessing to all who were present and participated.

Paul E. Whitmer, Corr.

Dr. S. K. Mosiman, president of Bluffton College, and Mrs. Mosiman, who have been spending the year abroad, are at present in Rome and expect to sail for home from Naples May 4 on the ship Roma.

THE MENNONITE

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EDITORIAL

Some years after John Oberholzer had led the party that was separated from the Franconia Conference and organized the Eastern District Conference, or the East Pennsylvania Conference, as it was then called, he wrote that here in America the Mennonites knew little of other Mennonites in the rest of the world and that about all the Mennonite literature they had was the Martyr's Mirror, Menno's "Fundament Buch", Denkatel's Sermons and Danner's Sermons. It was a great experience to him when he came into possession of copies of the "Mennonitische Blätter", the periodical of the Mennonites of Germany. Except the "Mennonitische Blätter", all the other literature was ancient. Oberholzer's paper, the "Religions Botschafter", brought him into contact with Mennonites in other parts of the country and Canada and this contact finally led to the meeting that ended in the organization of the General Conference. It took a long while before the many scattered Mennonites in this country and in Europe established contact with one another and in many cases they were not particular to know one another very intimately. The surprise is that with so much isolation, Mennonites differed so little from one another in doctrines, practices and congregational life and that they were able to maintain themselves in their isolation.

The past generation has changed this situation considerably. We have many periodicals; histories and other books relating to the church have appeared in increasing numbers and ministers and others have come to enjoy a wider acquaintance that has extended wherever there are Mennonites. Again, such movements

as "The All-Mennonite Conference" and "The Conference of Pacific Churches" have helped much. The next steps will naturally be in the direction of a closer union. This union will hardly be an organic one, but it will be more effective for a wider fellowship and working together, nevertheless.

In Holland until 1700 or thereabout, there were several parties, and sometimes many parties, who felt that they must emphasize their differences and avoid contact with one another, but then came the swarm of Mennonite refugees out of Switzerland and the Palatinate who sought a haven either in Holland or through Holland to America. As these people came without means and were in dire need, the Dutch Mennonites realized that they must render all the assistance possible to them. The realization of this need resulted in the establishing of a commission for the relief of the needy foreign brethren. They were not long in discovering that to be effective, they had to be united, and after working unitedly in this labor of love for a score of years, they next discovered that there was no need of their being separated at all. They had been united in a labor of love and came to love one another. With the end of Mennonite relief through a Central Committee, we have come to a situation very similar to that in which the Dutch Mennonites found themselves. We have learned that when it comes to a labor of love, we can work together in harmony. Will we now stop and return to our former attitude of suspicion, if not downright distrust? Has the calamity in Russia nothing to teach us about a brotherhood that will cement itself in love? Is the concern to do good for others again to be forgotten in a selfish exclusiveness that leads us to say one to the other, "You are not my brother"?

At the recent meeting of the Eastern District Conference, a brother from another body of Mennonites, Rev. Emanuel Troyer, of the Central Conference, was invited to be present and give a series of addresses. The speaker expressed the thought that much was to be learned by such a contact and the members of the Conference felt that they had made a beginning of what may become very helpful in enabling various kinds of Mennonites to learn more about one another and in discovering that all have much in common, which is infinitely of more importance than the slight differences that have troubled us so long.

THE MENNONITE

WOMEN'S WORK

FIRST CHURCH, PHILA., PA.

Greetings to all our readers. First church has two women's organizations, namely, the Sewing Circle, and Ladies' Aid. The Sewing Circle is our Missionary Society which works for home and foreign missions. The Ladies' Aid works mainly to help our own church, but also helps in supporting the Home for the Aged at Frederick, Pa., and helps in the Orphans' Fund cause.

The Sewing Circle has twenty members. As many of these are able, meet every Wednesday, with few exceptions, from September until June. No program is given, but they meet to sew. We have several sewing machines, and some sew on machines, while others quilt or knot comforters. These meetings are held in the Sunday school room of the church. Each lady brings her own lunch, but coffee is served at the church. In a city, there are many people who want house dresses, aprons, children's clothes and quilts and comforts made, so the Sewing Circle usually has an abundance of work. The proceeds of the sale of these articles are used for mission purposes. We do not send clothing to foreign missions, but we have sent several boxes of new and worn clothing to Montana missions. The Sewing Circle has plenty of opportunity to do home mission work. They have made coats and dresses and bought shoes for children that come to our Sunday school. During the past year, they have given to missions and needy families, \$58.00. There is in the treasury, \$49.11.

Our Ladies' Aid has a membership of eighty-four. We celebrated the 45th anniversary in March. The meetings are held the first Monday of each month, from September until June. These meetings are always opened by Scripture reading and prayer, after which the business of the organization is transacted. Once in a while we have a social hour after that. Usually, the Love Feast is held in connection with our anniversary, which consists of the serving of cake and coffee. At each meeting, sick calls made by members to any sick are reported. Last year, 669 such calls were reported. We also take an offering at each meeting, which goes to the sick committee to buy flowers for the sick. Our dues are 10 cents per month.

During the summer months, the ladies make fancy or plain articles to be sold at the anniversary of the Mennonite Home for the Aged at Frederick, Pa., which

is held in September. Donations and articles given amounted to \$68.00. Last year we gave to the trustees of the church \$75.00 and \$15.00 toward our Daily Vacation School, besides helping the church in serving the Fellowship supper which was given to the members who joined church during the past five years.

Almost every summer, some outing is planned by the ladies, such as a bus trip to Brown's Mills, N. J., to the summer home of one of our members, or a trip to the shore, of a boat trip on the Delaware river.

We pray that the Lord may use us in greater service in His great cause.

Mrs. A. J. Neuenschwander,
Corr.

CORRESPONDENCE

Salem Mennonite Church, Sonenberg, Ohio, April 26.—With nearly four months of the new year past, the correspondent is reminded of his reportorial duty. Church activities have gone on smoothly and rather uneventfully during this period until the arrival of the glorious Easter season. On Palm Sunday evening, our pastor, Rev. Keiser, gave the time for his regular evening sermon to a unique and edifying service rendered by the young people. The pastor occupied the pulpit and led the service by exhibiting a big card for each day of the passion week, containing the name of the day, beginning with Palm Sunday, and what it stood for in that most eventful week in the spiritual history of the human race,—and ending with Easter, or Resurrection day. After showing the card for the day in that week, the pastor called out one or more of the young people to read the Scripture passage relating to Christ's activities and experiences on that day. So the story of passion week was brought home very vividly to the participants and the audience.

After a preparatory service on Good Friday, communion was partaken on Easter morning service by a large number.

On Easter evening, the Bluffton College Men's Glee Club was with us and served us with a sacred concert, well received by an over-crowded house, with many standing outside at open windows and doors, thanks to the balmy spring weather. The newly installed electric lights served us that evening for the first time. On Sunday evening following, the new lights were duly dedicated to their intended service by a number of short talks by members and the dedication ritual by the pastor.

N. G. Fankhauser, Corr.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Halstead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"His mother saith unto the servants, 'Whatsoever He saith unto you, do it.'" John 2:5.

MOTHER

Patient and kind, loving and good.
Always generous and fair,
Watching o'er youth with yearning
eye,

Safeguarding youth with care;
Living for others, forgetting self,
Cheerful, when others despair—
Sweet little mother, "May God bless
you."

Is your daughter's earnest prayer.
—Lucy Clayton Newman.

TEN COMMANDMENTS FOR MOTHER'S DAY

1. Thou shalt always be true to thy mother and all her sex, for in thy childhood and youth she was to thee "the first lady of the land".

2. Thou shalt lovingly hearken unto the words of thy mother, that her heart may rejoice and be glad in the Lord to set thee a Christian example.

3. Thou shalt not cause thy mother to grieve, neither shall harsh words escape thy lips in her presence or elsewhere.

4. Thou shalt not neglect to correspond with thy mother after thou livest in a home of thine own.

5. Thou shalt be patient and kind when in the home of thy mother, for it will lengthen the days of her blessing unto thee in the far-off land where thou shalt dwell.

6. Thou shalt not deceive thy mother in word or act, that her love may not depart from thee during all the days of thy life.

7. Thou shalt cause thy mother to be happy by visiting her in the evening time of her life and telling her what a good Samaritan she has been to thee and to thy children.

8. Thou shalt always cover the human frailties of thy mother with charity, and remember that she knows how to appreciate a bouquet of flowers during her lifetime more than after she is in her coffin.

9. Thou shalt first and last kiss thy mother when thou sittest down, and risest up to depart from under her roof. It shall be unto her and unto thee and unto thy family a savor of life unto life of precious memory.

10. Thou shalt always hold in sacred remembrance the prayers of thy mother. Down through the years to come, her prayers and tears will be unto thee and unto thy children a pillar of cloud by day and a pillar of fire by night to help lead thee and thy household to her home in heaven.

Pearls from Our Mission Co-Laborers

THIS IS STATION B. L. D. A. BROADCASTING

Interested ones, please tune in

I was born and raised in this village. My parents are of a good caste and though not rich, yet well-to-do farmers, enjoying the friendship of their neighbors. Besides my living parents, I have two sisters, one of whom is lame, and one brother. That we enjoyed the love and protection of our parents, I need not tell you. Moreover, as the oldest of the family, all hopes were placed in me that in their old age, I would be father's and mother's support. I turn, I love my parents as only a child can love them. They have been very good to me. According to Hindoo custom, I was married when a mere boy in the early teens or even before that, I can't say, India does not keep an exact record of births, deaths and marriages. My future wife, whom I never saw between the time of our marriage and the time that she was brought in to my parents' home, lived in another village.

Father and mother were anxious to give me at least a primary education and so I had the privilege to attend the Christian village school. It is a simple building, this school, built, I am told, by missionary friends of Pethel church, Mountain Lake, Minnesota, but in it lived a Christian teacher with his wife. Not only did I receive instruction in the common school branches prescribed by the government, but I was also taught out of a book called "the Bible". Everything was new to me. I had never heard the name of Jesus. I was told to worship Ram and Mahadev. Portions of the Bible had to be committed to memory and so I learned a

portion of Matt. 5, Psalm 23, John 3:16, etc., etc. I also committed to memory the Ten Commandments, the Lord's Prayer and a great number of Christian hymns. The teacher told us that the Jesus of this book is the true guru who alone forgives sin. My heart was touched, but I did not show this to anyone. The time came when my wife was brought into our home with great festivities and much music and singing. Our married life was a happy one, which in India is not always the case. To my wife I confided one day and told her about the Jesus of whom I had learned. I was already in secret praying to Him. She had never heard of Him and I had to tell her what I knew about Him. After a while, I asked her whether she would follow me if I became a Christian. To this she replied that she would. I went to the teacher and told him that I had found the Lord of whom he had been teaching. Would the Sahib baptize my wife and me? The teacher was very happy to hear this good news. A messenger was sent to Champa, 22 miles away, asking a missionary to come here to baptize me and my wife. I had already told my father of our intended step. They were almost beside themselves with grief on learning that both of us desired to join the despised Christians. They tried hard to dissuade us from taking this step. When they did not succeed, they became very angry and threatened to put us out of the home and do many other things to us. Mr. Isaac came one day. He baptized me in the village school, but not my wife, because my parents had hid her in some house. She finally managed to escape and came to me. Then we quickly sent a messenger to Champa again, kindly asking Mr. Isaac to come here at once and baptize my wife. Mr. Penner came instead and he baptized her on the veranda of the school house, where we were temporarily living. We were happy in Jesus, our Savior, though it grieved us to see the sorrow of our dear parents. It almost broke their hearts. Now fierce persecution broke out. After taking away all that we owned, all clothing, cooking utensils, beds, my wife's jewelry, in fact, everything that we owned, except the clothing that we wore, we were told to get out of the home. I was even disinherited. With sad hearts, we left home, love, father, mother, brother, sisters, friends, com-

forts. All for Jesus. The school teacher and his wife took us in. We stayed on the porch. Here we have lived for over a year. It is 6 feet wide and about 12 feet long. While living here, former neighbors came to the school and begged us to return to caste, promising to pay the fees for readmittance, amounting to about Rs. 200. Besides this, other special privileges were to be given to us. But we refused. Then these former friends, now our bitter enemies, threatened us. They would beat us, drive us from the village, kill us. To this, I replied: "If you kill us, we will be with our Lord. If you persecute us, we will pray for you. But of one thing be assured—we will never forsake Jesus our Savior, nor return to caste. If you enjoyed the peace of heart that we enjoy, you would all become Christians."

Now a year has gone by since all that I have told you happened, but we are still happy in Jesus and are trying to live for Him and testify to the power of His precious blood. Our parents and former friends are still very bitter and we cannot go home, though my parents live only about 5,000 feet away from the school house. We are praying that some of those that are now so very angry will also come to our Jesus. Will you please help us to pray for them and please also pray for us?

I must only, in conclusion, explain that this broadcasting station is Beladula and the broadcaster is Kripparam,

Your Indian Brother in Christ.
(Editor's Note: This article comes from the beloved friend of all those interested in missions—Rev. P. A. Penner.)

CHRISTIAN ENDEAVOR MEETING May 15

A. J. Neuenschwander

Topic: "How to Become a Leader." II Tim. 2:1-7.
The Scripture Brought Down to Date

A leader in the Christian Church needs the mind of the one Leader—Jesus Christ.

Paul is credited with having accomplished many things. He, however, entrusted many things to others.

Faithfulness in small things develops confidence, and later, larger responsibilities are laid on our shoulders.

Leadership requires that a

price be paid. Time, effort, study and planning are required in large measure.

"The Lord will give thee understanding in all things" is as true today as in Paul's time. There is where we get leadership points that truly help.

The Prayer Thought

Thank God for: wise and consecrated leaders in the past, for the heroic leaders of our denomination, for present day church leaders, for leaders in local churches.

Ask the Lord for: vision, consecration, a willingness to pay the price for leadership, such leaders that lead in tried and true paths.

The Topic Forum

1. What characteristics make for leadership?

2. In what way has Christian Endeavor helped to develop leaders in your church in the past?

3. Is leadership a gift or an achievement?

4. Do you think leadership requires many talents? Why?

5. Name and discuss the qualities of some outstanding Christian leader. Is anything extraordinary?

Developing Leadership

Let us consider the six points as suggested for our Daily Bible Reading for the week. 1. We need to learn from a great leader, Exodus 24:12-18. Moses was primarily a man of humility, next, a man of ability, and a man of deep faith in God. 2. In Genesis 41:1-13, we have the story of Joseph and his faithfulness in serving. Whether the position was high or not, Joseph was the same—faithful. He was unassuming, and would not claim for himself anything that belonged to God. 3. Abraham had a vision. He felt convinced that the vision was from God, and so he was willing to give up everything for this vision. Read Genesis 12:1-5 and see the beginning of the man who became the father of all faithful. 4. Having a vision, then weld every ounce of strength to work out the one main principle of your task. Paul can serve as an example in many ways, but primarily for his concentration, I Cor. 2:2. When we see a great leader, he usually is noted for one thing. Consecrate your concentration. 5. Leadership demands study. Paul was anxious that Timothy make good in his post as leader, so he urged him to study with diligence. If we study to appear approved before God, we are liable to do more serious work. We may not be satisfied with our work, but we ought to study and work so that we need not be ashamed; see II Tim. 2:15. 6. A leader needs not

to talk so very often or so much, if he is original, to capture the minds of his hearers. So live yourself into the cause that you will have a definite contribution to make. Matt. 7:28, 29.

Illustration

I suggest no one in particular, yet look around you and see who the leaders are. Study their strong points. If leaders in religious work, note the things that make them such. There is always a deep interest, a willingness to work hard, a readiness to work with others to reach certain ends. Now seek to incorporate the most noble of these characteristics into your life and in some field of usefulness you will be able to lead.

REPORT OF STUDENT VOL- UNTEER CONFERENCE AT BLUFFTON

March 18-20, approximately sixty students from Northwest Ohio gathered on the Bluffton College campus for the Spring Retreat of the Northwest Ohio Student Volunteer Union. The theme of the Retreat was: "I am come that they may have life and have it more abundantly." This was one of a series of Retreats conducted by Milton Stauffer, former missionary to China, and at present Educational Secretary of the Student Volunteer movement. The Retreat consisted of a series of informal discussions, with devotional periods conducted by Professor Jacob Quiring of Bluffton College. These devotional periods formed a very essential part of the Retreat and were very much liked by all the students.

Attendance was not strictly limited to Student Volunteers, though the Retreat was especially for them, and, while some of the discussions were quite technical, there was yet much of interest for any student who was honestly trying to live. Some of the topics discussed were: Why are we Christians? What do we mean by saving a man's soul? Why Foreign Missions? What are the problems of the missionary? What are the problems of the Student Volunteer? One of the most heated discussions of the Retreat centered around International Relations and the missionary's attitude toward governmental protection. A Chinese student who was present contributed some interesting suggestions on this question.

Probably one of the most interesting and thought-provoking that occurred was Mr. Stauffer's interpretation of unoccupied areas in Foreign Mission work. He reminded the students

that unoccupied areas are not necessarily geographic—though there are plenty of that type—but that such areas also exist in industrial, international and social relations of life, as well as in large areas of that life.

Miss Lucia Fuller, missionary to India, at present a member of the Oberlin College Faculty, and Rev. John R. Lyons, missionary to China, at present minister of Education at the Fairmount Presbyterian Church in Cleveland, were the other leaders of the Retreat. It might be interesting to readers of The Mennonite to know that Miss Fuller had been located in Central Province in India and knew of some of our missionaries, especially the Penners. She gave a very interesting talk on Pandita Ramabai, who was one of India's most influential women, and with whom she was personally acquainted.

For Student Volunteers, such a gathering with men and women of such caliber is of inestimable value, but for the non-volunteer, it is significant also. Perhaps the greatest thing such a Retreat does, outside of the inspiration it affords, is to give people a more adequate conception of the Foreign Mission enterprise. Many people—even some Volunteers—have a rather narrow view of the whole matter and missionaries and mission enthusiasts are apt to be condemned as foolishly idealistic, narrow-minded, and what not. To find such a group of intelligent, wide-awake young people audaciously claiming every realm of life and that as the field for their labor is an awakening indeed.

Looking back on the Retreat, its inspiration, its challenge and its full conception of Foreign Missions, one is apt to agree with Mr. Stauffer's classification of students into three groups: 1. Those who are Student Volunteers; 2. Those who are vitally interested in missions; and 3. Those who are nominally Christian but practically pagan.

Vivienne Musselman.

Bluffton, Ohio.

DIDN'T HAVE MY MOTHER

A grave infringement of school discipline was under review. The violator of the law was about to be expelled. Her perfectly law-abiding friend appeared before the faculty with a plea of mercy. Great deference was shown this voluntary and upright advocate for the defense.

"But, Mary," a lady principal asked, "what ought to be done with this flagrant lawbreaker?" "Why, I do not know, Miss

Blank," was the plaintive and beautiful reply. "She didn't have my mother."

Just possibly a good many of us would be more charitable toward erring youth, particularly those of our own household, and more careful about them, if we were as wise as that college girl of lovely filial piety.

More than one intolerant father, instead of brutally denouncing his wayward son, or berating him with such pharisaism as, "Boys were not like you in my day; I wasn't," might grow savingly patient and kind in his firmness if, when he looks at his disappointing son, he should remember, "He didn't have my father."

Children may or may not be better than children used to be; but are parents? Is it only a clever quip that "there is as much domestic discipline now as there ever was, but it has changed hands."—Rev. Ira Landrith, D. D.

MOTHER

M—Is for Mother with all of her cares,

O—For the Others helped by her prayers.

T—For the Tears she shed for us too,

H—Is the Hope and the joy that she knew.

E—Is the Eternal faith in her God,

R—For the Road that the Master has trod.

Put them together, they spell, "Mother," you see,

A Mother to love throughout eternity.

—C. Earle Rebstock, Jersey Shore, Pa.

What are Raphael's Madonnas but the shadow of a mother's love fixed into permanent outline forever?—T. W. Higginson.

When God thought of mother, He must have laughed with satisfaction, and framed it quickly—so rich, so deep, so divine, so full of soul, power and beauty was the conception.—H. W. Beecher.

"The army of delinquents passing through the courts each year, too frequently represents the failure of the religious forces to make religion a living, vital force in the lives of these men and boys. Crime is a problem of youth because most criminal careers begin in childhood or adolescence. Society cannot afford to wait until a boy or girl is twelve, fourteen or twenty years old before he or she receives or accepts moral training or spiritual ideals."—New York State Crime Commission Report.

THE S. S. LESSON

May 22

Peter Heals the Lame Man

Acts 3:1-19; 4:8-10

Golden Text: "In none other is there salvation: for neither is there any other name under heaven, that is given among men, whereby we must be saved." Acts 4:12.

Attending the service of God and prayer were a habit of the Apostles. They not only prayed alone, but joined their prayers with God's people at the regular stated times. The only power that the Christian will have in the work of the Lord comes because of his faith, his prayer and his worship. Worship in the public services is important. No one becomes a strong Christian who willfully neglects public worship. We hear many say they can worship as well at home or out in nature. Perhaps they can, but those whom God uses in the great work of saving souls and ministering to the needs of His needy ones are those who are strong for public service.

A great contrast is shown in the man at the gate. The gate was called "Beautiful", but the life and condition of the beggar was anything but beautiful. His was the lot to have to bear the miseries of poverty as well as bodily affliction. All beautiful things speak of the beauty of holiness and the beauty of God's love. Here the opportunity came to the Apostles to do a beautiful deed—a deed that made some one better and happier. Others went through the "Gate Beautiful", but it never occurred to them that they owed it to their God and to their fellow men to make this a beautiful world. The most beautiful things we may do are those done in the name of our Lord and Savior. The cripple was served by his friends in a way. They carried him to a place where he might beg. That seems all they were in a position to do for him. Here came two unknown men who could do more for him than all his friends because they were friends in a higher sense, they were spreading the knowledge of Jesus in the world. That is the best and the most friendly thing any one can do.

Peter and John looked upon the man. They saw here an opportunity to do him good and glorify Christ. We see many miserable sights in the course of our lives. Do we look upon them as Peter and John did, with the purpose of helping in the name of Jesus? On the other hand, there is no one to whom the miserable can look with greater

hope of assistance than upon those who are striving to serve their Lord. Sometimes people in the church complain because so many appeals for charity are made to them. Yet, why should this not be so? Jesus said that whatsoever was done to such helpless ones was done to Him. It is a noble thing to be giving help, even out of our slender means.

Money was scarce with Peter and John. They had none to give away, but that did not stand in the way of them doing a greater good. Often we get rid of a beggar, or some other needy one, by tossing a coin to them. This is either too little or it is too much. It is too little if the gift we give cannot render real help; it may ease our conscience, but it will not help to buy bread very long. A gift given may be too much if it is given thoughtlessly, without finding out whether the one receiving it is a proper subject for charity.

The gift that the Apostles had to give was "in the name of Jesus". It was not they, but Jesus, that was the giver. In doing what they did then, they were bringing glory to His name. Some people persuade themselves that they are doing a great deal of good in this world. Maybe they are, but the good that really counts is that which is done "in His name". God gives what we have, not that it may be used to our own glorification, but to His glory. Giving with God left out has its reward, it is seen of men. Giving with God's blessing is laying up treasures in heaven.

The miracle did two things for the man: it enabled him to walk and have normal use of his faculties and it led him to praise God. Many receive the temporal blessings God bestows, but, like the lepers who were cleansed, there are few who praise God and thank Him for it. We here have an example of the kind of a gratitude we should show in the face of unusual blessings.

The leaders of the Jews, instead of honoring God for what the Apostles had done, gave way to spite and persecuted them. They hated good deeds because they hated the One in whose name the good deed was done. The answer of the Apostles to their persecutors was that this demonstration was through the power of the crucified and resurrected Christ. It is the only power that can really change lives.

Prof. Boyd Smucker of Bluffton College was East last week, visiting the sessions of the Eastern District Conference and attending to college business.

SOUTH RUSSIA

(A Historical Review)

By J. H. Janzen

Translated by Rev. A. S. Shelly.

(Continued).

Notwithstanding the fact that these landlords lived more or less far removed from the closed Mennonite colonies, there were very few of them who became estranged from Mennonitism. They soon saw the danger that threatened them and their children in their situation, and sought to counteract the same by investing their money in building, and largely supporting, good schools in the colonies. It was thus that the "Central" schools and the schools for girls were founded, to which these landlords sent their children, to receive their training along with the sons and daughters of the farmers. During the school months these children of the landlords boarded and were at home with the farmers in the villages, and thus in their most impressionable years of their lives they learned to know and love the farm environment and were kept in vital touch with the body and spirit of their people.

When in the Revolution these landlords lost all, the few who became stranded are hardly worth mentioning. Most of them proceeded at once to reconcile themselves to their reduced circumstances. From having been but lately independently rich, some were multi-millionaires, they turned to earning a living by making sandals and wooden slippers. They did not starve and they did not beg.

The question of existence in the Mennonite colonies was regulated in such a way that every honest, industrious man had a good chance to succeed and attain to property and independence. As a result there were of Mennonite beggars as good as none. In rare cases where some one could not make ends meet, such a one with his family became the charge of the village congregation, to which he belonged, i. e., in whose list his name was found, was supported by it, and in return was held to render some little service to the village. Often they ended their worn-out existence as night watchmen. This, however, is not to be understood as implying that all Mennonite night watchmen were incapable persons. We had many night watchmen who fulfilled the duties of their position most faithfully, and supported themselves and theirs out of their earnings by the work of their hands.

Good education and prosperity distinguished the Mennonites as

compared with their Russian neighbors with whom they lived together for over a hundred years. Their good example was not without good effect. The Russian villages in the vicinity of the Mennonite colonies were more prosperous, presented a more orderly appearance, and carried on their agriculture more rationally than those farther away.

When the war broke out the Mennonite young men, and afterwards the men up to 40 years, were called into the sanitary service, and here they were general favorites with the wounded and sick of the army. It soon came so that the overseers wanted only Mennonites for the responsible posts in the "Sanitaetskollonen". The Russian "Landschaftsverband", which at that time maintained a series of sanitary trains, made it a condition of continuing its work that its Mennonite contingent should not be taken from them.

Diligence, sobriety, and truthfulness were virtues admired and esteemed in the Mennonites by their Russian neighbors, even up to the last. Yet—in Friesen's History of the Old Mennonite Brotherhood I find, (p. 28, par. c) a saying that causes one to reflect. It reads, "Piety gives birth to riches; afterwards the son swallows up his mother." It is my task in this paper to present the rise of the Mennonites in Russia and show the cause for their advancement. Now the explanation of every upward advance is found in good qualities and that is why this article has much of good to say to this people. I on my part might indeed point to this and that in them as defects or faults. However, history shows how God has blessed His Mennonite people in spite of the many faults and defects that cling to them. In this the critic shall at this time maintain silence.

Nevertheless, we can not pass in silence the fact that God with one stroke swept away the almost immeasurable wealth of the Mennonites of Russia, as though it had never been, and suddenly set the whole people again face to face with "nothing". I rejoice with trembling that He did not permit it to perish in the gulf of the "nothing" but kept it through all the turbulences, so that today they face "nothing" not broken and discouraged, but full of alacrity to do and to make. They shall show over there in Russia what they can reconstruct out of the ruins left in the wake of the war and revolution. And here in America they shall show what they can accomplish, though hav-

ing nothing to begin with but the minus quantity of a heavy debt. May they endure the test, that their "candle-stick be not removed out of his place."

Already from the time of Alexander III the situation of the Mennonites of Russia became increasingly burdensome. They were the objects of envy, and the government which had assured them the possession of their privileges for all time, expected that they would in time yield to its efforts at Russification, become Russian, and come into the Greek Catholic church. But when these remained steadfast in their standpoint, the imperial government began to resort to stronger measures.

The instruction in the schools must be given in the Russian language. Even the teaching of German as a language was made almost impossible under the restrictive laws and orders promulgated. We were to forget our German. We might continue to preach in the German language, so that the Russians might not understand the preaching and not be seduced to Mennonitism. If the Mennonites would forget their German and finally no longer understand their own preachers, then the days of independent continuance would be numbered.

If I had not had to bear the consequences of such madness, I would not believe it at all possible, and it remains to be shown that the results they looked for utterly failed them.

It fell to my lot in the last junctures under the Imperial government to come in contact with one of its representatives, a certain Pondarj, a counsellor of state, and I had to experience how the government by making all sorts of possible and impossible promises proceeded to take from the Mennonites the last vestige of their privileges. It cost some hard struggles in the last years before the revolution, but by the grace of God the Mennonites succeeded to maintain themselves. And the conflicts they had to endure contending for their cultural possessions and their faith have not been to their hurt.

The war came and with it the law concerning the liquidation of the landed possessions of the Germans in Russia. The Mennonites, though they pointed to their Hollandian descent, fell under this law nevertheless, for the government wished to weaken and efface them and rightfully claimed that their culture was wholly German. The revolution and the Bolshevik overthrow finally deprived them of all land ownership, and with this the life nerve of their prosperity was cut. Rob-

ber bands and famine conditions took away also the greater part of their movable property, so that today after all these upheavals through which they have passed, they stand empty-handed before the task of making a new start. Time will tell whether or not they are equal to the task. True, such a problem is for the Mennonites no longer a new one. But this time there is added a weighty factor for those that remain in Russia: they are to deny their faith before they can in reality go to work.

One should think such a thing were impossible in a "land of freedom" in which all bonds of servitude are claimed to be broken, and yet such is the case. The present Russian government, which without the least justification styles itself a "government of the people", enslaves its subjects more than any other government ever did. With empty promises it knows how to get the masses of the Russian people, utterly lacking in self-reliance, to decide that which the government wants. If promises alone do not suffice, then force is applied to those who speak or vote against the government's measures. The secret ballot is no longer tolerated. To learn the real sentiment of the people is not desired. The intractables are simply caused to disappear from the scene. To find means to this end the government is never at a loss. Like Pharaoh in Egypt it says: "Who is the Lord that I should obey His voice?" Confinement in dark prison holes, banishment to distant parts, and murder in any form from judicial execution to the basest assassination, are alike all right.

Against religion the government proceeds most rigorously in the schools. There it carries through its anti-religious propaganda systematically. There is seldom a decree from the "Commissary of Enlightenment" that does not contain commands, advices, or methodical suggestions for the successful fight against religion. On the other hand, children under 18 years are not to receive any organized religious instruction. This is allowed only in the family to the children individually. Thus the children see at home their pious parents live according to the ethics of their faith, hear in the schools this faith mildly derided or rudely ridiculed, and in life in general observe how everything is made to rest on a basis so very different from that of faith.

The impressionable child-mind thus becomes estranged from all

that is high and holy and good and beautiful. If these oppressors of Russia succeed in carrying through their exquisitely cunning plan, all religion in Russia will in the course of a few years be destroyed root and branch. I hope they will not succeed, for I believe firmly in God, as He is spoken of in the second Psalm. But according to human calculation, the first generation after us would already know little of what our faith means to us.

This the mass of the Russian people do not see. They have groaned under the iron yoke of the Greek church hierarchy, whose orthodoxy was supported only too strongly by the Imperial government with the rod of "woe", and have never come to hear what the gospel is. They are glad to be freed from these bonds and believe now to have a good future before them, while at the same time their children are being robbed of their most holy right through the anti-Christian schools, attendance in these being compulsory.

(To be concluded.)

CORRESPONDENCE

Second Mennonite Church, Philadelphia, Pa.—The work of the Second church is progressing well. Plans are being made for alterations in the building for the better accommodation of the Sunday school. Various classes are actively working to procure funds to finance these improvements.

We are proud of the fact that many of our Sunday school scholars make it a point to strive for regular attendance at the school sessions. One scholar has a record for not having missed a Sunday school session for 23 years; another, 22 years; another, 13 years; another, 6, and another, 5. Total, 69 years. This does not include a number who at various times have made records of from one or more years, but are now out of the running. The school presents Bibles to scholars who have not missed more than four Sundays during the year. The school has abolished the use of Lesson Helps in the sessions of the school, using only Bibles instead. We find that this has been a step forward, developing a closer touch with God's Word.

Great interest is being shown in a new Junior Endeavor Society, which was organized December 5. Twelve children composed the membership at the organization. The membership has now increased to thirty-three. These Juniors are greatly interested in

an Honor Roll on which is placed a red star for attendance of a Junior at church service, and a gold star for the attendance of each parent or grandparent in company with a Junior member. As a large number of the children come from families not associated with the church, this has stimulated the interest of the children in the services and brings a number of visitors. The Ladies' Aid Society continues to be a helpful factor in solving the financial problems of the church and in fostering the social spirit among the members. In connection with the Easter service, a number of the young people in the catechetical class have been received into church membership.

Corr.

MARRIAGE

Benfield-Hasson—Miss Cora Benfield of Norristown, Pa., to Mr. Ross Leroy Hasson of Boyertown, Pa., at Norristown, Pa., April 16, Rev. Freeman Swartz, pastor of the Schwenksville Mennonite church, officiating.

DEATHS

Gerber—On April 5th, John Gerber died at his home near Dalton, Ohio, aged 83 years, 10 months. Funeral service was held at the home on the 7th by Rev. F. Ehr of the Reformed church of Mt. Eaton and interment at the Sonnenberg church cemetery, where the deceased had been a member for many years. Two sons and five daughters and his invalid wife survived him, the latter following him a week later.

Gerber—On April 13th, Katherine Gerber, nee Zuercher, widow of the deceased John Gerber, at the home near Dalton, Ohio, aged 75 years and 9 months. Funeral and interment on the 15th at the home and at the Sonnenberg church respectively by Rev. F. Ehr. The deceased was a life-long member of the Sonnenberg church. The deceased couple were married on October 14, 1870. Sister Gerber was an invalid for many years and several years ago lost a limb by amputation, having been run over by a truck, since which time she never left the house again. Her simple faith sustained her in her infirmity.

CONTRIBUTIONS

RECEIPTS, BOARD OF EDUCATION

Mennonite church, Paso Robles, \$8.00; Alexanderwohl, \$15.00; Meno, \$19.61; Hebron, Buhler, \$13.67; Tabor, \$12.10; Deer Creek, \$7.60; First church, Phila., \$7.20; Arlington, \$5.00; Salem, \$4.00; Friedensberg, \$4.00; Avon, \$3.00; Garden Township, \$4.00; Salem, Freeman, \$8.13; Hoffmanns, \$9.00; Bethania, Freeman, \$6.00; Greensburg, \$4.78; Pretty Prairie, \$16.00; Bethel Mt. Lake, \$15.00; Emmaus, \$15.75; West Zion, \$12.00; Eden, Okla., \$4.69; Bergfelder, Mt. Lake, \$5.00; First Mennonite, Newton, \$11.25; Mennonite church, Butterfield, \$5.51.

Gratefully acknowledged,
D. H. Richert, Treas.

THE MENNONITE JOTTINGS

May 5, 1927

An auction sale held by the Ladies' Aid Society of the Deaconess Hospital at Mt. Lake, Minn., netted \$220.25. The lunches brought \$41.25.

Rev. A. S. Shelly of the Home Mission Board of the General Conference and pastor of the Germantown, Pa., Mennonite church, has changed his address, which henceforth will be: 48 W. Haines St., Germantown, Pa. His phone number is Vic. 7709.

The recent communion service held in the Reedley, California, church, Rev. H. J. Krehbiel, pastor, was the largest in the history of the church. The audience numbered 400. Three new members were added to the church on that occasion.

The Sunday schools of the Mennonite, Missionary and Reformed churches of Berne, Indiana, had a contest in Bible story telling and repeating memorized portions of the Bible. The contest was open for children between the ages of ten and fifteen years, inclusive. Every Sunday school in the State of Indiana is participating in this test. On Sunday, May 15th, the winners of Monroe township will meet in the Reformed church of Berne to contest for county honors. These contests are held under the auspices of the Indiana State Council of Religious Education and are to stimulate Bible study. Winners will later compete in a regional meet and the winners of regional meets will go to the State Sunday School Convention in June to compete for State honors.

Rev. N. B. Grubb preached in the First church, Philadelphia, on Sunday, May 1, the pastor, Rev. A. J. Neuschwander, being absent, attending the sessions of the Eastern District Conference.

On Sunday evening, April 10, at the Methodist Episcopal church of Monroe, Washington, the Mennonite choir made a splendid contribution to the entertainment and uplift of the people by the rendition of an Easter cantata. The program consisted of solos, duets and choruses appropriately selected and executed with splendid harmony. Some forty male and female voices participated. The cantata was arranged by J. H. Stucky.

Rev. and Mrs. H. R. Voth have purchased a home in Newton, Kansas, and expect to move from Gotebo, Oklahoma, where he has served as pastor for about nine years. Bro. Voth closes out his fifteenth year of public service and proposes to spend some time in special work. He plans to give particular attention to the Mennonite Historical Association and hopes to write up the first ten years of our Mission Work in Darlington and Cantonment, of which so little is known by this present generation and of which he has a store of information. While in Kansas, during the past few weeks, he preached in Newton, Buhler and Hoffnugsau and also celebrated his birthday with Missionary P. J. Wiens, whose birthday falls on the same date. However, Bro. Voth is mum on the differences in their respective ages. He says he is still in excellent health.

The closing report of the Real-an-stalt am Donnersberg, the only institution for higher learning maintained by the Mennonites in Germany, reveals the fact that the institution was attended by 165 resident and 65 non-resident students.

On Good Friday morning and again on Sunday evening, April 24th, the choir of the Christian Mennonite church, Moundridge, Kansas, rendered the cantata, "The Living Christ," by Henry Wildermere. Both renditions were well attended. On Sunday evening, the church could hardly accommodate the crowd.

Dean N. E. Byers of Bluffton College delivered an address on "The Christian College" at the Mennonite church in Goshen, Indiana, on April 23. The address was part of the campaign which is being inaugurated to complete the \$50,000 endowment fund for the Byers chair of philosophy. Subscriptions to this fund now amount to \$13,000.00.

Dorothy Quiring, daughter of Prof. Quiring of Bluffton College, a high school senior, won second place in the third annual high school extempore speaking contest held at Delaware, Ohio, last week. Under the auspices of the Ohio Wesleyan University, Miss Quiring won second place, speaking on the subject, "Citizens in Voting." She received a \$100 scholarship and a prize. Miss Quiring also won the Prince of Peace declamation contest in her county and congressional district last year and participated in the State contest.

The Mission Workers of Zion church, Moundridge, Kansas, held a meeting in the home of Mrs. Andrew Davis, on April 23. Several interesting topics were discussed: "Ellis Island and the Eastern Gates," by Mrs. E. W. Rupp; "Angel Island at the Golden Gate," by Anna Block; "Why I Came to America," by Bertha Meyer; and "Treating Immigrants as Brothers," by Mrs. O. C. Rupp. The meeting closed with some special entertainment on Bible characters.

"Christian Missions Among the American Indians" is the title of Bulletin No. 280, just issued by the U. S. Board of Indian Commissioners. Its foreword by Dr. Samuel A. Eliot defines its character and outlines its purpose. The bulletin not only contains considerable historical and statistical information, but also excerpts from letters written by the Board by missionaries which give their views and state their needs and problems. One notes, in them, the common opinion that our church members have but small knowledge of the American Indian, and consequently, are apathetic toward missions among them. Any one interested in the spiritual welfare of the Indian will find this document a very valuable reference work. As the Mennonites are so largely involved in Indian missions, we feel that every pastor and every officer of our Missionary, Women's and Young People's Societies, as well as officers of our Sunday schools, should have access to this Bulletin, issued by the Department of the Interior, under which the Board of Indian Commissioners functions.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, MAY 12, 1927

No. 19

EMERGENCY RELIEF COMMISSION

Reports are still coming of increased devastation caused by the immense flood waters of the lower Mississippi basin. Thereby, thousands were rendered homeless, leaving them without shelter or food. God has kept and blessed our people wonderfully. We therefore would encourage all our congregations to help in bringing relief to those in sore need and distress. Several of our congregations have done so already. Send your money to Bro. C. F. Claassen, Newton, Kansas, who will gladly forward same to the proper authorities. May God bless the cheerful giver!

Emer. Relief Com.,
By J. C. Mueller.

OUR SENIOR MISSIONARY, BRO. PETTER

Bro. Petter is at present in a hospital at Miles City, Montana, preparing for a serious operation. We would herewith ask for the intercessory prayers of all our mission friends. When we think of his advanced age and the long service rendered, it might seem as though his work day had about come to a close. But when we think of the translation of the Scriptures into Cheyenne, which has occupied him the last few years, we would think that his day of labor should be prolonged, and the Lord may do it, is our hope and prayer.

Our treasurer, Bro. Regier, is also quite sick in the Bethel Hospital at Newton. He also needs our support in prayer.

The missionaries in China have sent no further word since the last notice published. We take it that they are in no immediate danger, but let us continue to pray for them and China, yes, for all our missions.

P. H. Richert, Sec.

The following letter from Sister Petter gives further details concerning Bro. Petter:

Miles City, Mont.

May 2, 1927.

Dear Mission Friends:

Here we are, one hundred

miles from Lame Deer, practically among strangers, awaiting a serious abdominal operation which Mr. Petter must undergo. All winter we labored under great odds, and finally, shortly before Easter, we drove 65 miles to Forsyth to consult a doctor there, who located the trouble.

But two weeks of almost continued snow made road and weather conditions unusually bad. Then, it did not seem advisable to leave the mission station wholly in the care of the Indians. While our native Christians had conducted many services acceptably, the work on a mission station does not consist wholly in just preaching on Sunday.

Thus we wrote to Bro. A. Habegger, who was on furlough, to come immediately after Easter.

He arrived on April 22 and on April 23 I started out alone with my precious sick charge, on a drive of 100 miles. Though yet unaccustomed to a gear-shift car and with some untended road of high and steep hills to cover.

To add to my distress at the wheel, a heavy rain and hail storm struck us after we had gone about forty miles. We waited an hour for the road to dry somewhat, but finally plowed on "low" gear through about five miles of gumbo.

Again we struck better traveling, but were told a worse stretch lay ahead. Here we met six stranded cars, and it took some time to extricate ourselves out of our plight. Very kindly, they gave me the right of way, being a lady at the wheel, and on we went until finally—God be praised—we landed safe in this old historic town.

It is here that Ft. Keogh was located. After the Custer massacre, Gen. Nelson B. Miles pursued the northern Cheyenne Indians until they finally surrendered and were brought in here as prisoners of war.

But I am in no mood to write an historical sketch. We are here practically among strangers because we were assured of a good clinic and a good surgeon.

The delay in getting away from Lame Deer put out of the

question the trip to Newton, Kansas, to Mountain Lake, Minnesota, to Beatrice, Nebraska, or to Washington, at each of which places we had been assured of loving, skillful care practically or wholly free of charge. These offers from loyal mission friends were as a balm to our distressed hearts in this new trial. God bless and reward you all!

At the clinic, it took Dr. Garberson but a few minutes to recognize serious conditions and Mr. Petter was put to bed in the hospital at once.

We have been here just a week, quietly awaiting developments and getting our bearings. To our great relief, we find ourselves at a large, well-equipped hospital of 150 rooms. Clinic findings here are accepted at par with the Mayo Bros. clinic of Rochester, Minn. As high as seven and eight operations are performed some days, an average of four a day. Both Catholic and Protestant nurses fit in and out on errands of mercy and service. From two different sources, we also learned that the surgeon in charge ranks seventh in the United States. We cannot verify this statement at this writing, but suffice it to say that all we have seen and heard assures our hearts of competency as far as human competency counts.

Above all, do we take our refuge in God until these calamities are overpast, committing ourselves as never before to the fervent intercessory prayers of our mission friends far and near.

Government employees and neighbors at Lame Deer have shown us real sympathy and helpfulness and our Agent has been in twice, as his wife is just recovering from her operation in the third room from this, in the same hall.

Our Christian Indians are awaiting the outcome of this new experience with real distress of heart and mind. Their earnest prayers for their spiritual leader, "who had brought them the light and led them out of their bondage," help to sustain us. Then, Bro. Habegger's stay at Lame Deer leaves us free from care for our station.

Thus, we are shut in with God alone for wrestlings in prayer that the loved one be spared if so be His will.

Sitting near the bedside of the sick one from early morning till late at night, I am assured by the nurse of continued normal temperature, a steady, strong, regular pulse and he is given full diet. But I know the emaciated form speaks of a trouble of long standing that is not so readily remedied. Pray for us.

Sincerely,
Bertha E. K. Petter.

THE MENNONITE CHURCH
IN DANZIG

S. K. Mosiman
(Continued.)
During the years 1772-1793 Danzig and her environs changed allegiance from Poland to Prussia. As some of the country districts had been assigned to Prussia before Danzig, certain complications arose. Rev. Peter Epp, who lived in the country, when his turn came to preach, prayed for the king of Prussia instead of the king of Poland. When they was notified about in the city, Epp was notified not to show his face so soon again in Danzig.

Where Danzig came under the jurisdiction of Prussia, religious liberty was granted by Frederick the Great and by his successor, Wilhelm II. This did not mean equality for the Mennonites, for they did not acquire citizenship until 1800. As they refused military service, a special tax for the support of the Cantonments was levied against them, while their holding of land and succession of property was curtailed. In addition to these onerous regulations, they were heavily taxed for the support of the Lutheran church. Delegates were sent to Berlin to protest these oppressive measures, who for ten weeks left no stone unturned in behalf of their cause, but in the end they were forced to return having accomplished nothing.

The measures of the government practically meant the progressive extermination of the Mennonites, unless they sacrificed

their principles. While the church was debating what steps to take help came from an unexpected source. On Aug. 7, 1786 an ambassador of Empress Catherine II of Russia appeared in Danzig with invitation for the Mennonites to settle on the steppes or Russia bordering Turkey and the Black Sea. As soon as the government heard what was going on everything possible was done to thwart the efforts of Russia. Germany did not want the Mennonites as pacifists, but recognized their value to the state, nevertheless. When the Russian ambassador was forbidden to speak in church, he distributed some valuable presents, like fur coats to some of the leaders and had circulars printed and distributed describing in glowing terms the possibilities of colonization in Russia.

Within a year from the appearance of the ambassador in Danzig a number of families left for Russia and by 1788 one hundred and fifty families, in all 900 souls had emigrated to Russia.

Thus, from Danzig was set in motion that ever recurring wave emigration which has spread out over Russia, the Crimea, the Caucasus, Siberia and Turkistan, and which later touched the American continent, furnished so large number of the sturdy pioneers of the Western prairies and Canada and which has now lapped over into Mexico and South America.

The loss in membership by this emigration was keenly felt by the Danzig church. But with the same old spirit, the church set her face like a flint and began to build anew for the future. The old church building was repaired, the charitable work was strengthened, and a fine organ was built, which was dedicated with a great music festival, July 20, 1806.

But the peace of Danzig was brief. With the rise and advance of Napoleon, the city again fell into the throes of war. At Christmas, 1806, Napoleon's soldiers appeared before the city. The new organ was hastily taken down and hidden away in the city. All houses within 300 paces of the city wall were leveled to the ground.

During the following seven years, when, on January 2, 1814, Danzig again became a part of Prussia, the Mennonites were again among the worst sufferers. They lost five times as many by death as in any other conflict. As all property within half a mile of the city walls lay in ruins, much of their property was gone, including two church buildings and two institutions for the poor

and aged. Common need drew the two congregations together, and the Friesian and Flemish church united into one church. For a number of years, the united church used the English chapel for the services.

When peace came again, the church was greatly impoverished and unheard of taxes were levied against them. But soon after January, 1814, they set about to build a new institution for the poor and aged, which always was their first care. Permission was now granted them to build within the city walls. A suitable spot was found, "Am Schwarzen Meer," on the banks of the Radauna, and the building erected at a great sacrifice.

The church, the present building, is 75 feet long, 45 wide, and 28 feet high, with a hip roof covered with tile. In its length, it fronts a square court, with the back to the Radauna. The parsonage, the hospital, and the Old People's Home and administration building face the other three sides of the court. The church, dignified by its fine proportions and quiet tones inside and out, is a gem in its setting.

These buildings stood as a monument to the vision and self-sacrificing spirit, the quiet industry and determination of this small group of Mennonites. Even a leading Berlin journal thought it worth while to commend the fine religious spirit, which, in a time of great depression and poverty, raised up such buildings almost out of smoking embers and ruins, as a tribute to faith in God.

(To be concluded)

ANNIVERSARY SERMON, WEST SWAMP, NOV. 28, 1926

Theme: "The Markings of Church Success."

Text: Acts 20:24, "I hold not my life of any account as dear unto myself, as compared with the joy of finishing my course and fulfilling the commission I received from the Lord Jesus to attest the gospel of the grace of God."

This Scripture expresses very favorably the spirit of the men whom we have known as the ministers in this congregation during the recent years and we doubt not, also of the men who served here during all of these two centuries. Two centuries is a long time. Philadelphia was having its Sesqui-Centennial of the signing of the Declaration of Independence. When the Declaration was being signed in Philadelphia one hundred and fifty years ago, this congregation had already a history covering nearly two gen-

erations. Two centuries ago there was no Chicago, no Kansas City, but only an undeveloped country stretching west from the Alleghenies. The beginning of this congregation takes us back to within a generation of the permanent settlements in Pennsylvania. There may have been some men and women still living who could recall the first settlement of the Germans in Germantown.



Rev. A. B. SHELLEY

This congregation began in an undeveloped country. The things that make life worth while were developed during these two hundred years. The Mennonites coming to America in these early days have been said to have neglected the development of education. The two hundred year have seen the development of our great Colleges and Universities. Just two hundred years ago, one Wm. Tennant began a very modest Log College here in Bucks County, which became the inspiration if not the nucleus for the founding of that great and wonderful institution, Princeton University, twenty years later. This is only a suggestive illustration of the development of educational institutions while this congregation was in existence. Our own Mennonite effort at education is only sixty-five years old as far as a separate institution is concerned. An educational institution could not be developed by a few small communities even in that day. There were a comparatively small number of Mennonite communities in these early days.

The world we are living in today is a different world from that witnessed by the early families here. The mode of travel has changed. Our forefathers walked and we travel by automobile. Our forefathers waited days and maybe weeks to get reply to communication sent to friends a hundred miles away. We talk to them

by telephone. We tune in and listen to music and lectures hundreds of miles away. The world is a different world to-day. But there comes to us the heritage of the lives and labors of these men and women who have labored and lived here during these two hundred years. Their bodies sleep in the cemeteries of this community, but the deposit of good and heroic effort to keep alive the work of the Kingdom in this congregation is the heritage of this community. The history of this congregation has been built by the life blood of the generations that have come and gone. There are three things which we would mention, which make it possible for any congregation to live, and which we believe have been present in this congregation in a large measure. The first is that of EVANGELISM.

This church has been evangelistic in its program in the past. Some will immediately think of revival meetings and wonder when revival meetings were held in this place. This is not what we have in mind. The day was when the late pastor of this church, Rev. A. B. Shelly, was criticized for not being evangelistic, when his critics really meant that he did not hold so-called revival meetings. The criticism has even been passed that the Mennonite church does not believe in conversion, because the certain emotional upheaval which is sometimes known as conversion found little place in the preaching. Evangelism is a much bigger term than revival. Revival is the name of a method of work and not an end to be sought. The Mennonite church has been evangelistic, but only in a few instances has it been committed to the method of revival meetings. Evangelism is a so much bigger term than revival meeting that even some of those churches that have been definitely committed to the revival method in the past are employing a personal visitation plan in preference. This church has been evangelistic, but not committed to the revival as a method. This does not detract from the great revivals of the past under Moody, or Wesley, or Finney.

The evangelistic method was employed through the Sunday School from an early date. The members of the Sunday School came into the church. This does not just happen without plan or purpose. The weekly meeting of Sunday School teachers who studied the lessons together and then found the real application of

(Continued on page 6.)

THE MENNONITE

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EDITORIAL

At this writing there seems to be no abating of the floods in the Mississippi Valley. The "Father of Waters" seems to be going on his worst rampage, bringing death and destruction over a large territory and to many thousands. Modern science has been able to unite two seas and send men flying around the earth and over the earth but the task of controlling waters, as old as the race seems to be able to continue its challenge. Perhaps, this climax of disasters that have come time and again over the same territory will inspire heroic efforts to make sure that this shall not happen again. They are already talking of what a great sum of money will be needed in order to make the Mississippi Valley safe to life and property. If the problem is largely financial, it should find an easy solution. Let this rich government stop its military program, or even cut it in half or third for five years, and there will be enough money on hand to meet all the demands that such an engineering feat needs. It certainly would be nobler and more human to devote the resources of our country to saving life instead of destroying it.

Such calamities always must be followed with an appeal for men and means by which the distressed may be helped. It is gratifying to note that the news of the calamity had scarcely reached the public before the machinery for relief was set in motion. Already there has been a generous response from all sections of the country, but, it must be remembered that the supplying of immediate needs does not complete the task. It will be a long while before the many sufferers will be able to care for themselves.

THE MENNONITE

People are being fed up on crime and scandal through the press so that it would almost seem that crime is a necessity in order to keep the world from being bored to death. It always was bad to fill the press with sickening details about horrible things, but today it seems that the public must not be allowed to miss a single item concerning notorious crime. The double murder trial now going on in a little court house near New York brings to notice a most sordid crime. We are not prunes, but any father or mother who can shamelessly let the boys and girls of the household pore over the horrid details as the press brings them must be lacking in a sense of shame and decency. Neither the courts, the press, nor the public seems to have a conception of the dignity that should be attached to the administration of justice. The time is here when there must come another way of administering law than by making it a subject monopolizing all the daily journalism that exists with its sickening details of crime and sex stuff. We believe that there is a field for newspapers that will be fit to bring into the homes and that will not suggest other crimes and indecency by the frank way that present day papers are dealing with it.

With the coming of the summer months many churches go on a summer schedule. The summer schedule generally consists in cutting down the number of services and making those that are continued shorter. It would appear that there is less need of fighting the devil in summer than when the days are cooler and the nights shorter. We recalling a certain summer Sunday's sermon having been spoken of as a "Sermonette". Splendid! But incomplete. Why not go a step farther and call the minister a "Preacherette" and the occupants of the pews "Christianettes"? We are also reminded of that old saying which goes on to say that a certain church had a sign placed on the door announcing that "This church is closed for the summer" To this some wag added: "The devil having gone to Atlantic City".

It is not difficult to understand how some one not very strongly interested in spiritual things should become lax when there is opportunity for pleasure and worldly things, but we cannot understand how the professing Christian can bring himself or herself to a point where spiritual matters are cut short in the interest of personal convenience and weather comforts.

EASTERN DISTRICT CONFERENCE

The 129th session of the Conference was held in the Souderton church, April 28 to May 1. In the opening session, on Thursday evening, the president preached the annual sermon, and was followed by Rev. Emanuel Troyer of Carlock, Ill., with one of his inspiring addresses—"The Power of Prayer."

Business sessions opened Friday morning, R. V. Stubbs led in devotions by reading part of Rom. 12, and prayer. We sang, "In the Cross of Christ I Glory", then proceeded to demonstrate our "glorying" by attending to the business of the crucified and risen King of the "sacred story". The president made the following appointments for the sessions: Assistant secretary, Jacob R. Fretz; Resolution committee, Freeman Swartz, S. M. Rosenberger, H. Nyce; Tellers, H. W. Shelly, H. Rosenberger, A. G. Moyer.

The roll call showed a few congregations absent, the full list of 25, however, reported during the sessions, with an approximate membership of 3,000. Jacob Snyder, elder in charge, reported the ordination of Jacob Heirline and Elmer Tidy, deacons at Mann's Choice. The following request for our intercessions was presented by G. T. Soldner:

Prayer Request

A letter has been received from Rev. Alfred Habegger, from Lame Deer, Montana, dated Apr. 23, 1927. It reads in part: "Rev. and Mrs. Rodolphe Pette have been missionaries to the Cheyennes for over 35 years. They were first among the southern Cheyennes and then came to Montana to the northern Cheyennes in 1916."

"Rev. and Mrs. Pette left this morning for Miles City, Montana. Mr. Pette has been ailing for a number of months, and a physical examination revealed the necessity of an operation. At Miles City, they will consult a specialist, and then make their decision as to where they will go for the operation."

"We ask for your prayers in behalf of Mr. and Mrs. Pette. They have done very valuable work among the Cheyennes and Mr. Pette should by all means be permitted to finish the complete translation of the New Testament. He is now revising the last of the Gospels, having completed the 6th chapter. We need these translations very badly, and hope his health will soon be fully restored."

"Asking for earnest interces-

sion for Bro. Pette, I am, "Sincerely yours,

"Alfred Habegger."

Bro. Moore, deacon at Barrville, died recently, and the church is without a deacon. The treasurer's final report shows that the congregations "went over the top" in raising the \$4,000 Conference budget. Election of officers for the year resulted as follows: President, S. M. Rosenberger; secretary, Allen M. Fretz; treasurer, Erwin S. Weiss.

The various parochial reports by the deacons show a general interest in the work of the Lord and a decided increase in membership and harmony. The pastor, Rudy Gehman of Bowmansville, resigned recently, and the deacon not being in attendance, Bro. Henry Unruh, who has charge of the Sunday school, and in the absence of a minister conducts congregational worship, was asked to give a verbal report. The budget for the ensuing year was fixed at \$2,900.

Favorable reports were given of the situation at the "Home for the Aged". A home and lot of ground acquired through the admission of an inmate, is being conveyed by deed to a purchaser. By resolution, the Conference took the necessary action to make the act of transfer valid. H. B. Kratz, J. B. Clemens and Wilmer Nyce were re-elected on the Board of Managers. The report of Home Missions and Church Extension Committee was encouraging. During the year, \$1,200 was contributed to help weak churches, with great blessing. Bro. Wolf's activities at Mann's Choice, Napier and Barrville were very gratifying. Jacob Snyder and E. Y. Fretz were re-elected on the committee. Bro. Troyer, on Friday P. M., took for his theme, "The Power of the Word of God." On Friday evening, the crowded church enjoyed the best historical treat ever given by Conference. The historical lantern slides authorized by Conference two years ago and prepared by S. M. Grubb and V. B. Boyer, under the auspices of the Historical and Publication Committee, kept the audience spellbound for two hours. Concerning this committee and its work in connection with these pictures, the following action was taken by Conference at the Saturday session in the following resolutions: 1. That the committee be continued, and it be requested to have the historical material put into printed form, so the slides can be used in any churches, that this be done soon. 2. That the committee be

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YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

And Caleb stilled the people before Moses and said, let us go up at once and possess it, for we are well able to overcome it." Num. 13:30.

Just to be humble, just to be still, just to hear clearly the Father's will, just to be patient, kind and true, just to keep sweet the long day through, just to be tender to those who fall, just to hear always the Master's call, just to see stars always shining above, just to know this—that God is love!

RETREATS

God works in divers ways. When there is a special need He will have a special means to fill that need. He never becomes confused. He never gives to man the self-binder when the great combines are needed.

So, when the youth of the Mennonite Church had sufficiently progressed in education and in their desire for greater work, a clearer vision, and a bigger challenge, God gave them the idea of the Retreat. This institution, for we believe it has practically become that for us for some time to come, will play a large part in the building of an active, forward looking church for tomorrow.

It should be a great satisfaction to all who are interested in the church and our young people, to note that at least four such Retreats are again being planned for this summer. Beginning with the land of the Golden Gate is the Pacific Conference Retreat, to be held at Upland, California, in June, coming farther east we will have Retreats in the educational centers, Bethel, Goshen and Bluffton.

That these Retreats should center around our colleges, wherever possible, is as it should be. At one time our fore-fathers in the faith were the most educated men in Europe; but after these were killed off by persecution then ignorance set in and only now are we breaking it down. Ignorance, intolerance and lack of vision always belong to the same family, they go hand in hand.

There are two things which should be done in the future. The first is to reach those communities where there has been no interest in the Retreat. These young people should also receive the enthusiasm and religious fervor which comes as a result of young people gathering from far and near for a common cause, namely, to know Jesus Christ better.

The second task is to bring about some unity and more cooperation in the work of the Retreats. All registered delegates should feel that they are a part of one big institution which is functioning in different communities. This could possibly be accomplished by exchanging leaders, by exchange of delegates, etc. The Friends accomplish this latter end by means of paying expenses to small groups of young people from one Retreat section to another Retreat in session. Traveling in Fords the expenses are small, and the benefits for bringing about a feeling of oneness and helpfulness is large. Perhaps we will be able to encourage such Pilgrimages in the near future.

DO YOU HAVE A CONTRIBUTION FOR THIS DEPARTMENT?

The above committee in charge of this department wants this to be the best possible. There is room for improvement. We believe in democracy. Even if you are not asked personally to send in an article, if you have some contribution to make please send it in. It will be more than welcome. You have no doubt discovered that in your C. E. Meeting the most interesting service is the one where the largest number voluntarily participate. There is a large range of things that you can write about. All things which will help to upbuild God's Kingdom here on earth are welcomed. May we have that article?

Pearls from Our Mission Co-Laborers

ACTIVE INTEREST—DO YOU HAVE IT?

While planning the program for a county Christian Endeavor Convention the writer was surprised at the lack of missionary information and activity in some groups of the Christian Church. Speaking about a missionary con-

ference the president of a large society asked what could be considered at such a conference, he saw no need for such a conference. Upon inquiry it was found that his large society had a hard task to gather ten dollars a year for missions.

A church, Sunday School or Young People's Society without an active interest in missions is like a ship without a rudder, an automobile without a steering wheel and a man without a goal. There must be a definite aim for which one works. The church or individual which is only interested in saving its own soul will find that the soul saved is but puny and sickly. It is that what Jesus means when He says, "He that findeth his life shall lose it" and "Inasmuch as ye did it unto me, so shall I do unto you."

In this day and age when money is worth so little, when the penny, the nickel and dime are of little account in the restaurant, in the cigar store, the movie and the auto agency, these dare not be depended on to do the great work for Christ and the extending of His Kingdom. Very true, Christ does not scoff the Widow's mite but He often finds it necessary to say to others, "One thing thou lackest", will we hear Him? Instead of giving ten dollars that large society should give hundreds. Love for Christ and His other sheep must ever be the prompting motive.

So if your society is "dead" in its activities map out a big program of work for missions, etc., and tackle it in His strength and the resurrection will dawn.

But not only do we need to give of the material things of life but Christ is ever calling for self. "He that taketh not his cross and followeth after Me is not worthy of Me." The Mennonite Church does have a large number of people who are willing to consecrate self to full-time service for Him. This is evidenced by the good-sized groups of Student Volunteers in our Colleges. We need to encourage more to take this step providing they are honest and earnest.

But when the young people offer themselves for such service the church needs to find an opportunity for them to invest self. China will no doubt need fewer foreign workers in the future. India cannot use a large number at any one time. So no doubt America will need to turn her efforts more and more upon Christianizing those in our midst.

CHRISTIAN ENDEAVOR MEETING May 22, 1927

A. J. Neuenschwander

Topic: "Bible Guide Posts." Psalm 119:9-16.

The Scripture Brought Down to Date

Auto Blue Books are quite prevalent these days. We need them to find new and better roads to our goals. Even so is the Bible a Guide Book, giving us the only way to joy, blessedness and everlasting peace in Jesus Christ.

Every one, but especially we young folks, needs some help and guide posts to keep our ways clear.

Frequently we hear that a New Testament stopped a bullet from wounding a soldier in battle. More New Testament messages in hearts have saved souls from being wounded, than books on the outside.

The Bible sign posts restrain us from certain things. Happy is that one who has learned to rejoice in observing these warnings.

To know a good thing once, is fine, but Bible truths we need to remember all the time. Temptations come in the least expected time and manner.

The Prayer Thought

Thank God for: personal help received from the Bible, for faithful Sunday School teachers and parents who taught us many verses, for those workers who have given the Word to all peoples and languages on the earth.

Pray God for: help in daily reading and study of the Word, for the wider spread of tracts and parts of the Gospel, as well as the entire Bible, for the recovery of Missionary Pettet, who has translated the New Testament into the Cheyenne language.

The Topic Forum

1. What system have you in reading the Bible? or have you none?
2. What portion has helped you most in your daily life?
3. In what way or ways, does the Bible give rules for conduct and guidance for 1927?
4. Are some of the Bible Guide Posts obsolete for today? Which ones?

Following the Guide Posts

Year ago, when an epidemic was raging in San Francisco, the city authorities sent for many experts. None seemed able to solve the trouble. More health experts were sent for, finally one came

and after studying the situation a while said, "Gentlemen, have you forgotten the oldest health text? Get rid of your rats." The others wondered what he meant, then he pointed to the Bible and showed them where in the Pentateuch, where the Hebrews were commanded to exterminate a small animal for the welfare of the people. His advice was followed and the epidemic soon stopped.

Some people pretend to tire of the injunction of resorting to the Bible and Jesus' teaching for the remedy of the ills of society.

They tire because they are not willing to pay the price required, or because they may have some pet scheme that they would like to see tried. There is undoubtedly a wide difference in the manner one might go to the Bible for the solution of every problem. If any one goes to the Bible for guidance with an open mind and looks for great principles they will surely find them. God's laws are sure and true, they are recorded in the Bible because they are true. God's laws have a wide range, they reach as far as man's mind can penetrate into any subject. To heed God's guide posts is to be on the right road, to disregard them is to go astray.

Illustration

Bunyan's Pilgrim's Progress, is undoubtedly the most widely translated religious book besides the Bible. It is most useful since it is built on the Bible Guide Posts.

The story is full of human interests because the characters are so much like we are. Again and again, Christian found himself on wrong roads simply because he disregarded the sign posts. One of my older brothers gave me the book, if I would read it. I did and have been helped many times. Older brothers and sisters invest in this book for your younger brothers and sisters. Watch for the returns.

POSSIBILITIES FOR SERVICE AND WORK IN THE KINGDOM

If someone would ask each one here to name his greatest desire in life, the answer would be, almost without exception: "My greatest desire is to be happy." Consciously or unconsciously, we are all seeking for happiness. We do not all look for it on the same road. Some think they will find it by gaining the love, friendship, respect or envy of their fellow men; some by excelling in their work; some by getting rich or famous. But since self is the center of all endeavor, happiness flees. Serving self does not satis-

fy. Some go a bit farther—they wear themselves out in service for those in the family circle. But such service, beautiful as it is, is not entirely unselfish and in serving "me and mine", we do not find happiness. Neither does community service nor social service fill the desire for happiness. Serving self, me or mine, my neighbors, my state, all fall short unless such service is motivated by the love for God and a willingness to do all for the furtherance of His kingdom, and to do all in the name of Jesus.

Service is not a new thought or a new word. The religious thinkers of the Old Testament, centuries before Jesus came, laid emphasis on service, and when Christ came in the fullness of time, He taught "The Kingdom of God is at hand". Sanders says: "What Jesus really had in mind was a relationship based on mutual friendliness, on willingness to serve others as well as a desire for godliness." Mark 10:44, according to Weymouth, "Whoever desires to be great among you must be your servant, and whoever desires to be first among you must be the bondservant of all."

The supreme test of a Christian, then, is not his eagerness for salvation, but his attitude toward God and "others". Jesus laid stress on personal holiness, "Blessed are the pure in heart". But "saved to serve" was His idea—the disciples learned that lesson.

We find in Matt. 25:34, etc., that it is supremely important how we act towards our fellow men—Weymouth.

"Then the King will say to those at His right, 'Come, My Father's blessed ones, receive your inheritance of the Kingdom which has been divinely intended for you ever since the creation of the world. For when I was hungry, you gave Me food; when I was thirsty, you gave Me drink; when I was homeless, you gave Me a welcome; when I was ill-clad, you clothed Me; when I was sick, you visited Me; when I was in prison, you came to see Me.' (When, Lord, the righteous will reply, 'did we see Thee hungry and feed Thee, or thirsty and give Thee to drink? When did we see Thee homeless and give Thee a welcome, or ill-clad and clothed Thee? When did we see Thee sick or in prison and come to see Thee?' But He will answer them, 'In solemn truth I tell you that insofar as you rendered such service to one of the humblest of these, My brethren, you have rendered it to Me.'")

How comforting to know that if our daily life is unselfish and

helpful and we are living it for God and "others" as best we know, we are in His service. The tasks of the kingdom need every gift and talent of our life. First of all, our entire consecration, all our faith, our patience and every ounce of sympathy.

We feel so unworthy and unable. But God never gives His children tasks beyond their power and ability. If we honestly try to discover our own resources and abilities and then dedicate and consecrate them to service in His kingdom, we should cease to wonder whether we are "fit" for the job, but be under His will, Christ, who said, "Go thou and do likewise", knows our weakness and He will provide. But, above all, we must remember that we can not do things for God, He works through us.

The days during which we live offer an opportunity for Christian service and impose obligations such as have never been before in all history. The statement, "we are living in one of the most fateful periods of history", almost frightens us. Will we come up to what God expects of us? But we need not be discouraged; God wants man's help in the building of His kingdom and whom God calls, He equips, so if we read, pray and love, God will provide. The first and supreme duty is to carry the glad message of salvation throughout the world. Jesus' last words to His disciples were, "Go, therefore, and make disciples of all the nations", rightly express the objective or purpose of Christianity.

So the new year brings renewed possibilities in foreign missionary work. But not only there, all about us in our daily life there are opportunities for service. If we recall the Scriptures, we remember that Jesus describes a true follower as one doing something for somebody, with the right motive, in the right spirit.

Still, some of us wonder what we can do. Perhaps the following story, taken from the Sunday School Times, will help us all to realize that happiness is found only in serving God so that His kingdom may come.

One of the most interesting places in Rome is the Sistine Chapel in the Vatican. There, some of Michael Angelo's greatest paintings are found. The artist did not put his beautiful pictures on the walls, but painted them as frescoes on the ceiling. Every year hundreds of people visit the Sistine Chapel to study these paintings. We would think that they would be looking up, but should we enter, we would

find they were not looking at the ceiling at all, they were looking down. People found out long ago that it was a wearisome thing to keep looking up, but they wanted to see the beauty, so, as each one enters, he borrows a little mirror in order that he might see the beauty of art and color reflected therein. Isn't it true that men and women are too busy and too preoccupied to study the Lord Jesus Christ in heaven? But they are interested, they want to know about Him, and they are looking at us, who call ourselves Christians. They are watching your life and mine, and as they see, or fail to see Christ in us, they pass judgment upon Him themselves. What an opportunity for work in His kingdom, to reflect the Christ as He is, the Christ who wants to abide in us!

Anna Epp.

Newton, Kansas.

C. E. ACTIVITIES

To give you an idea of our Christian Endeavor work of the Emmanuel Mennonite church of Pratum, Oregon, I will just write briefly of what is being done.

In December, 1926, all the young people of the Junior and Intermediate ages met at the home of our C. E. secretary to organize an Intermediate society, which now has a membership of twenty enthusiastic workers. We are glad to see them take such an interest and find they are very efficient in their work. Twice a month, namely, the second and fourth Sunday, the Intermediates have charge of the C. E. program.

Our societies are giving thirty dollars for the support of a missionary in some foreign mission field.

The first of the year, one of our sincere and faithful Endeavorers left us to enter the Bible Institute of Los Angeles.

Every quarter, we give a special missionary program. These programs deal mostly with the work of our foreign missions. Subjects of vital interest and benefit are chosen. Special musical numbers are also rendered at the quarterly programs. We have a Visitation Committee of five young people, who are to visit the sick and such who cannot attend our meetings and by bringing them flowers and words of comfort and cheer in song or message.

Greetings and best wishes to all the readers.

Ellen Steffen.

Silvertown, Ore.

THE S. S. LESSON

May 29

Peter Undaunted by Persecution.
Act 5:27-35, 38-42.

Golden Text: "We must obey God rather than men. Acts 5: 29.

Jesus had told the disciples to expect persecution and also told them that they would be brought before councils for His name's sake. The Disciples then had nothing else to expect but the aggressive persecution of those who were not for Christ. If Jesus, their Lord, had to bear the cross for a sinful world His disciples could not hope for anything else by hatred from the world that has so inflected its hatred upon their Master. Persecution is by no means a happy state, but through it comes blessings that would not be possible otherwise. For one thing, it purified the church. They had just passed through the experience with Ananias and Sapphira. Had there been no dangers involved the church might have been filled with other insincere ones. But where persecution was the only prospect, only those who were earnestly disciples of the Lord would remain. Times of persecution are always the purest ages in the Christian church. Persecution, like the fire through which the gold must pass, is a purifying process—and a necessary one. It is significant that the times when the church had to bear the severest persecution were always the most prosperous ones. "The blood of the martyrs is the seed of the church" is a proverb that has come down to us from the earliest times. Were there more persecution for Christ's sake in our day the church would surely be free from some of the unlovely things about which we must blush today.

Peter and the Apostles had been given to a ministry of testimony. Testimony is vitally necessary in the progress of the church. Jesus commanded testimony and told us that if our testimony were withheld He also would withhold His testimony. If the world is to be saved it will be through the instrumentality of the testimony of saved men and women. The message of salvation needs to be brought through men and women who can say what great things our Lord has done for them. This testimony is more than a form of words. It must be lived as well as spoken, and those giving the testimony must willingly and cheerfully pay the cost of their faithfulness, no matter what that may be. It will be noted too that the Apostles went into the Temple to give their testimony. It was badly needed there. The house of God today

needs the ring of true testimony. The sins of the age, and even of those who make profession of religion, need rebuke as badly now as ever. There was no sympathy for Christ and the things pertaining to Him in the Temple. One feels today that with modernism in the pulpit and worldliness in the pew there is often little sympathy, if not opposition, to the things that are Christ's. However, with such a state existing the Apostles did not absent themselves from God's house. One of the most cowardly things for a Christian to do is to absent himself from the house of God, where his testimony is so badly needed, just because he is opposed, and even persecuted.

The Temple authorities found fault with Peter and his companions because they were disobedient to them. Spiritual authority, when in the wrong, always becomes indignant when it finds its authority ignored or defied. There is something wrong with any spiritual power that depends upon force to compel obedience. They also found fault with what they taught. It was a rebuke to them and that they did not like. One of the reasons why they did not like what Peter and the rest were telling was that it touched their consciences. People whose conscience is not clear are the most aggressive persecutors. Their persecutions are a confessing of their own sins, which they do not want to acknowledge. Again, Jerusalem was listening to what the apostles said. The authorities saw the confidence and respect they wanted to hold slipping from them. Jealousy is always an unlovely trait, but when it is inspired by a sense of being in the wrong it is all the worse.

Peter hit straight from the shoulder. He did not mince words about the sins of which the leaders of the nations had been guilty. Sin must always be dealt with mercilessly. It will slay if it is not overcome. The leaders of the people had committed the worst of all sins, they had rejected the Lord and slain Him. Peter showed to them that it was the Prince and Savior who had fallen the victim to their jealousy. Even then, opportunity was open for them to repent, but again they rejected the Saviour. Instead they were filled with a murderous hatred which would lead them to slay the Saviour's witnesses also.

Gamaliel was wise. He saw that what was from God could not be suppressed and that which was human could not last. He advised neutrality. In many worldly things it is wise to be neutral, but in matters relating to

Jesus, he who is not for Him is against Him. There is nothing to admire in the stand of Gamaliel, except that he avoided another unwarranted shedding of blood. His future life gave no indication that he saw in the cause of Christ something he should accept.

The great thing in this incident is the attitude of the Apostles. They counted it a joy to suffer shame in the name of Jesus. There are many joys we prize, but we wonder how many of us would count it a joy were we called upon to suffer shame for Him?

ANNIVERSARY SERMON
(Continued from Page 2)

the lesson to the life of the scholars was evangelistic. The applications were in this way directed by the pastor and were also usually made in the teaching of the class. The Pastor's class was usually recruited from the Sunday School and this class came into the Church. The plan was to get the pupils lined with the church and this was done. There are many here who recall the Pastor's class and may recall some of the things that our pastor, Rev. A. B. Shelly, tried to lay upon our hearts. It impressed me as a very earnest effort to have us understand the meaning of Church membership and of being a follower of Jesus Christ. This is evangelism.

The second thing we mention as the basis of success in the church is found in her attitude toward EDUCATION. This church has been a pioneer in some forms of this emphasis. The Swamp church has held for many years the honor of having been the first Mennonite church to have organized a Sunday School with Rev. A. B. Shelly as superintendent. This honor can no longer belong to the Swamp church, however. There were other schools among Mennonites organized earlier. However, it shows the interest in the sort of education that could be given in a Sunday School organized seventy years ago. The emphasis on Religious Education is quite modern, but the modern thing about it is the special emphasis and the effort to relate it more closely to up-to-date educational methods. This was religious education which was attempted in the Sunday School in the Swamp church seventy years ago. It may have been the best that could be given at that time. This was a work that emphasized evangelism of a permanent sort. Rev. A. B. Shelly and those who stood near him poured out their lives in this task from the beginning. The

Sunday School Teachers' meeting, organized and maintained by Rev. A. B. Shelly for many years, has already been mentioned in its relation to the evangelistic effort. This also became a real factor in the educational work of the church. These meetings made certain an evangelistic message from the teacher and also gave him better teaching methods.
(To be continued)

SOUTH RUSSIA

(A Historical Review)

By J. H. Janzen

Translated by Rev. A. S. Shelly.

(Concluded)

Work even can be found only if one has first promised to fight against religion. One must, to obtain work, join the professional unions, which to be sure are not strictly party unions, yet whose statutes, being not only approved by the government but drawn up and proposed by the same, make it one's duty to enter the lists in favor of communism and against religion.

If the Mennonites would submit to all these regulations which would force them into the conflict against religion, they would have smooth sailing in Russia, but they can not so readily change from men of faith to deniers of God; and their training enables them to see through the cunningly devised plans of the government for their destruction. They allow themselves to be deceived by no promises. All their endeavors are aimed at defending the best that is left to them, viz., their children. It had not affected them decisively that they could no longer leave to their children material possessions of any account; but that now they should not be permitted to transmit to them their best, their faith, this decided them to flee. And the brethren in America, who helped them through the famine, are again reaching out their rescuing hands toward them to help them in God's name.

In the person of Elder David Toews of Rosthern, Can., a man was found whom the Lord of Lords could enlist for the immigration project and who stood in for the same without stint in every way he could. In Col. Dennis, the director of the Canadian Pacific Railroad in the department of Colonization, there was found an advocate for the Mennonites, through whose influence credit for their transportation was given them by the C. P. R. The Mennonite brethren of America demonstrated that they had a heart for their suffering brethren in Russia and formed Boards here

and there, which directed the work of furthering the immigration, laboring with blessed success for their persecuted brethren of the faith.

The Canadian government and the Canadian people were of the Lord made favorably disposed toward the suffering Mennonites, by reason of which the Canadian Mennonite Board of Colonization could achieve such great results in its work for the immigrants.

A wonderful sequence was set in motion. The C. P. R. transported the refugees; Canada opened her doors for them; the citizens of Canada, in particular the Mennonites but also the Lutherans, the Evangelicals, the Methodists, and who they were besides, received them into their homes and helped them over the first hard times in an amazingly loving manner.

Today those that have come over number more than 12,000, who with grateful hearts are taking up the work of establishing themselves in the new country. Many are already on land held in their own name, others are yet working in employment. However, I am sure that all who maintain their hold on God, will prosper. In the fear of God, out of whose Fatherland they accept their lot, they will succeed here, too, in familiarizing themselves with what at first seems strange, in adapting themselves to the new environment, and in making themselves master of the soil they now have to work. For agriculturists they are, want to be, and will remain as long as God does not lead them into other ways.

And what about those that remained behind? A short time ago applications of more than 13,000 persons had been handed in for transportation on credit. Today there may be many more. Besides these there are about 2,000 who can pay for their passage, and about 2,000 who ask for half credit. This would make a total of 17,000. But I am sure that many more, yea, that all with but few exceptions, will come if the opportunity is offered. God has aroused the impulse to leave Russia and He will provide ways and means to bring His people out. But He employs human agents for His purpose.

In the name of my oppressed people I again thank the many known and unknown benefactors in the United States and Canada for all that in God's leading they have done for us. And to this word of thanksgiving I add the prayer that you may not get weary, for there is yet much to do. For the relief of the physical, but much more the spiritual, distress of our brethren in Russia there will still be call for money and much, much prayer. Do not weary in your intercession for the brethren left behind in Russia, that both they and their children may be sustained in faith and courage, that the enemies of God may not be able to despoil them of their faith in Christ and that it may be possible for them to abide in safety and to live their faith in rest and peace.

Pray for those who are preparing to leave and those on the way, that the Lord may conduct them in safety and let them find at the end of their journey a second home in which there may radiate for them that which in Russia was to be taken from them by force.

Pray for those who are already here, that in their struggle with poverty and debts they may not lose heart, but labor and wrestle till in the strength from God they obtain the victory.

And may not our Heavenly Father have a key to open the door for our suffering brethren into the United States? May we pray for this?

Pray for the existing institutions through which the work is furthered, that they may not be lamed in their ability to serve, but continue to work under the blessing of God for our brethren in the faith, in and out of Russia, till it is brought to completion.

I believe there will come over from there yet very many if not all. I believe God wills it. Who is willing to give himself into His service for this cause?

EASTERN DISTRICT
CONFERENCE

(Continued from page 3.)

increased to six members. This made necessary the election of four members on the committee. The election resulted as follows: For 3 years, U. S. Stauffer, V. B. Boyer; for 2 years, N. B. Grubb; for 1 year, A. J. Neuen-schwander. 3. That this committee be named permanent custodian of the historical slides and be empowered to fix the rental or distribution of the same.

The Saturday morning session was opened by L. H. Glass, reading of part of Psalm 103 with appropriate comments and prayer. From the report of the Educational committee, the following extracts are of interest. We had the request to examine Howard T. Landes for an evangelist's license and we found him a student of the Word and worthy of work in the Master's vineyard. We recommend to the Conference that an evangelist's license be granted to Bro. How-

ard Landes and that the licenses of the brethren, D. M. Landis and R. V. Stubbs, be renewed for one year.

The committee has felt that the younger men who apply for evangelists' licenses, are not as well grounded in the Mennonite doctrines and principles as they ought to be. We therefore recommend to pastors and appeal to them to teach our people and ground them better in our church doctrines. The recommendations were favorably acted on.

A letter from President Hartzler of Witmarsum Seminary, expressing the appreciation of the help given by Conference to the work of the Seminary, was read. The following resolution was adopted: "That we acknowledge Dr. Hartzler's letter and this Conference sends fraternal greetings to the officers, faculty and student body of the Seminary, and best wishes for continuance of God's favor upon the interests of the Seminary. In addition to the provisions made for continual support in our Conference budget."

(To be concluded.)

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS
FOR APRIL, 1927

Friend, Donnellson, Ia., \$5.00; Bethany Y. P. Soc., Quakertown, Pa., \$12.50; Zion Ch., Donnellson, Ia., \$65.00; Friends, Viola, Kansas, \$10.00; Hoffmungseld S. S., Moundridge, Kan., \$40.72; Eden S. S., Iowa, Okla., \$21.00; English S. S., Henderson, Nebr., \$2.99; San Marcos Ch., Paso Robles, Calif., \$31.74; Menn. S. S., Medford, Okla., \$5.00; Immanuel Ch., Los Angeles, Calif., \$107.31; Bethel S. S., Inman, Kan., \$52.87; Friedensfeld Ch., Liberal, Kan., \$27.94; Friedensfeld C. E., Liberal, Kan., \$22.58; H. D. Voth, Escondido, Calif., \$10.00; True Blue Class, Pandora, Ohio, \$30.00; Mrs. Eva Ramseyer, Los Angeles, Calif., \$50.00; Eden S. S., Moundridge, Kan., \$271.32; Gnadenberg Church, Whitewater, Kan., \$45.53; Garden Tp. Ch., Moundridge, Kan., \$27.53; Einsiedel Ch., Hanston, Kan., \$12.70; Grace Ch., Pandora, Ohio, \$51.21; Bethany Ch., Kingman, Kan., \$28.00; T. B. Unruh, Great Bend, Kan., \$50; Birthday Collection, Medford, Okla., \$5.50; First Menn. Ch., Philadelphia, Pa., \$66.48; Hebron Ch., Buhler, Kan., \$37.53; Interest and rents, \$22; Menn. Ch., Hutchinson, Kan., \$15; Menn. Ch., Burton, Kan., \$8.50; Menn. Ch., Pulaski, Iowa, \$23.00; Bethlehem Ch., Bloomfield, Mont., \$39.86; Menn. Ch. and S. S., Pratum, Oregon, \$53.00; Menn. Ch., Inman, Kan., \$16.50; Bethel College Y. M. C. A., Newton, Kan., \$25.00; Schweizer Ch., Alsen, N. Dak., \$6.61; First Menn. Ch., Mt. Lake, Minn., \$64.95; Bethany Ch., Freeman, S. Dak., \$20.00; Menn. Ch., Goshen, Ind., \$150.00; Bethlehem S. S., Bloomfield, Mont., \$241.72; Wm. F. Unruh, Newton, Kan., \$8.00; friend, Butterfield, Minn., \$10; Friedensfeld Ch., Tampa, Kan., \$58.39; Hospital sisters, Beatrice, Nebr., \$30.00; Menn. S. S., Monroe, Wash., \$17.08; Bergtal Ch., Pawnee Rock, Kan., \$59.28; Katie B. Schmidt, Halstead, Kan., \$25.00; Menn. Ch., Canton, Kan., \$26.28; Interest, \$29.35; First Menn. Ch., Geary, Okla., \$22.12; Brudertal Ch., Hillsboro, Kan., \$35; Flatland Ch., Quakertown, Pa., \$25.00; Bethel C. E. Soc., Mt. Lake, Minn., \$100.00; H. R. Regier, Elbing, Kansas, \$100.00; Ebenezer Ch., Gotebo, Okla., \$24.10; Menn. Ch., Ruff, Wash., \$11.33; Menn. Church, Warren St. Goshen, Ind., \$120.00; Menn. Ch., Buhler, Kan., \$27.44; Christian Ch., Moundridge, Kan., \$43.00; First Menn. S. S., Aberdeen, Ia., \$53.61; Bethesda Ch., Henderson, Nebr., \$87.84; John Wiebe, Jr., Beatrice, Nebr., \$100.00; Bethel Ch., Fortuna, Mo., \$40.00; First Menn. Ch., Halstead, Kan., \$103.36; Hoffmungseld Ch., Inman, Kan., \$41.65; Mrs. C. Enns, Inman, Kan., \$0.25; Elizabeth Voran, Littlefield, Texas, \$5.00; Transportation refund, \$57.00; Menn. Ch., Pulaski, Iowa, \$24.46; From Berne, Indiana: S. S. Class, No. 2, \$1.00; Mission boxes, \$108.85; Sr. C. E. Soc., \$90.70; Careful Gleaners' Class, \$40.00; H. Krehbiel, Flint, Mich., \$20.00; Grace S. S., Pandora, Ohio, \$320.00; Johannestal S. S., Hillsboro, Kan., \$79.69; First Menn. Ch., Aberdeen, Ia., \$26.23; Salem Zion C. E. Soc., Marion, S. Dak., \$60.00; Goessel Menn. Ch., Goessel, Kan., \$62.00; Menn. Ch., Buhler, Kan., \$36.80; Schweizer Ch., Alsen, N. Dak., \$5.00; Menn. Ch., Hillsboro, Kan., \$74.06; Home Mission Board, \$100.00; Alexanderwohl Ch., Goessel, Kan., \$226.33; Bethesda Ch., Marion, S. Dak., \$36.00; Huldah Lehman, Berne, Ind., \$8.35; Tabor Ch., Goessel, Kan., \$109.16; Menn. Ch., Colfax, Wash., \$58.40; Bethel S. S., Fortuna, Mo., \$22.22; Schweizer Ch., Whitewater, Kan., \$203.20; David Jantzen, Plymouth, Nebr., \$75.00; Elizabeth Tschetter, Carpenter, S. Dak., \$10.00; Friend, Berne, Ind., \$300.00; First Menn. Ch., Up'and, Calif., \$48.00; Bergfeld Ch., Mt. Lake, Minn., \$41.65; Bergfeld S. S., Mt. Lake, Minn., \$10.97; First Menn. Ch., Mt. Lake, Minn., \$46.04; Christian S. S., Moundridge, Kan., \$47.38; Bergtal Ch., Pawnee Rock, Kan., \$47.67; Friend, Moundridge, Kansas, \$25.00; Bergtal S. S., Corn, Okla., \$11.55; Menn. S. S., Ransom, Kan., \$7.50; two missionaries, India, (1 the), \$25.00; C. G. Tiaht, Aberdeen, Ia., \$30.00; Menn. S. S., Roscoe, Nebr., \$4.25; The Ladies' Ex. Com. of Sew. Soc., (received by Mrs. J. G. R.), \$144.65. Total, \$5,634.28.

Balance in bank on April 1, 1927..... \$ 426.28
Gifts for:
General Fund.....\$4,501.43
Orphan, teachers, 328.50
China bldg. fund..... 95.50
China station..... 64.25
India station..... 145.00
Sundries..... 437.75
Interests & rents..... 61.85 \$ 5,634.28

Bal. and total receipts.....\$ 6,060.56
Borrowed during month..... 6,000.00
Notes receivable..... 3,000.00

Total.....\$15,060.56
Paid on orders during month 12,284.67
Paid on debt during month..... 2,000.00

Bal. in bank May 1, 1927.....\$ 775.89

Gratefully acknowledged,
J. G. Regier,
Treasurer.

Newton, Kans.

THE MENNONITE JOTTINGS

May 12, 1927

Rev. P. R. Aeschliman of Almont, Wash., recently visited the settlement at Newport, Wash., and conducted a number of services with them. He says that he believes the time not far distant when a congregation will be organized.

Rev. Benj. Ewert, traveling minister of the Middle Canada Conference, has recently returned from a six weeks' tour, during which he visited groups of Mennonites as far west as Alberta. Sixteen places were visited, where he preached to the brethren.

The Mennonite hospital at Bloomington, Illinois, during the past month admitted fifty-seven new patients. The staff doctors performed thirty-two operations, twenty of which were major and twelve minor. There were ten births, Rev. Dr. Robinson of the McCormick Theological Seminary, Chicago, will deliver the address at this year's commencement, which will be held in the Second Presbyterian church at Bloomington.

Easter was a red letter day with the Salem Mennonite church, Dalton, O. In the morning, the Lord's Supper was celebrated, with a larger number partaking than perhaps ever before at any regular communion in the church's history. In the evening, the Men's Glee Club of Bluffton College gave an excellent sacred program. There were almost as many outside as could be packed in the church. Salem church recently had electric lights with beautiful fixtures installed. Appropriate dedication services were held on April 24.

Dean Byers of Bluffton College addressed the Y's Men's Club of Lima last week at its luncheon. The Dean and Mrs. Byers pleasantly entertained some forty members of Bluffton College junior class on the evening of April 30.

In a letter from Rev. John Toews to his brother, the editor of the Mt. Lake View, Mt. Lake, Minn., it is revealed that conditions in Russia are growing more and more complicated for those who propose to emigrate. The venture of securing a passport has become a game of chance. Some applications receive what they want, others are turned down, and that often without a reason. Of 25 families applying from the region of the Caucasus, only six individuals were fortunate enough to obtain passports.

The meeting of the Eastern District Conference, held in the Souderstown, Pa., church, April 28 to May 1, was well attended and the interest keen. Rev. Emanuel Troyer of the Central Conference, was present and delivered a series of Bible lectures which were highly appreciated. On Friday evening an illustrated lecture of "Things Mennonite" was delivered before a crowded house by Rev. S. M. Grubb. The slides used cover a period of four hundred years and portrayed persons that enter into Mennonite history. The material was largely from the library of Rev. S. M. Grubb. Rev. V. B. Boyer of the Allentown Mennonite church made the slides, which will be useful for future information concerning the church.

Doctors Bauman, our medical missionaries in India, announce the birth of a daughter, Clara Ann, on April 5, 1927.

Rev. John Oberholtzer, to whom we owe so much for the realization of his vision that resulted in the establishing of the General Conference, was a smith by trade and had his little shop in Milford Square, Pa., where he specialized in making and repairing locks. An interesting Oberholtzer relic, owned by Bro. Allen Bleam, deacon in the West Swarp, Pa. church, is the anvil used by Oberholtzer.

The committee appointed by the Mennonites of central Kansas to gather clothing for the relief of the Mennonite Russian refugees in Canada, reports that since November, 67 bales and 6 boxes of clothing and shoes, 7,000 pounds in all, were baled and packed at the office of the Mennonite Mutual Insurance Co. at Newton, Kansas. \$400 were paid for freight and goods purchased by the committee. The approximate value of the goods forwarded is \$400,000. The committee consists of Mrs. R. A. Goetz, H. Dicks and J. H. Richter.

The Mennonite Settlers Aid Society of Kansas has reached an agreement with the Union Agency Company of Spokane, Washington, for the reservation of fifty thousand acres of land for a period of ten years, which will be opened exclusively to Mennonites, who must be recommended by the Mennonite Settlers' Aid Society. A number of Mennonite families have located on the tract and a

church has been built. The tract is at Newport, in the northeastern section of the state of Washington. Competent persons who have investigated the project say that the soil is good, the climate excellent, much wood remains on the tract which may be cut at a profit and aid the settlers to pay for their holdings.

Missionary E. G. Kaufman has prepared an interesting pamphlet on China, giving information that will help friends of missions to pray and give more intelligently for the cause. The work is richly illustrated and presents facts that every member of our church should have at his or her command regarding the field in which our Board is working. Among other things, we are told that: There is only one missionary for every 100,000 people on our field. We have only one doctor for six counties or 2,220,000 people. There is only one Christian high school for the six counties. Missionaries, to be effective, must have a place to live and work. There is urgent need for many thousands of dollars to supply all the missionaries now on the field with houses in which to live; and chapels and school buildings and a hospital for places to work. The workers are calling for more evangelistic, educational and medical recruits to help in the building of the kingdom in our part of China. The value of mission property, buildings and land in our China field is about \$80,000,000. Besides this, the value of buildings and land donated for mission use but not mission property is about \$8,500,000. The pamphlet sells for 25c.

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Translated by

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, MAY 19, 1927

No. 20

THE PEACE LESSONS

The Peace Lessons for use in our Sunday schools during 1927 have been prepared and published in the English language in leaflet form. The date for the use of the first of these is May 29. The appropriateness of the date for the teaching of a peace lesson is readily seen. The other dates for the year are: August 21 and November 13. It is hoped that a wide use of these lessons is contemplated. The first two of these prepared lessons are adaptations of the regular lessons of the International series, the third is a specially prepared lesson.

Let us believe that this move in the direction of fuller instruction in one of our denominational principles is of God, and let us show our faith by our works. As it stands, it is at a late day that we have begun this work. Many parts of the Christian church, whose testimony has not historically been that of objection to war, have taken up the torch of peace and are bearing it onward. It is time not only that we should proclaim our faith but to give and to teach the reasons therefor. How shall the young people of our churches be expected to stand by these principles if they are not taught diligently? Shall we stand idle and trust to their receiving the instruction and inspiration from outside sources? The leaders in our churches and schools have a responsibility in this matter most surely, and an opportunity also. May both be met.

S. M. ROSENBERGER
Chairman, Board of Education

On Monday evening, May 9, many visitors attended a memorial service held in Bethel Deaconess training school in memory of Sister Katherine Voth, late superintendent of the Bethel Deaconess Training School, Newton, Kansas. At that time a bronze tablet in honor of Sister Katherine was unveiled by the Bethel Hospital Alumnae Association.

Commencement activities at Bluffton College will start Sunday, June 5, with the baccalaureate sermon by the president, Dr. S. K. Mosiman. Twenty-nine seniors will receive the A. B. degree.

THE MENNONITE CHURCH IN DANZIG

S. K. MOSIMAN

(Concluded)

With the dawning of the new century, the citizens of Danzig began to show a kindlier and more tolerant spirit toward the Mennonites. This is evident by the widespread interest in the new church buildings. When the building was dedicated, on September 12, 1919, there were present, Prince Hermann von Hohenzollern; the commander of the military post, the chief of police of the city, representatives from the city government and various city organizations, as were also the pastors of the leading city churches and a large number of other visitors.

With the acquisition of citizenship in 1800, the Mennonites became more actively related to civic life; they never shirked the obligations of their citizenship. City magistrates and leading officials have frequently been chosen from their number. Important trusteeships and positions of leadership were freely and frequently bestowed upon them. In business, they have held high and honored positions.

The church in 1826 for the first time engaged a full time, salaried minister, who served for ten years. In 1836, the Rev. Jacob Mannhardt became pastor of the church and rounded out fifty years of service. He was succeeded by his nephew, Rev. H. G. Mannhardt, the present pastor, who had been assistant pastor from 1879. Thus, there have been only two pastors of this church in the past 91 years.

The Defense of the Realm Act, imposing military service on every male, was passed on November 9, 1867. On March 3, 1868, a Cabinet order modified the Act, by granting Mennonites the choice of non-combatative service. Those who refused had the alternative of emigrating. A small number chose the latter alternative and a new wave of emigration was set in motion. Among these, the most eminent was Louis Edward Timmerman, who stood high in the church council,

with a number of others, emigrated to Beatrice, Nebraska.

With the rise of the great national enthusiasm of 1870, a number of young men chose active service in the Franco-Prussian war. One month after the battle of Sedan, on October 2, 1870, the church passed in effect a resolution as follows: "Although we recognize with our fathers that every war is a great evil, originating in sin, and we consider it our special calling and obligation in every expression of our church life and activity to spread the Gospel of love and peace, we find it difficult, nevertheless, to prove from Holy Scripture the necessity of refraining from the required service of defense demanded by the State of every citizen. The church, therefore, grants to every one of the brethren the liberty to decide in what form and manner he may meet the demands of the State according to the dictates of his own conscience before God. With this, we declare, however, that, in conformity with the nature of our church, we consider it most desirable, that our brethren should engage in non-combatative service."

After 1870, and during the pastorate of Rev. H. G. Mannhardt, the church shared the general prosperity of the time. The membership increased from 500 to more than 1,200. The members remembered the church in numerous legacies and beneficences. When the World War came, the ban having been removed on active participation, 250 men, nearly one-half of the male membership, took part in the conflict. Of this number, 62 were officers of rank, 65 subordinate officers, 4 physicians and less than half, 120, common soldiers. About 25 men fell or died from wounds, and a large tablet at the entrance of the church, opposite the pulpit, enrolls their names.

It seems astounding that a church which suffered so terrible for centuries, for the sake of Peace, should furnish so many and so large a per cent. of officers in the last war. On second thought, the ban having been

lifted by the German churches, it brings out strong traits of Mennonite character. The love for the native land, in spite of former persecutions, the readiness and desire for service of the highest order, the capacity for leadership and faithfulness to duty, and strength of character in general.

One can not help but wish, however, that such leadership might have been united in the cause of peace and against war, in keeping with the historic principles of the church.

A few Sundays later, in far-away Damascus, standing on a prominent street, we noticed a large placard announcing the play, "The Huguenots, a Great Drama". Our thoughts went back to the Danzig church. Here, too, a drama, if not a tragedy, was being enacted. Superficial and brainless writers see in it material only for "Der Mennonit" or "Tilly, the Mennonite Maid". What a loss to any land or country that quenches the spirit of its martyrs!

But we left Danzig with the voice of its pulpit ringing in our ears. It sounded like the voice of an Old Testament prophet with its emphasis on Righteousness, Justice and Mercy, and like that of the beloved Apostle with its emphasis on Love and a forgiving spirit.

It is the kind of preaching fundamental to a rebirth of faithfulness to ideals; a re-dedication of ourselves to a full service of our Lord Jesus Christ, for which our fathers died.

ANNIVERSARY SERMON,
WEST SWAMP, NOV.
28, 1926

(Concluded)

This congregation was also pioneer in another form of educational effort. It was from this church that the first effort at church paper work went forth. When Rev. J. H. Oberholtzer first began his work on the "Religiöser Botschafter" the effort was a sincere attempt at a great work. There is no one agency in the church that is better able to carry on an educational task than is the Church paper. This paper

did valiant work. If it had not been for this paper, the General Conference would not have taken its form as soon as it did, neither would the information concerning the establishment of a school at Wadsworth have been able to find its way into the minds and hearts of the people as readily.

The attitude toward education is revealed in the interest that was taken here in the school at Wadsworth, Ohio. The list of contributors from this congregation as far as it is now available looks interesting. The amounts are not large as we measure these amounts to-day and yet they compare favorably with the first subscriptions, for instance, toward our own Bluffton College. Things have changed since then and greater amounts of money are needed to supply the necessary funds. The attitude of Rev. J. H. Oberholtzer and also Rev. A. B. Shelly have been great contributing factors towards the success of the first years of educational work. The direct support received from here, in students and money, as well as in intelligent sympathy, did much to assure the few years of successful work. The fact that there have gone out from this congregation, members into all professions which carry with them a liberal education indicates that there has been emphasis on this phase of human endeavor. It is one of the things that keeps a church alive. The support that has been given recently to Bluffton College and Witmarsum Seminary has in its reaction greater good than the sacrifice required to give this support.

The third basis of success in any church we would say was the attitude toward MISSIONS. Perhaps I should have confined myself entirely to this phase of my subject. One of the indications that the first church after Pentecost was alive is found in the fact that efforts were soon made to preach the gospel, not only in Jerusalem but also in Judea, in Samaria, and then came the church at Antioch and sent its representatives into the outside world. This was the thing that kept the whole from stagnation. If it had been otherwise, the church would have remained a small Jewish institution. But Antioch gave it to the world. The church herself became richer thereby. We know the church at Antioch better than we do that at Jerusalem. The church here has owed much of its life, especially during the last seventy years or more, to the fact that there has gone out from here a steady stream of interest and life

into missionary fields. The subject of the relation of Rev. A. B. Shelly to our whole missionary enterprise is a theme sufficiently large for a careful study by itself.

I want to discuss this relationship briefly under three headings: an indirect effort for the work of missions; a direct influence; and again, an indirect influence. The indirect effort that was put forth by Rev. A. B. Shelly was early felt in the articles that appeared sometimes over his name, and sometimes over an assumed name, advocating the organization of a General Conference. This was his interest because he saw in the organization of a General Conference, the way open to bring about a better ministry, and especially also to do united mission work. The weight of these articles and his manifest interest in the General Conference affairs has had a great influence on the establishment of the missionary enterprise in our Conference. This is made clearer when we recall that at the very first Conference Rev. A. B. Shelly attended in Wadsworth, Ohio, showed him taking an active part in the work. Since the General Conference has no better reason for existing than for Missionary endeavor, we take this to be an omen of what is to be expected of Rev. A. B. Shelly. The fact that for twenty-four years he was President of this body again indicates that the interest he felt in Missions was being felt by the larger group. During these twenty-four years, he was by virtue of his office also a member of the Foreign Mission Board and part of this time served as Secretary.

The second period of activity in the Missionary enterprise begins with his election as Secretary of the Board in 1889. The Secretary of the Board of Foreign Missions holds a responsible position. The correspondence from the field goes through his hands. He must make careful estimate of the need and the problems that are on the field as he meets them in correspondence. Then the things which must be presented to the Board are carefully selected by him and the action of the Board again interpreted to the workers on the field. This is not all the responsibility. Since the Secretary only has complete records of the work, he must so familiarize himself with the working of the entire field that he has this knowledge at his command. The work of our Foreign Mission Board was not extensive during the early period of its secretaryship. The work in Oklahoma was confined to a

comparatively small area and also to a small group of people. However, it required wise and careful guidance. During the time when Rev. A. B. Shelly was Secretary of the Mission Board, this congregation had the opportunity to get acquainted at first hand with outgoing missionaries. Thus, Rev. Kroeker was ordained here in 1900 and consecrated for the work in India. Other missionaries of our Indian field passed through here occasionally or visited with the Secretary of the Board. The candidates usually studied in New York and this gave them opportunity to come here occasionally and in this way stir up interest in missions. The pastor of this church had a very potent influence on the Mission Board. He baptized the first fruit of our missionary endeavor in the person of Maggie Leonard, a half-breed Indian maiden at Darlington. This was one of two trips he made into Oklahoma in the early days when it was still Indian Territory. When we swing down into Oklahoma now on one of the best of Rock Island or Santa Fe trains, we do so without thinking of the difficulties and hardships encountered on these early trips into that territory. There was a town in Oklahoma a number of years ago called Shelly, out of consideration of the esteem with which the pastor of this church, then Secretary of the Board was held. During the twenty-two years that Rev. A. B. Shelly was Secretary of the Mission Board, the proceedings of the Board were very naturally much influenced by him. The story is still frequently recalled that this proficient Secretary would listen to the discussion and take part in it, and while it was going on, would formulate his resolution and bring the discussion to a fruitful close.

The information which the Secretary of the Mission possessed would generally be passed on to the congregation here. Thus, I recall many stories of interest that were told from this pulpit which came out of the mission field in Oklahoma. This fired my own imagination and desire to know more about the work there.

The influence in the home congregation for missions has lived. The influence is now again more indirect. Rev. Shelly resigned from the Board in 1911 and became an honorary member, a position that the Conference has only given to two men, Rev. Shelly and Rev. S. F. Sprunger. The effects of his work and his life with its missionary interest continues to live. This congregation is represented directly on

the Foreign Mission field. There are others in the ministry who have sat under the ministry of this great apostle of our Lord and Saviour Jesus Christ. Among these is the present pastor of the church. Others have poured out their lives in the service of the Master, having found their inspiration under the noble ministry of Rev. A. B. Shelly. Many others have under the inspiration of this noble servant of the Lord lived noble lives and given their best to the community and the church life. This congregation has a rich heritage.

S. M. Musselman

EASTERN DISTRICT CONFERENCE

(Continued)

Prof. Smucker, by request, spoke on the favorable aspect and future prospects of Bluffton College. There is an increase and a deeper interest in Bible study. The Sunday School Committee and Committee on Orphan Work reported briefly. Norman Berkey was re-elected on the former, and Bro. Boyer and Mrs. Jacob R. Fretz on the latter. H. H. Baum was re-elected on the Building Fund Committee. Harvey W. Shelly was elected on the Program Committee. The special Committee on Revision of Constitution and By-Laws, consisting of S. M. Rosenberger, U. S. Stauffer and A. M. Fretz, was continued. The budget of \$2,900 for this year was apportioned as follows: Conference's expenses, \$200; Witmarsum Seminary, \$1,800; Home Mission Committee, \$500; Toward purchase of historical books, \$100; For Canadian relief, \$300; total, \$2,900.

The following additional motions prevailed:

1. That the income from the various Conference funds as considered by the Budget Committee, and recommended to be set apart as a contingent fund, be used, during this year, for the Historical and Publication Committee.
2. That the auditors submit their further report to the Executive Committee of Conference, who may accept and approve same.
3. That the secretary be allowed, same as last year, \$50, and that he be asked to render an account of postage and other expenses. Also, that he put forth efforts to find the Conference Charter.
4. That the secretaries of the subsequent meetings of this Conference (Saturday afternoon, Saturday evening, and Sunday afternoon) be requested to pass on to the secretary, as full reports as

(Continued on page 6.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

The announcement of the Board of Education in this issue with reference to peace lessons for Sunday School use is an important one and should be given careful attention by every reader of this paper. There can be no reason for neglecting the emphasis of our Peace Doctrine and, if another war catches the Mennonites unawares, the responsibility for such a neglect will rest squarely upon the leaders and teachers in the church. If we profess peace it is our business to teach peace. If we believe in peace we have no excuse for being ignorant of the reason why. A glance over the lessons that have been prepared will convince one that they have been written by those who believe in peace and know how to make it clear so that our young people will be sure of the ground upon which they stand. By all means let every superintendent and officer of our Sunday schools become familiar with this literature and insist that their schools regularly follow the lessons as outlined. The matter is a vital one to our Church.

About this time, interest in Summer Vacation Bible Schools is beginning to shape itself in many communities. This comparatively new venture in Christian education has come to be more than just an experiment. It has been found to be absolutely necessary in the religious program of the community. As one notes the courses of study offered, one is filled with a feeling that the elemental subjects are vital, but one also feels that if it were not for the decline of the Christian home, the simple truths of the Bible would be so well known that it would not be necessary for the community to provide means

WOMEN'S WORK

Janjgir, C. P., India,
Jan. 3, 1927.

This week was a very joyous week. We had blessed meetings nearly every day in our church. Our new church is very beautiful. When I sit in it, I feel as if I am in one of the big churches in America. It was beautifully decorated for Christmas. Now we all hope and pray that many Hindu people can come in and hear the Word of God and find salvation.

This Christmas, I brought a Hindu friend along home from school. Her family have forsaken her since she wants to become a Christian. She is a very nice girl. She has given her heart up wholly to the dear Lord Jesus. She is now of the Church of England mission, and when she is going to be baptized, mamma and papa will be her god-mother and father.

Today I am going back to school again. Mamma is very busy cooking, baking, ironing and washing and looking after other people. Papa is very busy, too. We had only about eleven days' chuti (vacation) time, but I am glad to go back to school again. Is not this verse beautiful? Lo, I am with you always. He will be with us tomorrow in the train and in school. It will be about eight months before I see home again.

Nellie Anna Penner.

Champa, C. P., India,
Jan. 6, 1927.

House cleaning is a most trying ordeal in India, because there is apparently so little difference between before and after. Reason? Servants. Nothing is being done properly after just one order. If I tell them to wipe the back of the picture as well as the front, they do it, but on top of the frame, where the dust is the thickest, they haven't touched it. I wish being a missionary also meant to be angelic, but alas!

From November 22d to 25th, we had our workers' conference. We are twenty-two now, excluding children. We are a happy group when all together. On Thanksgiving, we had a reception dinner for the Duerksens and a social evening. On Friday, Saturday and Monday, different missionaries gave lectures to our Christians, many of which had come in from the different stations. These lectures were a sort of resume of the six weeks' Bible course given at the different stations during the rains. Miss Lehman's new bungalow was also dedicated during these days. On Saturday, we also had a service,

at which twenty babies born during the past year were blessed. Kenneth Bauman, Paul Arnold Isaac and Eleanor Betty Thiesen, just three weeks old, were among them. On Sunday, nearly everybody went to Janjgir for the dedication of the new church.

On Tuesday and Wednesday, November 29th and 30th, our Christians had their conference.

Then the happiest time of all began. On the first four days of December, we celebrated the 25th anniversary of our mission. The programs were held in a beautiful mango grove, about half a mile beyond the medical station. The first day's programs were in English. About 47 missionaries from neighboring missions had responded to our invitation to spend the day with us. Thirty-seven of these had come the evening before. We served the dinner to them cafeteria style and we had beds for all, but bedding they had to bring. We bought a number of woven bamboo cots at 6 annas (12c) apiece, which we afterward sold again at a small loss. We had erected quite a number of temporary huts in the grove to accommodate all the Christians from the other stations. There were about 700 Christians here. We have over 1,200 altogether. Surely the work that has been done here these 25 years has not been in vain.

We ate chota hazri (little breakfast) consisting of buttered toast and tea informally at the bungalow. After the morning's program, we served breakfast in the grove. During the noon hour, the people who wished to, went sight-seeing at the leper home, medical station and our compound. In the afternoon, there was another program, at which many of the guests spoke. Then we served tiffin (tea) again in the grove, and in the evening all but a few of our guests left for home. We had a most enjoyable day together.

On Monday, Dec. 5th, most of our own missionaries went to their various homes, and when they were all gone, we started with our Christmas preparation. We made about 260 bundles this year and have some clothes left to give to our school children for next year.

Mrs. Anna P. Isaac.

On Sunday evening, May 8, the Ladies' Chorus of Hesston College rendered a sacred concert in the First Mennonite church of Moundridge, Kansas.

An interesting program was given by the Freeman College Glee Club, Freeman, South Dakota, over the radio, from Station WNAX, Yankton, South Dakota, on Sunday, May 15, in the afternoon.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Halestead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

For the good that I would I do not; but the evil which I would not that I do. Rom. 7:19.

For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live. Rom. 8:13.

THE GOD OF LOVE

We sought him in the swimming blue, The starry firmament above! We searched among the blooming flowers, To find the God of love! We scanned the distant mountain-peaks, We listened to the calling wind; We scoured the scorching deserts, And yet our eyes were blind. Until one day (O hush my Soul), Our fingers touched His garment's hem; The angels sang their hymn sublime, And he was born in Bethlehem! The Shepherds came and knelt to pray; The Wise Men gave their treasure store;—And lo! we, too, have found the King, And we shall search no more! Not on the mountain's dizzy height, Nor in the sea's majestic roll; Not where the flowers were blooming bright, But deep within the human soul The King of Kings holds regal sway—And I shall bow before my Lord, And I shall keep my feast today, And feed upon His Holy Word.—Selected.

WORD FROM CHINA

Missionary friends will indeed be glad to hear a word concerning our workers in China. The editor of this department received the article appearing under Missionary Pearls of this issue. Along with it came a short personal letter written from Tientsin dated April 18. Missionary Voths with the others whose furloughs are due were at that time awaiting an opportunity to sail for the Homeland.

The other workers are remaining in Tientsin with the bare possibility of returning inland to their work this fall, although the general consensus of opinion seems to be that it will be only a matter of time until all refugee

missionaries will be obliged to leave China.

Sister Voth however expresses great confidence that God will work in a miraculous way in putting the Chinese Christian church on her own feet even without the help of the missionary body. Our task will be more and more to pray that the Comforter will come close unto them and guide them into all truth.

NOTICE TO C. E. WORKERS

Readers of this department will notice that we are bringing two writeups of Christian Endeavor topics. This is done because there was a demand from both the West and the East that they appear earlier. In this way the topic will be in their hand by the Sunday preceding the Sunday for which the topic has been prepared.

It is the hope of the editors of this department that all of this material in our section of the Mennonite be of interest and be used. If you desire things different, the editors are quite approachable and will be very glad for your criticism and suggestions.

Pearls from Our Mission Co-Laborers

LOVING HIS APPEARING

Some time ago we saw in the Mennonite two short articles on Christ's Second Coming written by a beloved teacher and friend of ours. The thought came to me that perhaps for a change our young people would like to know something not only of what we missionaries do and what we can tell about the Chinese but what we think and what faith sustains us. So I would like to have just a heart-to-heart talk and give you a glimpse into a certain phase of my spiritual life of the past few years.

We were spending the summer at the Mountain resort of Kungshan in 1925. The main speaker at the Missionary Conference was J. Russel Howden, of England, a leader of the Keswick Conventions. He is a Spirit-filled man of God. In one of his Bible lectures he touched on the Second Coming of Christ. He said in such a confident joyful way that a truly earnest and spiritual Christian looks for Christ's Coming not in order to see his own views vindicated, or because he is discouraged, nor thinks of it as something to be dreaded yet unescapable, but that he yearns

for it because of a desire to see Christ exalted and see His glory and honor vindicated. To see Him return in power and glory to the earth upon which he was once humiliated and rejected. Suddenly I felt filled with joy at the thought of seeing His Glory thus vindicated. That joy was only momentary but the memory of it did not vanish and I wondered whether it was not for the Christian to find real joy in contemplating Christ's imminent return.

So for the past two years I have studied the subject and how richly I have been rewarded! God has given me a new conception, a new vision of His matchless Son. It has necessarily changed my whole philosophy of life but I am more of an optimist than ever. My whole expectation is from Him. I realize that "in man dwelleth no good thing". All his works might be burnt as stubble but in that Day the marks of Jesus Christ which we bear on our bodies, as Paul put it, will abide. For this study I went directly to the Bible, for as Dr. Kelly says, "Apart from the Bible there is no argument either for or against Christ's coming again". And it has proven to be the Key to the Scriptures. A young Student Volunteer was once a guest in the home of Robert E. Speer, then also a young man. Being impressed with the quiet beautiful faith of Mrs. Speer, the latter's mother, he asked for the secret of her faith. She answered with a gentle counter question, "Have you ever studied the coming of our Lord?"

I now realize that by the visible manifestation of our Lord the Bible does not mean the end of all things but that it is the beginning of ages in which we little realize what place of service and degrees of holiness each of us is to attain. This thought has enhanced my missionary zeal. Rev. Stearns of Philadelphia attributes the live missionary interest of his church which results in contributions of \$69.00 per member per year for Missions to the fact that in that church the Mission of the church in this age is interpreted in the light of the speedy return of her Lord as outlined in Acts 15:14 to 18. And so my greatest desire too is to lead as many as possible to Him before He comes.

Because of all this I have joy to consecrate myself anew to Jesus and "be separate" not on any ground of what I am but wholly on the ground of what He has done for me upon the cross and where He has set me in "heavenly places" in eternal association with Himself. May we all have our lamps trimmed and burning, filled with oil (emblem of the Holy Spirit) and like Epaphras go down to Laodicea the lukewarm and self-satisfied, and "labor much for them".

With much love,
Matilda K. Voth

CHRISTIAN ENDEAVOR MEETING May 29, 1927

A. J. Neuenschwander

Topic: "How Have Missions Helped China?" Luke 4:16-31.

The Scripture Brought Down to Date

This passage of Scripture shows us that Jesus had a world vision for his message.

"Preach good tidings to the poor." China is no exception, in the large number of her poor people. Missionaries have preached to these and it has brightened their lives and homes.

Slaves are a thing of the past, yet a slavery that can not be stopped by proclamation, still exists. The Gospel brings release to slaves of sin and vice, whether in China or elsewhere.

"To set at liberty them that are bruised". China has been held in chains of old customs and superstition for many thousands of years. Those who accept the message from the Missionaries are the ones to break the old useless customs and they enjoy real freedom.

The Prayer Thought

In your prayers, remember: the many persons working for Christ in China, the large amount of religious literature in the Chinese language, the many schools, chapels, churches and hospitals, that all these might remain unmolested and form the basis for a new China.

Let us fervently pray God that: peace internally might soon be restored, that the Missionary work might not be disrupted, that the full meaning of the Christ might be grasped by the Chinese, that the native believers might be true to their best teaching.

The Topic Forum

1. What do you think the Missionaries ought to do in the present tense situation in China, should they stay or come home?

2. What do you think you would do if you were in their place?

3. What can we do to help the

situation in China? What is "Extra-territoriality"?

4. What reason is there for foreign nations to set the Tariff for China? Why do they make it so low for their goods to be sent into China, and high for Chinese goods to be sent into other countries? Is this just or right?

Missionaries Helping China

The first missionary went to China in 1807, today there are more than five thousand missionaries in China. These thousands of workers have brought with them many millions of dollars and established churches, schools, hospitals and outstations. The labors of these ambassadors of Christ have won several hundred thousand converts. This small nucleus has been and is at work, and much has already been accomplished. But when one considers that China has 400 million people, then the task looks quite large. Still with Paul the Church in America and Europe can say, "I can do all things through Christ, which strengtheneth me."

The Missionaries have helped China more than simply going about and touching individuals personally or in groups, they have educated and converted many individuals who in turn are doing much to spread the message of the Cross to hundreds and thousands of others. The native Christians in China have advanced to such an extent that in many places most of the control of the Church is already in their own hands.

Thus we see that the Missionaries have helped China in very many ways, but another class of American and European also comes to China. He comes for commerce, wealth and gain. He is not concerned about what is good morally for China and so much of the Missionary work is hindered and at times almost canceled.

We certainly do not know how farreaching the present upheaval is going to affect mission work, still we have faith that God will lead and guide that the good work of the Missionaries will not be destroyed, but rather advanced.

Illustration

The illustrated pamphlet, "In China" as gathered together by our own Missionary Ed. G. Kaufman, gives one a clear and comprehensive conception of our work in this field. The pictures show that our workers are planning for the future. The statistics show that the Chinese have accepted the message, so that about 100 could be baptized each year. The booklet also shows the types of work done. Many ought have this pamphlet. It costs but

35 cents. Send to Deer Creek, Okla.

CHRISTIAN ENDEAVOR MEETING June 5, 1927

A. J. Neuenschwander

Topic: "Our Christian Duty to Maintain Health." I Tim. 4:8; Rom. 12:1 Consecration Meeting.

The Scripture Brought Down to Date

The body is the servant of the spirit that dwells within.

God created body and soul, not only the soul is to be kept pure, but the body likewise.

If our bodies are to be used in the Kingdom Cause, why not present them in the best possible manner, healthy and strong?

Bodily exercise requires determination. Many know they ought to do it, but are negligent. To live a religious life requires determination of a higher type.

In the Old Testament, men were required to bring animals that were without blemish, is it proper that we should be content with anything less?

The Prayer Thought

Thank God: for good health, for medical skill, for the many hospitals, for the noble work done by our missionary doctors, for the health of their peoples.

Ask God: for strength to overcome those things that might harm you, to use health wisely, to give those unfortunate courage to press on in spite of sickness, for progressive legislation to safeguard health of infants as well as adults.

The Topic Forum

1. What are some of the causes of ill health that can be overcome without the aid of a physician?

2. Why is it wrong for a person to abuse his body?

3. Should the emphasis in our Schools and Colleges be placed on outstanding athletes, or group play? Why?

4. Do you agree with the quarantine and vaccination rules? Have a Christian Physician come and explain these rules.

Promoting Health

Tennysen pictured an ideal hero for most boys when he brought forth Sir Galahad. Every boy wonders at the prowess and success of this young knight. There does not seem to be any special endowment, but young Galahad sought strength in the right direction. His saying "My strength is as the strength of ten, because my heart is pure," is known to thousands, and the nearer we follow this ideal the nearer we are to real strength.

The city in which these lines

are being written is placarded with the announcement of "Boys Week." We have many national weeks and days, but I agree with the idea of boys week, since it emphasizes his importance and place and his possibilities. Many parents will be led to consider carefully their children's health as a real asset.

Christ was much occupied with healing the sick and maimed. He considered it a means to an end, a well rounded life. The Church has waited long to send our Doctors into the Mission field, but today we recognize the great aid to the general work. Someone has well said, "Cleanliness is next to Godliness," and our Missionaries find that sanitation is next to salvation.

Illustration

Jay S. Stowell in, "The Child and America's Future", tells us that about a quarter of a million babies under one year of age die in the United States. Physicians tell us that at least one half of these might be saved by application of known principles of hygiene and infant care. Should this not awaken our American conscience that we do more to save the lives of these little ones, rather than permitting them to die unnecessarily?

THE PURPOSE OF LIFE

Have you ever begun to think on some of the questions which we very often consider so common and which we take for granted, yet questions which deal with the very existence of our being?

Have you also, after trying to reach some conclusions and after discussing these questions with others, been surprised and awed with the great things that are yet to be discovered and with the possibilities that are yet in store for each one of us?

One of these questions I now particularly have in mind is: What is the purpose of life?

So many go through their existence here and miss life. They fail to see the purpose of life. In Ecclesiastes, the author cries out, "Vanity of vanities, all is vanity. —Men themselves are but as beasts." To him life was but a weary existence. Many today take the same attitude and come to the same conclusion. For them to live is a burden and a puzzle. Again and again we read in the newspapers of students who have taken their own lives because they could not see any reason for living. To them life was meaningless.

There are also those that go through life who catch a glimpse now and then of that fuller and more abundant life of which Jesus spoke; but who never really

and fully experience it. One of the greatest tragedies of life is to go through life as if blind, and not recognizing the richness and beauty which is in store for us.

There is more beauty and interest in this existence of ours than the keenest of us can realize. There is no limit to the things we can discover. For example: How much do we know and need to know about God? How great are the promises in man himself! Jesus said, "Be ye perfect as your heavenly Father is perfect." This fulness of life is ours if we only really care to strive for it.

The garden of the world is a paradise of miracles and wonders that only those who have their inner sight open to the infinite mysteries of life may ever recognize. In every tiny seed is the eternal glory of creation, in every blossom the promise of the greater possibility of which the fruit is the perfect fulfillment. Some one has written, "A poppy-seed— it lies in the hand, a grain of dust, motionless, unlovely, dead. Yet think what it holds! The cool-gray-green of upward-springing stalks and leaves; the compact calyx, studded with its hundreds of protecting hairs, and within, crumpled like a baby's hand, the exquisite, shining silk of gorgeous petals— sunset-rose, faint misty white, bold, magnificent scarlet—all this in an atom of dust!"

Just so is the soul of man. Today we might be weak and defeated and apparently dead. Then something happens. We begin to grow. The seed starts to sprout, pushing out from the tiny cell to grow upward into that perfect expression of a full and beautiful life.

But how does this happen? We have all seen these transformations. Paul tells us of such a one when he wrote to Philemon: "It is Onesimus! Once you found him a worthless character, but now—days he is worth something to you and me. I am sending him back to you, and parting with my heart—no longer a mere slave but something more than a slave—a beloved brother; especially dear to me, but how much more to you as a man and as a Christian!"

Again we ask, how does this happen? The only answer I can give is: It is the power of Jesus Christ that transforms character. And that is the purpose of life: to become more like Him.

H. W. Schmidt

(Editor's Note: The home of the writer of this article is Reedley, Cal. Mr. Schmidt is graduating from Bluffton College in June.)

THE MENNONITE JOTTINGS

May 19, 1927

On May 8th, Rev. Howard Morgan, son of the famous English Bible teacher, G. Campbell Morgan, spoke in the Mennonite church of Berne, Indiana.

At the Bethel College, Newton, Kansas, commencement, on June 8, twenty-three Bethel Seniors will receive degrees. Dean N. E. Byers of Bluffton College will give the commencement address. The baccalaureate sermon will be preached by President Dr. J. W. Kilewer on Sunday evening, June 5.

Bro. A. J. Miller, for about eight years the representative of the Mennonite relief work in Russia, has returned to America. On Sunday, May 8, he was a visitor at the First Church, Philadelphia. He has recovered from the recent sickness that compelled him to stop off in France for some time. He says that the food situation is slowly but constantly improving in Russia, but that many of our people are in the most trying circumstances because of poverty.

The sixth annual Mothers' Day musicale was held in the Hereford, Pa., Mennonite church at Bally, on Sunday afternoon, May 8, under the auspices of the C. E. society. This program was a committee's tribute to Motherhood. Selections were given by the choirs of five neighboring churches. The Bally Juniors also contributed two numbers. On Monday evening, May 9, a Mothers' Day Sing was held. An interesting program was arranged for this occasion. The singing of old folk songs was especially enjoyed by

all present. An increasing interest is being manifested each year.

The Mennonite church in the Free City, Danzig, according to latest reports, has a membership of 1,298. During the last year, 26 were added to the membership by baptism. This congregation has issued a new edition of its hymnal.

Rev. W. S. Shelly, who for the past seven years has been pastor of the Carlock, Illinois, Central Conference, Mennonite church, has resigned to accept a call to the First Congregational church of Carson City, Michigan. Before coming to Carlock, Rev. Shelly was pastor of the Wadsworth, O., Mennonite church.

Rev. Alfred Habegger, our missionary among the Cheyennes in Montana, was at the Trenton, Ohio, church, Sunday, April 3. He preached in the morning service, spoke at the monthly missionary meeting in the afternoon and gave an illustrated lecture in the evening. On Easter Sunday, the Trenton church observed the Lord's Supper with one of the best attendances ever had.

A recent event in Bethel church, Mt. Lake, Minnesota, was the ordaining of Bro. Marvin Linscheid to the office of evangelist. Rev. J. J. Balzer officiating. After this event, Mr. and Mrs. Linscheid returned to Newton, Kansas. Louis Linscheid, another member of the Bethel church, a student in Bethel College, will also be given the same official recognition some time this summer.

In the statement of Assets and Liabilities of the Canadian Mennonite Board of Colonization, there are shown total assets amounting to \$942,598.49; the total liabilities are \$934,938.20, with a surplus of assets over liabilities of \$8,470.29.

One of the recent publications relating to our mission works is the work of Miss Anna Stauffer under the title, "Our Hopi Mission Field." It is a brief resume of our mission to the Hopi Indians in Arizona, describing their homes, religious beliefs, our missionary activities, etc. The work is published by the Pacific District Conference. Copies may be secured through the Mennonite Book Concern at 25c each.

Books received: "My Faith in Jesus Christ", by James M. Gray, D. D. Dr. Gray's earnest positive tone has rarely appeared to greater advantage than in this frank attestation of where he stands and where he stood for a quarter of a century. Clear, concise, and with the force of a "Thus saith the Lord", Dr. Gray gives the reason for a belief in the Trinity, the divine-human personality of Christ; His sacrificial atonement; His bodily resurrection; His high-priestly intercession; His headship of the Church and His coming again. "An Introduction to Child Study", by Clarence H. Benson, director of Religious Education Courses of the Moody Bible School, Chicago. This is a text for teacher training classes. It will be found valuable in assisting instruction to be given in the home and is an excellent work that may be used by Sunday

school teachers in assisting them to more efficient work.

The C. E. society of the Mennonite church at Donnellson, Iowa, had seven delegates attending the district C. E. convention at Madison, Iowa, April 29, 30 and May 1. The society again received both the Senior and Junior district banners which are yearly awarded to those societies scoring the highest in the district and state goals. The Senior society also received special recognition for the work on stewardship accomplished the past year. The girls' chorus of this church rendered a cantata on Sunday evening, May 8, in celebration of Music Week.

The Thirteenth Annual Commencement of Wittenburg Theological Seminary will be held on the evening of May 27. Rev. S. M. Grubb of Philadelphia, Pa., the editor of The Mennonite, will give the Commencement address. Rev. Grubb's subject will be, "Is There a Future in the Mennonite Ministry?" There will be three graduates to receive degrees at that time. Other events of the commencement will be the baccalaureate service on Sunday afternoon, May 22, at which President Hartzler will preach; a communion service for the seminary students, faculty and alumni at the Seminary Chapel immediately after the baccalaureate service conducted by Rev. A. S. Rosenberger, an alumnus of the Seminary; and the Alumni Dinner and Business Meeting immediately before the commencement exercises on Friday evening, May 27.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, MAY 26, 1927

No. 21

NOTICE

All Missionary Sewing Societies east of the Mississippi River sewing for our mission stations in India, please send their goods prepaid to Mrs. E. A. Luginbill, Berne, Ind., not later than June 15. Freight charges are 10c per pound. To avoid mistakes and misunderstandings it is desirable that the same person who sends the money for freight, also has her return address on the packages sent, and a list of contents in the package or box and one in the letter.

With sincere greetings,
Mrs. E. A. Luginbill.
Berne, Ind.

THE MINUTES OF THE GENERAL CONFERENCE NOW BEING SENT OUT

To the Conference Churches:

The Minutes of the 24th session of the General Conference, held at Berne, Indiana, in August, 1926, are now ready for distribution to the churches. The Executive Committee, under instructions of the Conference, has decided to send each church two copies for every thirty members.

In order to save postage expenses, the pastors of churches in and near Newton, Kansas, are requested to call at The Herald Publishing Co. office in Newton and get their packages.

The book contains all of the Resolutions in both English and German; all of the Reports to the Conference; and the Papers that were read and submitted at the Conference. It is worthy to be read carefully and to be preserved for future reference.

The books cost about 50c a piece, and extra copies may be had from the secretary. The Committee requests the churches to distribute the books in their church as they see fit and then to send to the General Conference treasurer, Bro. C. F. Claassen, Newton, Kansas, the amount or a free-will offering for the General Conference treasury. It is hoped that this offering will amount to at least 50c for each book received; and that the churches will do this at once, so

that the printers may be paid. Pastors are requested to bring the matter to the attention of their churches.

Fraternally,
C. E. Krehbiel, Sec.
Newton, Kansas.

THE MESSAGE TO AMERICA

By M. Briand on the Tenth Anniversary of the Entry of the U. S. into the War Contains the Following Statement

"For those whose lives are devoted to securing this living reality of a policy of peace, the United States and France already appear before the world as morally in full agreement. If there were need for those two great democracies to give high testimony to their desire for peace and to furnish to other peoples an example more solemn still, France would be willing to subscribe publicly with the United States to any mutual engagement tending to outlaw war, to use an American expression, as between these two countries. The renunciation of war as an instrument of national policy is a conception already familiar to the signatories to the Covenant of the League of Nations and of the Treaties of Locarno. Every engagement entered into in this spirit by the United States toward another nation such as France would contribute greatly in the eyes of the world to broaden and strengthen the foundations on which the international policy of peace is being erected. These two great friendly nations, equally devoted to the cause of peace, would furnish to the world the best illustration of the truth that the immediate end to be attained is not so much disarmament as the practical application of peace itself."

Not in the history of our country has the United States had such a wonderful opportunity of proving to the world the sincerity of her desire for permanent peace. I, as a citizen, should feel greatly disappointed and deeply humiliated if my country should fail to make favorable reply to such a remarkable proposal.

Why not write a personal letter to the President, urging him to graciously recognize this statement of the French Minister of Foreign Affairs and to respond favorably to the same in the name of the American people.

H. J. Krehbiel.

MISSIONARY P. W. PENNER'S REPORT

Janjgir, C. P., India.
Jan. 25, 1927.

Dear Brethren:

Greetings with Gen. 31:49.—The past year belongs to history; our memories tell us that at various instances we have failed to accomplish what could have been, provided our attention had been more carefully riveted on that what the Holy Spirit intimated. May we in every instance be more attentive to His inspirations.

The Working Staff—What concerns the missionaries, no change took place; among the Indian workers some little alterations had to be introduced. I mentioned in my last report that Dipiya Bai, the Bible woman of Sukhi, had gone to her children in Jubelpore, the husband and the rest of the family yearned to join those far away, consequently he resigned his position and left late in December. In his stead, we soon found another helper in Ilyasar, of the Old Mennonite Mission of Dhantari. He assumed full responsibilities of the Sukhi school in the beginning of this month, his wife has been appointed as Bible woman of that place. The other couple, Masidan and his wife, Munika II, moved there again. Now we have two Christian and one non-Christian teachers in the school, with fifty boys. The two Bible women, of course, look after the Gospel work among the women. We rejoice to have the work again full-fledged.

Evangelistic Work—The entire evangelistic staff, excepting those on the outstations, worked the homes and villages in the neighborhood of the main station. The rains continued until the middle of October, even after that showers fell occasionally.

The latter part of November, all our workers were called to Champa for their Bible Lecture course, the Indian Church Conference and the 25th anniversary of our mission. Immediately after those festivities ended, plans were made to send as many of the staff on tour for another few weeks. The outstation workers mostly went back to their circle, while a party of three went into the southeasterly portion of our territory and canvassed quite a large number of villages. They did not so much traveling, but began more on the personal work plan to reach the individuals. This must be resorted to more, because the seed has been strewn all through the field, now all will have to follow up the ones seen more or less interested in Christ's teachings. Mrs. Penner went for a week with some Bible women to Baloda, to investigate the work. To her and my disappointment, the Bible woman there, Hannah Bai, had not been acting so as to win the confidence of the inhabitants. There is something wrong in her life, some suspicion was noticed which proved later on as a fact. The real proceedings have not as yet begun, but are imminent. The next report will probably give light on what was done. I left towards the south to Seorinarayan and spent four days there. To my satisfaction, I must report, the Bro. Dham Dham is improving wonderfully, he manifests sound interest, the work and association shows such in various incidents. He apparently learns more cleverly how to win the good will of the public without compromising the right. He carried on a fine Sunday school in Seorinarayan in the government school, but suddenly another headmaster came in and refused to open the doors for such work. The Sunday school had to be given up for a season. In another village in Tusna, the teaching staff is favorably inclined, the boys listen carefully to all. I was surprised how much the boys, after a year's work, know of the Bible. Several of the Old Testament stories were related nicely, also those of the New Testa-

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by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

MENNONITE BOOK CONCERN, BERNE, IND.

ment. Some Bible verses had been memorized. In a nearby village is a fine young Brahmin. He purchased, three years ago from us, a Testament and has read it carefully. One night, he quietly came to the evangelists' house (it reminded me of the nightly visit in John 3) and we had a very intimate talk about the inner life. He told me how he would go out and talk to his people about the Savior. If such a man would consent to be baptized, much advantage would lie therein, because then he is out of caste, the people must give him then more freedom to act. However, to this he cannot as yet yield. His innermost is fully convinced about Christianity being the religion to embrace. Oh, may God give him the necessary conviction and strength to break loose and become, through and through, His disciple! The visit and stay in Seorinarayan did me much good, gave me a better aspect of the work done.

Educational Work—Miss Kuehny continued with her school unhindered, except the week of our anniversary in Champa. As a whole, she is quite satisfied with her staff. Since she has in her school the Christian children representing all stations of our mission and so closely connected with government requirements, much pains must be taken to keep everything on the top-notch to avoid disappointment. She is therefore very careful as to what is taught and how. Noticing this stringency, one is so desirous to have more of the real interested teachers to depend on. The boys' school in Sukli was much interrupted on account of the harvest. During the seeding in June, and again harvesting, in October and part of November, the farmers keep their children often away from school, I am almost on the verge to decide not giving any vacation during the hot season, but two short intermissions in June and October. The government primary schools follow this method and find that to be preferred to the other. The school here, under Masidas' supervision, has not suffered in that respect, because he has more of the children where the parents do not depend on them in those seasons. Masidas is doing much to build up his school; he deserves much respect. The mission would be a great loser in case he should be removed out of our service.

New Church—Now all should join singing, "Praise God from Whom all blessings flow." The church got finished and could be dedicated on November 28. Just

then, the anniversary meetings were held in Champa, consequently all the missionaries were close by, excepting two, and all could attend. The main auditorium, 40 by 60 feet, with two wings each 15 by 20 feet, were filled to the last place and a number of people standing outside. Bro. P. A. Penner preached the dedicatory sermon; he made it very impressive. From the neighboring village and other villages, a good delegation was present and listened very attentively. The sound carries so perfectly well, that there is very little difference understanding what is said. As a whole, the entire building proves to be a perfect success. The Lord certainly has answered the many prayers. A more detailed report of the building, etc., will be composed for publication in our church papers. The deficit is not so great any more, the church has tried very hard to wipe the debt out and most likely will succeed in doing so in the near future. The Board will not be asked for more funds.

Christmas Week—This one never to be forgotten. All the students from the various schools could come home, all the outstations were empty for the time being. The new church was something for which the Lord has been praised so wonderfully. A special meeting was arranged for the young people to get some idea what the dedication was, like and how they should appreciate the new structure. They occupied the front seats and rendered special songs. A testimony meeting was in connection. Never have we heard such remarkable testimonies from the lips of the young. We feel that their interest rests with the church. All the meetings, some of them were very large, could be conveniently held therein. Since all can be understood so plainly, the attention can be kept much better.

On Dec. 26, eleven souls could be baptized; nine were children of Christian parents, one was a widow out of heathendom, brought here some two years ago half starved and crazy, now a beautiful looking woman, a blind man from the neighbor village. He has died recently.

One morning a service was held, when fourteen children were blessed. It was so touching to have the couples occupy the front seats with their little ones on their lap, afterwards standing in a line before the altar, having their children blessed. Oh, what a change has been wrought since they became God's people.

The watch-night service usher-

ed us, when a goodly number was present, from the old into the new year. This entire meeting meant so much to all. How wonderfully most gave their verses for the coming year to be their guide.

Hoping these lines to find all well, May the Almighty be very near with His all-sufficient helping arm.

Yours in His kingdom and service,

P. W. Penner.

CORRESPONDENCE

Zion Mennonite Church, Donnellson, Iowa, May 12.—Greetings to the editor and readers of The Mennonite: Again we have reasons to be very thankful to our Heavenly Father for the wonderful protection during the past few weeks. No doubt, we are all reading every day about the thousands of refugees that are suffering because of the extensive floods and tornadoes that have swept everything away and must seek food, shelter and clothing. We are told that "Faith without works is dead." The same holds true when we are truly thankful to our Heavenly Father. We will show it by our gifts. "Inasmuch as ye have done it unto one of the least of these sufferers, ye have done it unto Me."

During the Lenten season, the four churches joined in union services. The general theme was, "His Last Week." On Monday evening (in the Pres. church) "The Day of Authority," Rev. Theophil Stoerker gave an inspiring sermon on the words, "For as he thinketh in his heart, so is he."

Tuesday evening (Methodist church) "The Day of Controversy," Rev. John Kaufman spoke on the various discourses, that Jesus held on that day, in a most interesting and helpful way. On Wednesday evening (at G. E. church) "The Day of Retirement," Rev. Treverton Warren chose for his subject, "Jesus Withdrew Himself with His Disciples," saying that we, too, should draw aside for meditation of the Scripture, which is so sadly neglected in this age. Thursday evening (Mennonite church) "Day of Fellowship," Rev. Goff of Ft. Madison spoke on the "Upper Room", where so much of vital interest took place. So the story of Passion Week was brought very vividly to large and attentive audiences.

On Good Friday morning, the various churches held services in their own church. In the evening, the Bethel College Glee

Club of Newton, Kansas, gave an excellent concert to a large and appreciative audience. Unable to make train connections Saturday morning at Farmington for Wayland, they returned in the evening and gave a sacred program on Easter morning, which also was appreciated and enjoyed by a full house.

The young men were guests of Mennonite homes during their stay in Donnellson.

On Sunday, April 24, four new members were received into the church; three by letter and one by baptism. Following this, a large number received the "Lord's Supper."

April 29 and 30 and May 1, the Fourth District Christian Endeavor Convention convened at Ft. Madison, at which our Junior, Intermediate and Senior Endeavor societies were well represented and enjoyed the fine program and also the Fellowship Banquet on Saturday evening.

May 8, Mothers' Day, was fittingly observed with a short program following the Sunday school session. Owing to the bad roads the infant consecration was postponed till June, to take place in connection with Children's Day. Tuesday, May 10, about 75 attended the Mother and Daughter Banquet at the church basement. Color scheme, gold and white, was carried out in the decoration and the banquet table was well laden, served by our young men in up to date style. A program of special music, pep songs, short talks and readings were given by mothers and daughters, with the main address by Mrs. O. W. Swartz of Keokuk, Iowa. Miss Freda Krebill presided as toast-mistress.

Sunday evening, May 8, the Ladies' Chorus gave the cantata, "The Light of the Tomb", by Wilson, in a very pleasing way, and expect to repeat it next Sunday morning, following the morning sermon. This cantata was given in honor of "America's National Music Week."

Let each pay tribute in his own way,

Let each receive the message of music and pass it on to some unawakened soul,

Let the cities resound from end to end in praise of music—the common language of mankind, the great mediator, the friend of all.

The fine art which, more than any other, ministers to human welfare.

Where there is beautiful music, it is difficult for discontent to live.—Spencer.

Corr.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

In an address recently, a United States circuit judge observed that the very much emphasized statement of the "wets" that they had solved the liquor problem in Canada by making liquor a government monopoly is hardly satisfactory, because, though government control was supposed to keep liquor in legitimate channels, most of the boot-leg stuff that gets into the United States comes from Canada.

There was a time when the liquor element would have howled down any suggestion that liquor be made a government monopoly, but now they are willing to agree to anything that might bring it back, knowing that once here again, nothing could prevent the country from becoming wide open as soon as the opening wedge is driven.

With the closing of the year in our various institutions of learning, we are again reminded of the fact that our church has made wonderful progress and has at the same time taken upon itself a tremendous responsibility. Two colleges, a Junior college and a Theological Seminary involve a remarkably large program for a denomination the size of ours. There are larger bodies of Christians who are far from being as ambitious in the educational line as we are, but it seems to us, there is no reason for believing that we have undertaken too much. Our churches are scattered between the two coasts and it would be impossible for a single institution to serve them effectively. The locations of our schools are in about the best places that might be selected. As all of them are continually increasing in the number of students attending, we are convinced that we have not overbuilt and that, if we can maintain what we

have, we must look to a future enlargement of our various plants. The problem of financing these institutions is by no means an easy one to solve, but there are indications that give reason for encouragement. Both Bethel and Bluffton are actively engaged in building their endowments which are absolutely essential, if they are to maintain themselves as standard colleges. Together, the two institutions should have a million dollars in endowments. Our people have hitherto nobly responded to actual needs and in this matter there can be no doubt but that they will not fail to come up to expectations.

No denomination can long hope to hold its own and expect ministers to be thoroughly in sympathy with it until it maintains a theological school. Mennonites have too long been compelled to pay the penalty of not having such an institution. We are glad that the time has passed when a young man preparing for our ministry must look to institutions outside our church for the training he needs. Now that we have a seminary, the important thing to do is to keep it functioning effectively. Again, this means financing, but, whatever the seminary may cost us, it is worth all we invest in it.

Nothing having been heard of the two adventurers who attempted to fly across the ocean several days ago, another one has undertaken the hazard and, at this writing, is reported to be somewhere over the ocean between Newfoundland and the Irish coast. By the time the readers of The Mennonite have an opportunity to read these lines, the world will know whether the young flier has reached his destination or is making his grave somewhere in the Atlantic Ocean. He is said to have remarked as he took his place in the machine: "It is like going into the death chamber, getting there is like receiving the Governor's pardon." Such, then, are the chances men will take for the sake of earthly glory. Many will have sacrificed their lives before air traffic becomes reliable enough to carry passengers in reasonable safety across the ocean. But then, that is the way human progress develops. The first man who set out across a trackless sea in a flimsy boat was taking as many chances as do the air men of today. Now one may safely sail over seas. No one knows how soon air transportation will take the place of water transportation, but now most of us feel safer on the earth's surface.

Speaking of taking chances, the men and women who set out for

eternity without first being assured of the eternal safety that faith makes possible, are inviting a doom upon themselves more terrible than that which awaits the unfortunate air man who makes the fatal drop that leaves him helpless, hopeless and lost.

"HOW I FILL MY CHURCH"

In answer to this question Dr. M. A. Matthews, pastor of the First Presbyterian Church of Seattle, Wash., who was Moderator of the General Assembly, writes to The Christian Herald as follows:

It is not a pleasure for me to talk about myself and therefore I must decline; but if you will let me answer your questions with no reference to myself I shall do so.

First—This church has been filled for nearly eleven years. Most of the time it is crowded, and scores and hundreds have been turned away. The evening audiences number anywhere from 2500 to 3500. We can only seat about 3000. The rest have to stand or be crowded out. The audience has in it from 55 to 70 per cent. of men. The church is doing an immense amount of work. Frequently there are from six to eight services running at the same hour in the different rooms of the church. You may ask how it is done.

Second—The results accomplished are entirely due to the operations of the Holy Spirit. We pray much, expect much, and get much.

Third—The pure, simple Gospel is preached. Sinai and Calvary are held up to the people. The vicarious atonement is emphasized; the sacrifice of Christ is presented daily; His deity and His mediatorial work are kept before the people. The whole Gospel, and nothing but the Gospel, is preached.

Fourth—We make the Gospel apply to every condition, circumstance, and point of a man's life. We deal with his social, domestic, commercial, political, civil life, with the Gospel and only the Gospel.

Fifth—Every service is an evangelistic service. We never preach the Gospel or finish a sermon without making an appeal for immediate decisions and confessions of Christ. At every service we urge men to accept Christ and join the church. In other words, we try to demonstrate a passion for souls with profound love for God, implicit confidence, faith and trust in Christ and in the leadership of the Holy Spirit.

Sixth—We do not have a sermonette after a long musical program of questionable ecclesiastical music. Every member of the choir must be a Christian and spiritual music must be used, but that program is kept in its minor place. The sermons are not dictated by the clock, nor are they closed at the suggestion of some man who would like to hurry through the service. Time enough is taken to present the case of sin, produce conviction in the hearer's mind and ask for the work of the Holy Spirit to produce conversions. In other words, we all work, and we all work at the business of saving souls, preaching the Gospel, and believing absolutely the promises of Jesus Christ.

"The youth of our times with its apparently limitless energy to expend on wild parties, will not be attracted by an anemic Church or a pale Christ. But youth will heed a Church that appeals to the imagination and that furnishes some high calling worthy of the tremendous vitality of young men and women."—Rev. Dr. Samuel Trexler, President of the Lutheran Synod of New York and New England.

PROGRAM FOR THE S. S. AND C. E. CONVENTION

To Be Held June 12, 1927, at Dallas, Oregon

Sunday Morning, 10:00 A. M.

Song Service and Devotional, Acts 12: 5-17.—Polk.

1. How can the interest for the S. S. work and Bible work be aroused and imparted in the school?—Pratum S. S.

2. How can interest and participation be obtained in adult classes?—Polk S. S.

Music—Polk.

3. Missionary interest, how can it best be created in the S. S.?—Pratum S. School.

Music—Pratum.

4. Qualification of a good teacher taking Christ as the pattern.—Polk S. School.

Recitation—Pratum.

Music—Polk.

Reports of the S. S. Secretaries.

Closing Song and Prayer.

Sunday Afternoon, 1:30 P. M.

Song Service and Devotional—Pratum.

Definite missionary efforts young people might undertake.

a. Missionary club work—Pratum C. E.

b. Study of our missions—Polk C. E.

c. A definite prayer circle study—Pratum C. E.

Music—Pratum.

Report of 1926 retreat.

Round Table questions in charge of Jacob Stauffer, Jr.—Pratum.

Music—Polk.

Topic, "The aim of our C. E. work"—Polk.

Music—Pratum.

Recitation—Polk.

Closing song and prayer.

Ellen Stauffer, Secy.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—1 Tim. 6:12.

THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke, and John—
Of Christ and His mission below.

Men read and admire the Gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think,
Of the Gospel "according to you"?

'Tis a wonderful story, that gospel of love,
As it shines in the Christ life divine;
And, oh, that its truth might be told again
In the story of your life and mine!

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men;
Take care that the writing is true.
'Tis the only gospel that some men will read—
That gospel according to you. —Selected.

Pearls from Our Mission Co-Laborers

SIMILARITIES AND DIFFERENCES OF THE C. E.'S WORK AT HOME AND IN THE MISSION FIELD

The Christian Endeavor work is becoming more and more the great factor in the churches at home as well as on the mission fields. Where the activities of the congregations are confined to the preaching service and Sunday school work only, much of the latent talent remains untapped. There are only about one or two out of every 200 to 300 church members who can be active as preachers. In the Sunday school, a much larger percentage is get-

ting a chance at teaching and the other activities of the Sunday school; but even here, often, only those who may be otherwise already on the active list either as school teachers or leaders in some sphere of the church work, get a chance, because usually those with some experience in teaching or leadership are being elected for leaders of Sunday school classes.

What shall now those untapped but talented young people do who have a desire for expression in some of the church's activities? Shall they wait till they have matured more, and let meanwhile the years pass by, and even at the fear of turning cold by waiting for a chance of helping from year to year? Can we afford that? No! Too much harm has been done through this neglect already. On a C. E. program, different talent finds a place of expression, if the program committee is alert and divides the work impartially. Out of the ranks of the Junior C. E., many prospectives for greater activity can be marked, having been discovered by work done there, and, when the time of the transfer to the Senior C. E. comes, they will prove themselves a worthy and valuable asset in the activities of the Senior C. E.

Many a young person is being preserved through the cooperation in the C. E. society, and in time will become an active church member, which otherwise might not have been the case, had they never had a chance to take part in a C. E. program. We all are more or less bashful to start and take part in any public function of this sort even in a C. E. society, and how much easier it is to overcome this when comparatively young in activities of this kind. Up to here, we find no difference in the C. E. work of this country and India, only there is, or at least should be, more general ability, because of the many advantages offered to most of the members of the home country compared with those of the mission field, as many of them come from raw heathendom to the mission, never having had any chance to obtain any book knowledge or having been anything but a zero. What a thrill for such persons when for the first time, even if being only one of a number to help to sing a song, read a verse, or recite a few lines of a given piece. Don't you see how he grows and rises above those who are left behind in ignorance and superstition? Yet we can see also the limitations of

such persons, even though they be advanced in years, but hindered from developing in the way that we think of as being the lawful privilege of each child in this country.

Speaking, therefore, on any given subject by these newcomers is naturally limited to a few general remarks, because of the above mentioned disadvantages; but zeal and effort may often be far ahead of those who have had all the privileges of a good school and religious training in the home land.

Another handicap of the C. E. of the missions is this, that they cannot make themselves felt as much as can they at home, who often for a stimulus for greater activity support a worker on the mission field, and by corresponding with the missionary in charge, become aroused to still greater effort of Christian activity. It is therefore very recommendable that all the C. E.'s of the home churches take a definite share in the support of some worker on the mission field, either a teacher, Bible woman, or evangelist, according to the ability of the society concerned. The missionaries generally are only too glad to work hand in hand with the home force, and help to keep the zeal for Christ and the salvation of the unsaved in non-Christian lands burning. Hope this can still be more and more developed.

Yours for Christian effort at home and in the mission fields,
P. J. Wiens.

(Editor's Note: Bro. Wiens is on furlough from India and in the meantime is home mission worker at Hutchinson, Kansas.)

CHRISTIAN ENDEAVOR MEETING

June 12th, 1927

A. J. Neuenschwander

Topic: "Poems that Are Worth While." Scripture Passage, Psalm 23:1-6.

The Scripture Brought Down to Date

Our Scripture lesson is one of the oldest and best poems in writing. Certainly it is the best known poem among those who know the Bible.

A poet says in poetry what might seem hard or crude in prose, but we like it because our imagination finds room for play here. Note—"Jehovah is my shepherd", etc.

Dangers of any sort alarm us. We are so fearful of physical dangers, because they bring pain.

Spiritual dangers ought to alarm us even more.

How often we make our souls lean on scant food when tables of abundant and rich food are spread by the Lord.

"Goodness and loving kindness" are estimated as the highest boon for man, yet how often this is forgotten and money is sought instead.

The Prayer Thought

Thank God for the many beautiful thoughts expressed in poetry, the help and encouragement received through poems, for the inspiring songs of the Church, for noble souls who express our feelings in their poems.

Pray the Lord: for strength to follow the noble demands in poems, for help to read worthwhile poems, to raise up many persons who will, in poems, sing our great Redeemer's praise.

The Topic Forum

1. Why do you like poems? What do you like about poetry?
2. Why should we create a taste for poetry?
3. What part of the Bible is written in poetic style?
4. Who is your favorite poet? Why? What is your favorite poem? Why?
5. What type of poems live longest, those about nature, those about our desires, those that describe man, or those that have a religious background and content? Why?

Worth While Poems

There are poems in the Bible that ought to be known to every Christian Endeavorer by memory, such as the Second Psalm, the Eighth Psalm, Psalm Forty-Two, Psalm One Hundred, and parts of the 119th Psalm. Years ago, when I left home to be gone for almost a whole year, my father read the second section of Psalm 119 at morning worship. I never forgot that little poem.

Goethe's "Faust" ought to be read by our young men and women, for therein are many lessons that all need to know. If we follow the teaching, we will be saved many hard experiences. In the English language, we have such excellent poems, as "Paradise Lost", "Paradise Regained", by John Milton, "In Memoriam", by Tennyson, "Intimations of Immortality", by Wordsworth, These, and many other poems, ought to be read carefully. In such poems, we get the heart beat of the best aspirations of peoples and nations. Dante, the Italian poet, wrote a lengthy poem, "Divine Comedy", wherein he praises good and evil according

to the standards of his day. The poem ought to be read and known.

Then to come to our own American poets, who is there that does not love Bryant, Longfellow, Whittier and a host of others?

Illustrations

"He who, from zone to zone,
Guides through the boundless sky
thy certain flight,
In the long way that I must tread
alone
Will lead my steps aright."
(—"To a Waterfowl"—Bryant.)
"Let us do our work as well,
Both the seen and the unseen;
Make the house where gods may
dwell,
Beautiful, entire, and clean."
(—"The Builders"—Longfellow.)

DOES RELIGION FUNCTION IN BANKING?

(Editor's Note: From time to time, we expect to present the opportunities for Christian service in the various vocations. This first one is on banking, written by the enthusiastic Assistant Cashier of the Bank of Berne.)

In writing this article, the writer has in mind the fact that the youth of today needs to know that in any profession or vocation in life which is honorable, religion must function, for Jesus taught this when He was upon earth. The writer also realizes that we bankers have something to overcome in the eyes of the people if we are to prove that religion does function, for many bankers and banks have gone bad in recent years. Popular bankers have been sent to prison and even quite many have committed suicide. But be it known that religion is not to blame for this, but rather lack of religion.

Banking is not a one sided affair. An up to date bank wishes to have the public feel that it belongs to the public. So religion must and does function in banking both from the bankers' and customers' stand point.

One principle in religion is, that the truth shall make you free. The truth about sound Christian banking needs to be known especially by our youth. This need was so greatly felt by honest, progressive bankers that the American Bankers Association has for some time agitated a campaign to introduce a course of instruction along this line into the high schools and colleges. For, as in nearly all other lines of industry, great changes have taken place in banking. For years the popular conception of a banker was that he was a man who said "No" from nine until

three when the day is over, that he was a cold hearted individual wearing a high plug hat under which there were to be found brains of extraordinary capacity. Furthermore, it was thought that to ask for a loan from this extraordinary person necessitated kneeling before him, and that if the answer to such a request was "No", there was to be no further reasoning. This idea prevailed so strongly in pioneer days that the old saying must surely be true, "The leopard has never been known to change his spots."

The thing most emphasized in banking now is service. Herein lies the secret in human advancement and happiness. This is probably the most outstanding principle of the religion of our Master in its application to society. The bank which knows nothing of this principle is a failure. Christ said, "I came not to be served, but to serve." There is hardly anybody that has a bigger opportunity than the banker to put this principle into practice. The average banker is probably one of the most overtaxed individuals of the business world. He must act as executive of his own business and at the same time act as clerk and consultant to his customer. Every banker is burdened with the troubles of his customers and their problems. This opens the field for service, this everywhere ushered in a new order of things, this is a challenge to banks. Well may the command of Christ function in serving the public from the standpoint of banking.

Confidence is the foundation of banking. Confidence between banker and customer opens the way to service. How open hearted is the bank's client. The matter of making a loan often enters least into a conversation. The best service a banker often can render to a man who needs help is to show such a man the way of a happy and useful life. He needs encouragement, advice, and a kind hand. His need is not of money but of just such things which money cannot buy. The dividends most appreciated by the Christian banker are therefore not those in dollars and cents, but in that deep joy of knowing that you have helped someone take new hold on life, that you have helped someone turn from poverty into comfort, from fear and unrest to faith, confidence and peace.

There are so many principles taught by our Saviour that function in banking that space does not permit to mention them all. But let me mention that Jesus taught courtesy, fair play and consideration for our fellow men. These principles are absolutely

essential in successful banking. A bank functions best when it makes practical applications of all these principles. The spite bank is a thing of the past to a large extent. Bankers are getting together in mutual understanding. They are finding out that to have neighbors, you must be a neighbor. Dealing in honesty with each other pays best.

In banking the principle of letting your light shine works in a great way. No bank can serve and hide its light under a bushel basket. And since this article is to go into the young people's department, let me close by saying that youth must learn that character is the basis of credit, that your good character must not be hid but exposed to the world. The purest lives I know are those who are not carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, one might call most hostile. And their lives have been wrought into lives of deep faith and noble service.

E. W. Baumgartner.
Berne, Ind.

SUNDAY SCHOOL AND C. E. CONVENTION

A very helpful and devotional Sunday school and Christian Endeavor convention was held some time ago in Pratum, Oregon. The theme of the Sunday School session was "The Spiritual Life of the Sunday School".

The program consisted of spirited singing, devotionals, special music, and the discussion of some interesting and helpful topics. Miss Anna G. Stauffer very ably discussed the topic, "How can a high school student be brought to see his spiritual needs?" In part she stressed the fact that this is the age when he is developing very rapidly intellectually and in order to be properly balanced we must spare no pains to develop him spiritually as well.

The Christian Endeavor Convention followed, having as its theme, "The Spiritual Life of Christian Endeavor". Aside from devotionals, special music numbers and some business topics were discussed relating Christian Endeavor to missions, the social and spiritual life as well as other phases of practical Christian Endeavor. Miss Anna G. Stauffer then again brought us an address on methods in doing active work for Christ through our C. E. Along with other resolutions it was decided to have the next similar convention at Polk Station some time during this year.

PROGRAM OF THE PACIFIC DISTRICT CONFERENCE ANNUAL RETREAT—JUNE 17-24—UPLAND, CALIF.

Morning

7:30-8:25—Music—Dr. Kliever.
8:30-9:25—Hebrew History—Doctor Hartzler.
9:30-10:00—Chapel Services—Rev. M. J. Galle.
10:05-11:00—Mennonite History—Rev. D. D. King.
11:05-12:00—"The Ten Commandments"—Dr. Kliever.

Afternoon

The afternoon will be given over to Forum discussions concerning "The Problems of Young People", in charge of Rev. M. J. Galle.

Evening

7:30-8:00—Vesper Services.
8:00 O'clock—Lectures—Dr. Kliever, June 17-June 19 inclusive; Dr. Dr. Hartzler, June 20-24, inclusive. This program will be followed out daily except Sunday, June 19. There will be Sunday school and church services as usual in the Upland church during the morning. During the afternoon, Dr. Kliever will present one of the TEN COMMANDMENT lectures, following it in the evening with a general lecture on "OUR MISSIONS".

EASTERN DISTRICT C. E. CONVENTION

Decoration Day, May 30th, at West Swamp Church, Quakertown, Pa.

The annual C. E. Convention of the Eastern District Conference has always been a day filled with good things. In the last few years, the officers have worked very hard in making the C. E. societies better and more nearly fulfilling their intended mission. The president for this year has visited practically every C. E. society in the Conference, and has thus been able to personally help the societies in their work.

A program of unusual features is being prepared for Decoration Day. There will be forenoon and afternoon sessions. The noon hour furnishes an occasion when the C. E. members from the various churches learn to know each other better.

The following are the main features for the day.

Opening Song Service and Devotional Period; Reports of C. E. Societies; Address, "Why Christian Endeavor", Arch McQuilkin, Pennsylvania State C. E. Vice-President; Report of the Dr. Bauman Bungalow Fund; Address, "Intermediate Problems", Bert McClay, Pennsylvania State Intermediate Superintendent; Welcome Home for Missionary and Mrs. S. T. Meyer; Address, Rev. S. T. Meyer; Convention Address, Dr. Forrest Dager, Pastor St. Paul's Reformed Episcopal Church, Philadelphia.

Simultaneous with part of the program, a Pastors' Conference will be held, when various problems of C. E. will be discussed.

Officers for the Convention are: William Kremer, First Mennonite Church, Philadelphia, President; Norman Schantz, Upper Millard Church, Vice-President; Catherine Shelly, Hereford Mennonite Church, Balby, Secretary; Russel Bourse, Bethany Church, Quakertown, Treasurer; Clarence S. Shelly, Mission Secretary, Emmaus, Penna.

A report of the Convention will appear in due time.—A. J. N.

THE S. S. LESSON

June 12

Peter Delivered from Prison

Acts 12:5-17.

Golden Text: "Many are the afflictions of the righteous; but Jehovah delivereth him out of them all." Ps. 43:19.

There is nothing to be said about any of the Herods except that they were men outstanding for their wickedness. The grandson of Herod the Great was ruling, and, true to the traditions of his family, he left the record of his rule written in the blood of innocence. He had slain the Apostle James. James, we recall, was one of the two brothers who assured their Lord that they were ready to drink the cup He would drink. Jesus had often spoken of the persecutions that were to come and James becomes the first of the Apostles to die a martyr's death. James is not noted as one particularly active in the New Testament records, but that he was revered as one of the leaders of the disciples is indicated by the fact that Herod singled him out with Peter as the object of his vengeance. After all, there need nothing more be said of the one who was first of a long army of martyrs to die for their Lord's sake. He attained that high honor really. The others, excepting John, also had at some time later to follow him in witnessing for Christ with their blood.

That the Jews were pleased with the murder of James was as might be expected. So long as the witness of those who had been so close to Jesus and had seen Him in His resurrected body and were continually preaching, there would be no peace for those who had brought about the death of Jesus. They wanted them away. Herod was unpopular and he sought, by the sacrifice of these holy men, to gain the good will of the people. The one who seeks popularity by shedding blood has stooped to the basest means of getting it. Peter, being the outstanding apostle, naturally was the next mark at which Herod should aim. His straightforward manner of preaching was a thorn in the side of the Jews. Herod rightly guessed that by slaying Peter, he could most easily gain the favor of the Jews.

In Peter we see an example of the kind of peace that the child of God can enjoy, even though everything around him is gloomy. He was securely bound by his enemies, but they could not keep his spirit from enjoying the freedom that one who is right with God enjoys. Peter was free from worry and fear. He was in God's hands and therefore he was con-

tent. We often wonder how we would act in the fact of an unjust death, but here we see how we should act and how we should trust Him. The prison was hard and cold, but "iron bars do not a prison make". Many of God's most faithful ones have known the damp of a prison cell, such as Joseph, Jeremiah, John the Baptist and Paul, and then there were the multitudes whose only release from prison was through the flames. These will have honored places in heaven. We like to hope that when we are near to death, we will at least be surrounded by our friends at the last moments. Peter had none but the cold, cruel guards to surround him at this time. At least, that was all that could be seen. Yet it was not in the least discouraging to him, for he was conscious of the presence of his unseen Lord, who went the way of death before him. The nearness of death to those not ready for it fills their souls with terror. There was no terror in the heart of Peter, since with him all things were right with God. Every minute brings many near to death. Their only assurance of peace of soul at that time is their absolute trust in Christ their Saviour, who they know will safely lead them through to the happier world. "Though I walk in the valley of the shadow of death, I shall fear no evil" is the attitude of those whose confidence in Christ, who broke the power of death, is unshaken.

The little company of believers gathered in the house of Mary shows to us how Christians should meet such trouble as that with which they were now confronted. Though James was dead, their faith in God did not waver. They continued to pray for Peter. It was the prayer of faith under the most trying circumstances. It appeared that no power on earth could save Peter, but they were not looking to an earthly power to save him. They were reaching out to an almighty power. We may always in our prayers feel that we are calling upon One who can, if He so wills, make the impossible things come to pass. The prayer was so earnest that God heeded it, not only because of those who prayed, but because God had further use for Peter. Some are called early because it is God's will that they should come to Him, others must abide because He plans other work for them to complete.

The angel sent of God to deliver Peter came unexpectedly, but Peter was ready to respond to His call and direction. He did not know where the next step would lead, but he followed and was led

to safety. One step at a time is enough for the one who has faith. At first, Peter thought he was seeing a vision, but in this case the vision was reality. God is often setting visions before His people, such visions may find realization. It is our business to make, through faith, our visions come true.

The girl in the story is one of the few girls of Scripture mentioned by name. She was the least consequential of the party, but hers was the joy of seeing the prayers of the church come true. The least in the kingdom of God is as much entitled to His richest blessings as the greatest.

Many a man would have run into hiding, but Peter must first show what great things God was doing through him before seeking a place of safety. He no doubt felt it his first duty to assure those who had been praying that their prayers were answered.

NEVER TOO POOR TO PRAY, NEVER TOO WEAK TO WIN

The above slogan I have used for years; it has interested old and young, and has heartened many a despondent one. Like others of my sayings and poems, it has a history. Readers have wondered how it originated. For the benefit of such, and especially shut-ins, bereaved, or handicapped, I give here a brief account of it, and if it be a means of encouragement to any, I shall feel abundantly repaid. The sentence is found in an old book, "Shadow Hand, or Life Struggles", by Henry Morgan. The book, a present to my mother, a shut-in, from a good woman, whose frequent visits to our home, and her comforting words smoothed the way and illumined many a gloomy day for that patient sufferer. The book fell to me forty years ago, when mother was released. It is Morgan's true account of almost unequalled struggle of his heroic, sweet-faced mother, who battled through illness, poverty, adversity, sorrow, during the trying days of sparsely settled Connecticut, her "Shadow Hand" shielding and guiding her son through greatest hardship, difficulty and seeming defeat, to become one of the most useful, stirring Christian men of his day. During a terrible winter, the family was decimated by the ravages of fever; Henry, aged five years, was removed to a distant home to escape it. "I want to go home; I want to see my father," he cried. "No, no, you can not go," a gruff old man replied. "I will go, I want to see my mother and

father," persisted the child. "Hush," said the same gruff voice, "you can not see your father, he is dead, and your mother is ill." The next day the lad looked upon death for the first time. From her bed of pain, his mother held out emaciated hands, saying, "Come to mother, my dear precious boy." But months of suffering had so altered her appearance that he shrank back in fear. "I have repented many times that I did not rush to that dear troubled soul and enfold her in my arms in that trying hour," he wrote. When sufficiently recovered as to be about, she was called upon to face one of her greatest trials—that of being turned out of house and home. What of family possessions that had not been taken for debt, were borrowed or stolen. Without knowing where to go, mother and child started out in one of the worst of blizzards. He writes, "I can see mother wringing her hands and crying, 'God of the widow and the fatherless, has it come to this? Oh cruel stroke, oh worse than death, save us from this fate!'"

Pulling a small hand-sled on which was their only possession, a little sack of corn meal, the two struggled on until—arriving at the grave of the late husband and father, the frail over-taxed woman sank exhausted in the deepening snow. "I can go no farther, my poor heart is breaking, I will die here." Alarmed, the lad sprang to her side, crying, "No, you must not die; I will grow up and take care of you; if you die I will have no mother." As she swooned she repeated, "No mother". The driving wintry wind seemed to moan, "No mother". The snow-birds in the bush echoed, "No mother". The gathering darkness seemed to foreshadow the desolation of a little boy with "No mother". Night fast coming on, the blizzard increased in intensity; the birds found shelter in the friendly bush, but none was near to shield a helpless child; the wind, pitiless and bitter cold. It was indeed a precarious situation for a lad of his tender age to be in. But the "God of the widow and the fatherless" was there. On recovering consciousness, the mother said, "Those were brave words of yours, my boy, brave beyond your years; I will live and for you, my son. God will be my help, and with Him to speed the right, there's no such word as fail." Then it was that he heard for the first time the striking words which he was destined to hear many times in future trials and distress:

"Never too poor to pray,
Never too weak to win."

Thus out of great tribulation and a mother's heart-break, was this courageous sentence born. Often when the days were indeed full of "life-struggle", when that brave heart grew faint and the shadowy hand wavered, these words came to the rescue, enabling her to prevail, and to so shape her son's course that he arose out of what seemed every disadvantage, to become one of the foremost Christian leaders of his time. Friend of the friendless; builder of churches; minister; teacher; lecturer; founder of institutions of mercy which still endure to bless the needy, and all dedicated to the memory of that heroic mother and her "Shadowy Hand".

T. Richardson Gray.
Green Ridge, Mo.

ANNIVERSARY OF BERNE, IND. PIONEERS' LANDING

Band of Eighty-Two Swiss Settlers Who Became Berne's Founders, Landed in New York in 1852

FOUR PIONEERS STILL LIVE AT BERNE

(From the Adams County Witness, Berne, Ind.)

On April 28, 1852, seventy-five years ago yesterday that group of 82 Swiss pioneers who settled in Massillon, O., "Sonnenberg", Ohio, and finally our own Berne, were piloted into New York harbor by a typical, mean and stern English sea-captain. They had sighted land on the 27th, but did not come ashore until 5:00 p. m. the day following.

Today but a few of these pioneers remain, but their landing at Albany seventy-five years ago, is still of special significance to this community.

Those who live in Berne or near Berne, according to age, are Christian Burkhalter, 94, who has become old and feeble during the last few years. He lives in Wabash township, with his son-in-law, Ed. Stahly. His next birthday will be February 4, 1928.

John P. Nussbaum of High Street is another one of the pioneers. Mr. Nussbaum who is 82 years old, still comes up town with the aid of cane and likes to talk and discuss old times as well as the new. His birthday is October 16th.

Mrs. Peter F. Moser, a widow, who is making her home at the Joel F. Moser farm-home, 4½ miles northwest of Berne, has the

distinction of being the only woman living of the company, as far as can be learned here. She was 81 years old June 18th. Mrs. Moser is enjoying fair health and is able to walk about with assistance of a cane.

C. A. Neuenschwander, 77, of West Franklin street is the youngest of the immigrants and he is still active and around town daily. He is vice-president of the Bank of Berne. He will become 78 August 21. Asked, what we should say about his health, he said, "tell them that I'm all right except for the fact that I became half-way blind four years ago, am lazy and talkative."

There was no one particular reason but rather a mass of them that caused this Swiss group to immigrate to America. Failure of crops and high rents, together with stricter laws on military service were among the chief. They had also received glowing accounts from previous emigrants to America and this gave rise to "America fever" in the summer of 1851 in several congregations from the commune of Montier, Bernese Jura, Switzerland.

Consequently on March 8, 1852, twenty-five families were ready to leave their homes for the long hazardous journey. On the 11th and 12th following they were on their way from Basel over Strassburg and Paris to Havre, partly by rail. However, 120 miles of the trip were made by stage coaches drawn by eight horses. They called them "snail posts" because of their slow progress.

The party embarked from Havre, France, March 19th on a small three-mast cotton freighter. The immigrants arrived at Havre too late to get passage on a better ship on which they had intended to make the voyage. Their sail-ship was only 123 feet long and 22 feet wide.

The passage to America was a hard one and beset with many difficulties. When they had left the port but ten days, the captain assured them that with such continued weather and favorable wind they would reach America in eight more days. However, a day or two later the good wind was no more and for about three weeks they made no progress.

There was only one kitchen with a single oven for the entire party and that caused a great deal of trouble at meal times. The sleeping accommodations were inadequate and storms helped make the forty-three nights on the freighter more perilous.

When the writer asked Mr. Neuenschwander whether they had any outstanding events while aboard, he ahemed, said, "O

many". He then related of an incident that occurred to one of the shipmates. He was a Frenchman. The crew of the ship were not to be served any intoxicating drinks. However, occasionally some of the passengers who had brought their wines along, would give them a drink. This Frenchman got too much once on a sly, and was strung up by the hands. The English captain had him thrashed with a rope. The passengers had to suffer also. Water and coal were denied them until the one who had served the mate the liquor was made known.

Mr. Neuenschwander also related how they would bury the dead on the ocean. One time a young baby died and it was strapped to a board, with an anchor attached, and thrown overboard.

They spent a day in New York and were ill-impressed with America. Everyone there tried to "fleece" them. Hence they continued their trip up the Hudson river to Albany and thence to Buffalo by canal. From Buffalo the weary immigrants journeyed to Cleveland on Lake Erie. Perhaps the most perilous part of their journey was on Lake Erie, since the steamer had to break ice to get out of the harbor.

On May 6th the party arrived at Massillon, Ohio, in Starke county and from there some reached old "Sonnenberg" settlement that same day whereas others of the same party arrived the next day. The entire trip lasted about 60 days and the cost from Basel to New York cost 190 francs (about \$37.52).

Later many of those families and some of the young men and young women came to Adams County, Indiana, and settled in, or near what is now called Berne. Most of them came in wagons by way of Van Wert, Ohio. Others had gone to Orrville, O., from Cleveland by rail and then from the Swiss and German settlement south of Orrville to this place by wagon. They settled here because the Mennonites who had settled in Wayne county, Ohio, in 1815 to 1820, had sent a commission to Indiana in 1840 to investigate land in Adams, Elkhart and Howard counties, and report which would be the best place to start a settlement. The vicinity north of the Wabash river, comprising nearly all of Adams county, appealed most to them and before long family after family began to move and settle here. In 1852 about 22 families, 90 persons, relatives of the Mennonites in Wayne county, most of them, those who had come from Switzerland that year, were advised

to go on to Adams county. These then settled here and formed the roots from which this large and widely known settlement grew.

Those first few years were, indeed trying ones. Forests had to be cleared, some of the swamps were stagnant ones and fever and disease prevailed. Every summer many would suffer from the dreaded ague—"s Schüttla Fieber."

Hard work and perseverance, and with all, a kind Providence, helped them conquer and lay the for the best town in northeastern Indiana.

Twenty-five years ago these pioneer Swiss settlers celebrated the fiftieth anniversary here in Berne. Thirty-five of the original eighty-two immigrants were living then. Today that number has dwindled to a handful.

It would be nearly impossible to ascertain the number of direct descendants of these eighty-two original settlers. In 1902, Reverend S. F. Springer gave a statistical account of the pioneers and their descendants, but that account was given, only if it were understood to be an approximation.

According to that account there were three hundred forty-nine children, six hundred sixty-six grandchildren, or a total of one thousand fifty-nine, of whom eight hundred ninety-eight were still living.

Seventy-five years have meant a vast change. The wild animals that were common then have disappeared. Wagons and buggies have given way to automobiles. It's not an uncommon sight to see airplanes in the air and people no longer drop their work or their knives and forks when they are at the dinner table, to take a peek at them. Tractors have supplanted the old oxen teams and farmers in the vicinity of Berne, as well as in the town itself, enjoy reading the newspapers in the evening, after the day's work, by electric light.

All has changed, except the old time willingness to work, that inbred rugged honesty and sincerity in purpose. As long as these rule, Berne, it needs no prophet, will forge ahead farther and farther.

OUR HOPi MISSION FIELD

Very interesting. A brief resume of our Mission to the Hopi Indians in Arizona, describing their homes, religious beliefs, our missionary activities, etc. Suitable for mission study classes, or missionary meetings. Compiled by Miss Anna Stauffer. Published by the Pacific District Conference. Paper bound. 25c each, postpaid. Order from Elfriede Fast, Paso Robles, Calif. 27

The First Church, Philadelphia, is preparing to install an electric blower system in its splendid pipe organ.

Dr. and Mrs. S. K. Mosiman of Bluffton College have safely returned to America after a year abroad. After visiting relatives in Newark, N. J., and a trip to Washington, they returned to Bluffton last week.

The annual C. E. convention of the Eastern District Conference will be held in the West Swamp, Milford Square, Pa., church, on May 30. Delegates are expected to be present from every society in the Conference.

On Sunday, May 22, Bro. Wilmer Shelly, a senior in this year's class in Witmarsum Seminary, was ordained to the ministry in the First Church, Bluffton, Ohio. Bro. Shelly has accepted a call to become pastor of the Wadsworth, Ohio, church.

The tornado that passed over the counties of Barber, Kingman, Reno and McPherson, Kansas, resulted in the loss of ten lives, several of whom were Mennonites, and \$2,000,000 property damage. Many families lost their homes and some were left destitute.

The Zion church, Souderton, Pa., will hold a special service for the welcome of Missionaries Mr. and Mrs. Samuel T. Moyer of that church on Sunday, May 29. This is their first furlough and the event will be a happy one for the Souderton church.

A conference for pastors only will be conducted at the C. E. Convention to be held in the West Swamp, Pa., church, May 30. Rev. S. T. Moyer, missionary on furlough, will be one of the speakers at the convention. Rev. F. E. Dager, D. D., of St. Paul's Reformed Episcopal church, Philadelphia, will bring the convention message.

God willing, the Kansas-Nebraska S. S. convention will be held on May 26, 1927, at the Hebron church, four and one-half miles east of Buhler, Kansas, or four miles south and nine miles west of Moundridge. The Hebron S. S. cordially invites all who wish to attend this convention. Those coming from a distance who wish lodging for the night before or after the convention will please make this known to Rev. P. E. Frantz, Buhler, Kansas.

We have information that census blanks have been sent to all the pastors of our denomination in the United States. If any of our ministers in charge of congregations have not received the blank schedules, they should at once notify J. A. Ressler, Scottsdale, Pa., stating the name and location of the congregation or which they have charge, including county. The schedule will be promptly sent. The Census Bureau is anxious to close the work as soon as possible, hence all who have not yet returned their schedules should do so at once. We are glad to learn that many of our ministers have already sent their returns to the proper place.

The Zion church of Moundridge enjoyed another musical treat when the Male Quartet of the Hoffnussau church rendered a concert several Sunday evenings ago.

The joint choruses of the West Zion and Christian churches, Moundridge, Kansas, under the direction of C. C. Krehbiel, have been holding rehearsals in preparation for the joint Sunday School Convention of Kansas, Nebraska and Oklahoma, to be held in Buhler, Kansas, on May 26.

The following letter of interest to our readers came to the desk of the editor several days ago from Mr. M. Drehrer, secretary of the Harvey county, Kansas, branch of the Red Cross: "We read your last issue of The Mennonite, your paper published in Philadelphia, and noticed in this your urgent appeal for funds for the Mississippi flood sufferers. We would like to take this opportunity to openly commend you on your fine loyalty to this disaster. We have received several substantial contributions that have been turned in through this chapter of the American Red Cross by your treasurer, Mr. C. F. Claassen, of this city. The money you send is going forward to the American Red Cross, with an explanation that it is coming from all parts of the United States and is through the direct appeal presented by yourself and associates. I am sure this money will relieve much suffering and distress among the unfortunate. We want to thank you very kindly for your interest. Yours truly, M. W. Drehrer, secretary."

The Men's Chorus of Bethel College, Newton, Kansas, visited the West Zion church, Moundridge, and gave a concert on the evening of May 22.

The Intercontinental Company, Limited, was chartered in Manitoba, Canada, for the purpose, among others, of putting into operation a plan involving the acquisition of established and productive farms in Canada and the re-sale under Crop Sales Agreements of such farms to Russian Mennonites in and coming into Canada. The company has to date acquired over 43,000 acres of land, all located in the provinces of Manitoba and Saskatchewan, of which approximately 39,000 acres have been sold under the Crop Sales Agreement to Russian Mennonites. Such farms have been sold, equipped with the necessary machinery and livestock (with very few exceptions, where the purchaser has been able to furnish equipment). The farms sold to Russian Mennonites and the price, terms and conditions of the sale have been approved by the Canadian Mennonite Board of Colonization, an organization formed by the Canadian Mennonites and functioning for the purpose of protecting Russian Mennonites in land purchases. The proceeds of the crops and dairy products delivered to the Trustees under any Crop Sale Agreement are first applied against the interest owed by the purchaser on the unpaid balance of the purchase price and the excess then remaining applied to the reduction of the principal. Upon complete payment of principal and interest, the purchaser is entitled to clear title to the farm.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JUNE 2, 1927

No. 22

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE FOREFATHERS

C. Henry Smith

III

Down the Rhine to Crefeld.

There is perhaps no more delightful half day trip in all Europe than the voyage down the Rhine from Bingen to Coblenz on one of the spacious and finely equipped steamers which ply up and down that stream every few hours during the summer time. This is the section of the river that is most charming in its scenery, and richest in romance and tradition. In the late middle ages the Rhine became the leading trade route over which the western merchants imported their costly fabrics and palatable spices from India and the Orient. Some of the towns along its banks have a history that reaches back to the days of Charlemagne. For ages it has been the dividing line between the French and the Germans, and the bone of contention for the possession of which countless men have bled and died; and today the "Wacht am Rhein" still has the magic power to stir the heart of the German, and to arouse his national spirit as no other words or music can.

In wild and overwhelming mountain scenery of course the Rhine can not compete with such streams as the Yukon from White Horse to the Klondike; but it is rich where the Yukon is poor—in signs of human life and evidences of historic romance. The receding hills on both sides along this stretch are covered with terrace after terrace of vineyards and fruit orchards; the banks are lined with picturesque villages and summer hotels in close proximity; and on every inaccessible hill top there is perched the ruin of an old castle which may have a thousand years of romance back of it. Many of these castles, which were built by the robber knights of the middle ages were the homes of independent barons whose domains frequently did not extend beyond their own court yards, and whose sole income consisted of the heavy tolls collected from the unwilling but helpless merchants as they passed by with their cargo on the river below. Each of the fifty or more robber barons who inhabited this stretch of the Rhine exacted his tribute; and so by the time the poor merchant had safely run the gauntlet with his merchandise he had already paid in taxes from five to ten times the original purchase price of his goods, all of which of course was paid by the ultimate consumer. Some of these castles still remain today as magnificent ruins—silent reminders of a glory long since passed away; a few have been restored and now serve as summer homes for various members of the German nobility; several have been bought up by rich Americans to whom they offer an excellent outlet for a display of inordinate vanity and conspicuous wealth.

The Rhine teems with human life even during this period of French occupation, and in the face of an unusually serious financial and industrial depression. The passenger boats run a two hour service during the summer season; along each bank passenger trains well filled with local passengers run on an hourly schedule. In fact all over Europe one is impressed with the efficiency of the railway service. Everywhere trains run an hour or two apart. In most countries the whole transportation system is government owned, and unlike American practise there is no unnecessary duplication of interurban, bus line, and steam railway all running in competition between the same points. Automobiles are scarce; and consequently everybody travels over the steam roads at a rate one-half to one-third that charged in America for similar service.

I began my voyage down the river at Rudesheim famous for its vineyards which were founded according to tradition by Charlemagne over a thousand years ago. Just across the river lies the town of Bingen, noted for its picturesque

surroundings where I made a stop of several hours. My interest in Bingen, however, was not in its scenery, charming as that is, nor in its world famed vineyards; but it was grounded on a more personal appeal. Years ago as a schoolboy I read the story of a French soldier who lay dying on an Algerian battlefield, whose home was in Bingen, fair Bingen on the Rhine. During all these years my memory had retained a vivid picture of this scene. And Bingen somehow has always been associated with my school day recollections. It was with a real thrill, therefore, and in a peculiarly reminiscent mood that I wandered through the narrow streets of the village, and from the heights in the rear gazed up and down the river upon a most magnificent view. But I hardly saw Bingen at all; what I saw far more distinctly was a barefooted boy of the long ago, seated on a long recitation bench in a little white school house of the prairies of central Illinois reciting before his teacher the story of a French soldier who as he lay dying on the sands of Algiers dreamed of his mother, sister and his comrades in his far away home; and of one not his sister whom he beheld in a vision as his life blood ebbed away:

I saw the blue Rhine sweep along: I heard, or seemed to hear, The German songs we used to sing, in chorus sweet and clear. And down the pleasant river, and up the slanting hill, The echoing chorus sounded, through the evening calm and still; And her glad blue eyes were on me, as we passed with friendly talk, Down many a path beloved of yore, and well remembered walk; And her little hand lay lightly, confidently in mine,— But we'll meet no more in Bingen,— loved Bingen on the Rhine.

Just below Bingen, on a little island near the left bank of the river as it makes a turn to the right, the steamer passes another romantic spot famous in song and story, the well known mouse tower, where Bishop Hatto, a hard hearted old prelate, was devoured by a throng of rats which had been sent upon him as a judgment from Heaven because of his refusal to furnish grain to his

starving peasants from his well filled granaries during the year of famine. Prose and poetry somehow won't mix. Romance can not thrive in an atmosphere that is permeated with reminders of this prosaic every day work-a-day world. I remember some years ago when on a visit to Hawthorne's old home "The Wayside Inn" in sleepy old Concord, how the romantic world in which I moved that afternoon as I wandered down the historic old street past the homes of Emerson, Hawthorne, the Alcotts, and Thoreau was dissipated almost in an instant by a sign tacked up on one of the fine elms in front of the Hawthorne home bearing the unpoetical words "For Sale." Some how after that the "The Wayside Inn" was to me merely an ordinary house to-be bought for a price. The mouse tower now serves as a light house to warn the sailors of a dangerous turn in the river. The thrill I expected to be mine at the first view of this romantic spot lost much of its intensity by a knowledge of this fact.

A little farther down the river to the right is the ruin Ehrenfels, one of the most picturesque and best preserved of the old ruins along the Rhine. Almost directly opposite on the other side of the river stands the castle Rheinstein, erected in 1279, demolished by the ruthless king of France, Louis XIV, in his rape of the Palatinate, restored in 1825 by the king of Prussia, and since then in the possession of the Hohenzollerns. What a wealth of romance and historical tradition would be open to the traveler who had the time to linger about these old landmarks and leisurely piece together their life histories. But we have time to mention only a few of the more important places here.

Of peculiar interest to me as an historian was the Koenigstuhl just below Coblenz. Here ever since the fourteenth century the seven electors of the Holy Roman Empire had been wont to gather upon the death of each emperor for the purpose of selecting his successor. The present struc-

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by

Cornelius H. Wedel

Late President of Bethel College

Translated by

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ture, which is a late reproduction of the earlier building, is a roofless, one story brick edifice resting on seven arches, one for each elector, octagonal in form, twenty-two feet across and eighteen feet high, with benches on the sides for the electors, and a stairway leading from the ground to the platform above. Here for ages the emperors were elected, and sometimes deposed; decrees were issued and the destiny of Europe of then decided. That the Rhine region played an important part in the history of the German people in the early days is shown by the fact that four of the seven electors, the Archbishop of Cologne, the Bishop of Mainz, the Archbishop of Treves and the Count of the Palatinate, could all see the corners of their respective dominions from the hill top back of the Koenigstuhl.

The most fascinating spot along the Rhine perhaps for the American tourist is the rock known as the Lorelei, the scene of numerous traditions and the inspiration of Germany's most popular national song. In the pre-war days before the German spirit was crushed by the iron heel of the French army of occupation it was the practise, so it is said, for strangers at least as they passed this famous rock to greet the Lorelei with the old song,

Ich weiss nicht, was soll es bedeuten,
Das ich so traurig bin;
Ein Märchen aus alten Zeiten
Das kommt mir nicht aus dem Sinn.

But today nobody except perhaps the American tourist takes any notice of the place as the boat passes by. The Germans are no longer in a holiday mood; and at any rate the French authorities do not permit the expression of any patriotic sentiment in either speech or song on the part of the Germans in the occupied region. Two years ago when my wife and I took this same trip we found placards posted all over the boats specifically forbidding the singing of all national and patriotic songs. Since the Locarno conference, however, a better spirit prevails, and some of these restrictions are being gradually removed. I did not see any placards on the boats this summer. The French army is less in evidence also than before; but the holiday spirit has not yet revived along the Rhine.

From Bonn to Cologne the hills disappear, and the Rhine flows through a low flat plain devoid of either scenic or romantic interest; though every foot of the way is rich in historical significance. As the boat approaches Cologne, and for miles before reaching the city the sky line is

dominated by the tall spires of the Cologne Cathedral which shoot up into the air like two sentinels standing guard over the city and the plain for miles around. This Cathedral is one of the largest and oldest in Europe. It was begun in the thirteenth century but not completed until the early nineteenth century.

In Cologne the Mennonite historian reaches the southernmost point of the labors of Menno Simon. For two years, from 1544 to 1546, Menno found refuge on the estates of the ruler of the Archbishopric of Cologne, though perhaps he did not live in the city itself but in one of the smaller towns in the Electorate. With the overthrow of the tolerant Herman von Wied and the conquest of Cologne by the Catholics Menno again had to flee for his life, this time to Holstein in the north. In the early Reformation period Anabaptists were found all along the Rhine country, but by the time of the Thirty Years' war nearly all had been exterminated. The Mennonites in the Palatinate as we have already seen came later from Switzerland, while those in the lower German Rhine in the general region of Crefeld, Goch and the surrounding community were of Dutch origin for the most part.

At Cologne I took the train to Crefeld. I learned afterwards that there was an air line between the two cities, and that the distance could be covered by air in less than half an hour. I regretted then that I had not gone by airplane instead of by train. Some years ago when flying was not as safe as it seems to be now I had made a firm resolution that so far as I was concerned flying had no temptations for me; and I was still under the spell of this resolution during most of the time of my stay in Germany. But when I realized how common flying was in Europe and how safe it seemingly was I began to hanker after just a little of the experience of going through the air. But I came to this decision just a little too late. I did not care for a long ride, just long enough to get the thrill, and the shorter the better. The trip from Cologne to Crefeld would have been just about the right length. The only other air journey I could have taken after this was from Amsterdam to Hamburg, and that being too long for my purposes, I had to forego the experience of flying. And so unless I return to Germany again some time I likely will remain loyal to my first resolution the rest of my days.

Crefeld, the center of the German silk industry, and a city of no mean size, is of interest to the Mennonite historian because it was the original home of the founders of Germantown, Pennsylvania. These first thirteen families it will be remembered were with one or two exceptions Quaker converts from the Mennonite church at that place. But Telner, van Bebber and others who were prominently connected with the early history of the colony remained true to their Mennonite connections and so the Mennonite church was contemporaneous with that of the Quakers in Germantown. Most of the family names of these early pioneers have died out in Crefeld. Thomes, Hendricks, and Thiessen are still found, but the von den Graffs and most of the others have entirely disappeared.

(To be concluded.)

CORRESPONDENCE

First Mennonite Church, Reedley, Calif.—At our last annual meeting I was appointed correspondent for The Mennonite, and as we have just enjoyed a season of great blessings, I will report that others may rejoice with us. During the winter, our pastor has been instructing a class of young people in preparation for baptism and church membership. The Sunday before Easter, these fourteen young people were baptized upon their confession of faith and were received into the church.

During the Passion Week, we had Union Meeting in the different churches of the town and on each evening, one of the pastors preached on one of the words of Jesus on the cross. On Good Friday, the meeting was held in our church in the morning, and that evening our chorus of 60 voices sang the cantata, "The Seven Last Words," by DuBoise, under the efficient leadership of Bro. C. F. Mueller. They had practised faithfully for months and had a season of prayer with the pastor just before they took their seats on the platform, and they sang the words in such a way that it made a profound impression on the audience. All available standing room was taken, and not since the day of dedication has our church been so full. Because a great many had to be turned away, the chorus gave the cantata again on Easter Sunday evening.

On Easter morning, our and several of the neighboring towns had a Sunrise Prayer Meeting on Hayden Heights, one of the taller foothills, about 15 miles east of Reedley. At the regular Easter

service, two members were received, one by letter and one by baptism, after which the Lord's Supper was celebrated. About 400 partook of Communion, this being the largest participation we have ever had.

Last Sunday, our pastor preached an impressive sermon on "Mother", taking for his text the mother of the Prophet Samuel. Many of us do not realize how much we owe to our mother and how thankful we ought to be that we were privileged to have a Christian mother.

Last Sunday, we were asked to contribute through the Red Cross to the Mississippi flood sufferers. Our offering amounted to \$67.30.

The Quality Store, in which several of our members have an interest, donated several boxes of shoes that were out of date and could not be sold, to the church, and last week several of the brethren packed them and sent them to Canada for the Russian refugees. There were 191 pairs.

Last Saturday afternoon, a union meeting of the Ladies' Mission Societies of the different churches was held in our church. A fine program was given, then refreshments were served and a social hour was enjoyed.

On Sunday evening, the Worth-While Circle of our church gave a splendid mission program.

Next week, May 20, 21, and 22, the Fresno-Madera counties Christian Endeavor societies will hold their annual convention in our church.

Corr.

THE TRUTH IN A FEW WORDS

Here is a declaration made by Senator Borah in his debate with Nicholas Murray Butler which is so true and fits the situation so well, it should often be repeated because it cannot be improved:

There is in this country a deliberate organized attempt to nullify the Constitution of the United States. Any man who will preach nullification in a government of law as the most insidious, destructive means of accomplishing all government of law, is distinctly an enemy of our form of government.

"There is no conflict between Christian ethics and good business. Just in the some proportion that business does not follow Christian precepts, so much is it foreign to good business judgment. I always have found that a good security, backed by the best business tests, will meet the highest requirements of Christian ethic."—J. E. Baker, financier.

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EDITORIAL

In Holland there is sometimes applied the phrase, "Mennonite-fine", indicating thereby that there is a refinement of life and character and a peculiar distinction for niceness characterizing the Mennonite people. The distinction is flattering, but there must be behind it something that deserves it. The compliment is a fine one.

In every community where there are Mennonites, there is something outstanding about them that, though they want it so or not, makes them a marked people. Let us hope that the "Mennonite fine" idea will survive, not, however, in the eyes of the public, but in our own lives. We do not think of this as a mere vanity, but we hope for it as a testimony to the character, the piety and the good taste of our Mennonite homes.

In Grace Temple, the church of the late Russell Conwell, a scene of unusual note had occurred. The pastor, Dr. Petty, occasionally publicly answers questions submitted to him. The question that caused the excitement in effect was this: "Should Al Smith, a Roman Catholic, be eligible for the Presidency?" The answer was the kind that any one informed concerning our Constitution would have to give: A man's religious connection does not exclude him from the Presidency. On hearing the answer, some of the audience left the church in protest, one of them shouting, all the while, something about kissing the Pope's hand.

The unfortunate thing about the affair is that it was made the subject of discussion from the pulpit. There is plenty of other need for the pulpit than to lend itself to political speculations. We would regret seeing a Catholic entering the office because of

the political meddling of his own church; but why, then, should Protestant churches, as such, lend themselves to meddling in this land where there is supposed to be a separation of church and state?

To the average Protestant, there is very little reason for alarm. Smith at the head of his party's ticket would hardly command the support of the Protestants, he has the "drys" to contend with, and a large section of his party are against him on other grounds. We are not troubled with the notion that our next President will be a Roman Catholic.

One of the crying indictments upon our present time are the abuses relating to our prisons. They are overcrowded, the prisoners are kept idle and very little is done toward fitting them to enter a decent law-abiding life after their discharge. In crowding, the hardened criminal is thrown in contact with the first offender, generally a youth, who is apt to learn more about crime from a master criminal than he ever knew. The release of the first offender sets loose on society a criminal more dangerous than he was upon first coming into prison.

The enforced idleness of the prisoners is caused because there is no market for prison-made goods. Labor organizations are naturally against competing with cheap convict labor. Were the various states more ready to send the prisoner to convict farms, or were they willing to set them to work on roads, there would be little or no competition with the legitimate laborer, who must sell his labor at the highest attainable price or suffer. Honest work in the open air, even if it is hard, is healthier for the prisoner than shutting him up in his crowded cell and in the meanwhile he earns his keep. Eight per cent. of the prisoners in our large prisons are not first offenders. Prison has failed to reform them and only helped to make them worse than before. There is something radically wrong with our methods of correcting crime.

TITHING

Mal. 3:10, "Bring ye all the tithes unto the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God issued a most wonderful challenge in this verse to the people of the

Old Testament. But how about it; does this mean us today also? I most affirmatively say yes. Why? God commanded this under the Old Testament or under the Law. Today, we are living under Grace, should we not be willing to do just as much or even more? Therefore, let us, as New Testament Christians, accept this verse Mal. 3:10, as a challenge from God to us and see if we have enough room for the bountiful blessings God will bestow upon us. I venture to say we won't have enough room to receive His bountiful blessings.

But when it comes to giving, most people are like the old woman. When she was asked to give a tenth to the Lord, she said: "Certainly I will. I will give more than that. I will give a twentieth." That's just the way we are. We think we are doing an awful lot, but in reality we are trying to rob God of His rightful share. Mal. 3:8. "Will a man rob God? Yet ye have robbed Me. But ye say, 'Wherein have we robbed Thee?' In tithes and offerings." We probably think we are robbing God but in reality we are not. Because Gal. 6:7 says: "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." II Cor. 9:6. "But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall also reap bountifully."

I will use potatoes to illustrate the following points. Supposing we had before us one hundred potatoes which belong to us, now ten of these belong to the Lord. Is it possible that any of us could be so small, mean, and miserly to give less than this? Yet we are doing it right along. I dare say, there is not one of us, if we had one hundred potatoes, but what would be willing to give ten to the Lord. By this I mean to give to the poor, to spread the Gospel of Christ, in fact, for any work which will bring honor and glory to God, and for the advancement of His Kingdom. If we are willing to give one potato out of ten potatoes, then why shouldn't we be willing to give ten potatoes out of one hundred? Why is it that we get selfish when we have much? We can certainly better afford to give, if we have one thousand bushels of potatoes, than if we had ten bushels. The reason, I think is, we sort our potatoes, then we see the vast amount of money and gain it would make if we kept them. So we say, "If I sell these, I will get just enough money to buy me a new auto tire, some gasoline", or a hundred or one other

things, or in other words, we like to see our bank account grow. That's all right; you should. But I think that we should profit far more if we would see that our Spiritual Bank should grow first. Matt. 6:33, "But seek ye first the Kingdom of God, and His righteousness: and all these things shall be added unto you." Matt. 6:20, "But lay up for yourselves treasures in Heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." But we say, "I will sell these ninety potatoes of mine and put the money in the bank." Then we begin to cut the other potatoes for our daily living. We take of the Lord's shore for our present needs and if there is anything left of the ten potatoes when the next crop comes in we give the rest to the Lord and His work. Therefore, shame on us, selfish people, it isn't any wonder we don't have the blessings and goodness which we could have if we were faithful and stopped robbing God of the things that are His!

Then we should also be careful when we give a tenth. Let us give it with love. Do not give of necessity and don't give grudgingly. Because II Cor. 9:7 says: "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."

Many people interpret giving the tenth in this manner. Suppose we had one hundred potatoes, now ninety of these, or our share, are large potatoes, and the ten, or the Lord's share, are small, hog-feed. Yes, we are giving the tenth in number but not in proportion. But the people say they are giving the tenth. Are we like this?

So, if we would be faithful stewards, let us give, no, let us pay God what we owe Him. Every thing we have belongs to God, so we should at least be willing to give one-tenth of what we owe God. Let us consecrate our money, our talents, our whole lives to Him. When we do this, we will have no more church "drives for money", no more "thousands of dollars in debt in the Mission treasury". Then we will receive blessings that we will not have room enough to receive. We will be able to live victorious, consistent, Christian lives.

Ernest Roth,
Jacob Stauffer, Jr.

It may be a little farther around the corner of a square deal, but the road is better.—Evangelical Visitor.

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A. J. NEUENSWANDER
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Scripture Passage: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13:14.

HOW—WHEN—WHERE

It is not so much WHERE you live As HOW, and WHY, and WHEN you live,
That answers in the affirmative, Or maybe in the negative, The question, Are you fit to live?

It is not so much WHERE you live As HOW you live, and whether good Flows from you through your neighborhood

And WHY you live, and whether you Aim and noblest ends pursue, And keep life brimming full and true,

And WHEN you live, and whether TIME Is at its nadir or at its prime, And whether you descend or climb.

It is not so much WHERE you live As whether while you live you LIVE, And to the world your highest give, And so make answer positive That you are truly fit to live.

—John Oxenham

MISSION STUDY BOOKS

This is the time when many of our churches are aiming to plan a bigger program for the young people. The mid-week meeting may very profitably be turned into a mission study class.

For the Juniors there is a fine new book entitled, "Please Stand By", by Margaret Applegarth. It comes in paper cover for 50c.

For the more mature mind is "The Adventure of the Church" by Cavert. This is a 1927 book. It treats in a remarkably interesting way the related subjects of missions, race, peace, and industrial problems. It seems to sum up the challenge of Christ to the church today.

AIM OF CHINESE CHRISTIAN CHURCH

At a meeting of the National Christian Council of China a

spokesman of the Chinese Christians listed as the duty and determination of the Chinese church that it should:

"Be a fearless fighter against sin.

"Be a faithful interpreter of Jesus.

"Stand as the flaming prophet of God.

"Be an obedient disciple of the Holy Spirit.

"Be a worthy teacher of the Bible.

"Be a genuine servant to the Chinese people.

"Be a defender of Christian unity and comprehensiveness.

"Be a courageous experimenter in cooperation."

With a goal like the above friends of missions need not quake. Even though all of our missionaries would be sent home, home, Christianity would be safe in China.

BLUFFTON RETREAT

Plan now to be there. The place is Bluffton College, the date is August 3-11. Some of our most outstanding leaders will be there.

Some new features this year will be the Mennonite pageant and the "findings" group. Special plans are being made for older students and workers as well as for H. S. people. Plan to be there.

Printed folders will soon be sent out.

Pearls from Our Mission Co-Laborers

A MIRACLE

Do we believe in miracles? Do they lie wholly in the long ago or are they still being wrought? Are they not constantly taking place before our very eyes, especially in the realm of nature and in human lives.

Let me tell you of something which is taking place round about us just at this time which it seems can be attributed only to the miraculous power of a great Creator and Preserver. This is springtime in India. Strange to say this is the time when the trees shed their leaves. For some days our compound has been covered with the fallen leaves. We are able to see much greater distances off into the jungle than a few months ago. But you say our trees bring forth new leaves in the spring time, and we answer so do ours.

And that is just the miracle. Not all, but many of these trees which have so recently seemed bare and dead are already covered with the most luxuriant and beautifully fresh, green foliage. I say not all. The beauty of the jungle will not reach its height until after the rains, about the end of September or even a little later. But there are quite a few kinds of trees which are barren of their leaves only a few weeks. The new leaves push out so rapidly after the old ones have fallen that even before one notices that the tree is budding it is already covered with leaves. And this all takes place in spite of the fact that for about five months there had been practically no rain. The thermometer climbs up during these days to 104 F. in the shade, the ground is baked hard and things in general are parched with heat as they sometimes are at home around the month of August or September. Can you imagine how refreshing the sight of green trees dotted here and there, really is?

And how beautifully significant it all is of the season into which we have just come—the Easter season. From death to life. Who of us has not seen the same kind of wonderful transformations among men? And who of us as followers of the Glorious Giver of Life have not experienced times when we have felt spiritually dead and then have known the wonderful joy of His forgiving grace and mercy quickening and refreshing our souls.

May the illustration of the trees and their inspiration lead us on to deeper devotion and greater effort that many in this great land who are spiritually dead today may be gloriously alive tomorrow. It is an ancient prayer of India's people, "Lead me from darkness to the light, from the unreal to the real, from death to life." Still many do not know that CHRIST is that Light, that Reality, that Life.

Stir me, oh! Stir me, Lord—Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son. Thy best beloved One,
Even to the dreadful Cross, that I might live;
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.

Adah Wenger.

CHRISTIAN ENDEAVOR MEETING June 19th, 1927

A. J. Neuenchwander

Topic: "Our Need for a Christian Sunday." Mark 2:27, 28; 3:1-5.

The Scripture Brought Down to Date

Man has certain fundamental needs, the Christian Sunday is given us to meet that need.

If the Son of man is Lord of the Sabbath, then the followers of the Son ought to spend the day in His way.

The Christian Sunday is not to limit man, but rather to enlarge him, and expand him in the spiritual side.

Worship is a definite need today. Some may worship in the open, but they do not; religious leaders are developed in church and her work, and not in the open country or by the sea shore.

The principle of Sunday observance is laid down when Jesus intimated that any time is the time of doing good.

The Prayer Thought

Pray God for: (1) More Christian people who stand for a proper Sunday; (2) for an awakened conscience among church people on this question; (3) for a more united stand against Sabbath desecration.

Thank the Lord for: (1) Those who have nobly stood for a Christian Sunday; (2) those communities where commercialism has not had its way; (3) good laws that keep in check materialism on the Sabbath day.

The Topic Forum

1. How much reverence and devotion can be instilled by the passing of strict Sabbath laws?

2. How can the Christian church best impress the nation for a proper observance of the Sabbath?

3. What kind of recreation is suited for the Sabbath day? Any or none at all?

4. What are some "conscientious reasons" for being absent from C. E. meetings? Should we have a similar ruling for Church Worship periods?

A subject for debate: "Resolved that the Church should have the majority of its members regularly at services, before any attempts are made to limit non-members in their Sabbath desires."

Christian Sunday

America was first settled by colonists who came here for religious reasons. Their religion

was worth much to them, else they would not have left their old homes in Europe. When they landed here one of the first principles laid down was the Christian observance of Sunday. The American Christian Sunday and Religious Liberty are two fundamental principles in the founding of our republic. If we want to continue a Christian nation, at least in a fair proportion, we must observe some fundamental laws, laws that were given to man long before this continent was discovered. "Remember the Sabbath day to keep it holy", etc.

Disregard for God who gave the day and disregard for other of His fundamental laws. It has been demonstrated again and again, that man needs rest, and a change from his regular labors. Experts tell us that even machines and engines that run under great strain need regular periods of rest. More, however, than rest, man needs this special day to develop the most important phase of his life, the spiritual, if he wants to fulfill God's requirement.

Sentiment needs constantly to be developed to keep the day a day of rest and quiet, else the powerful capital class will make the poorer class work all the time. The fields of sport and amusement need to be told that they have sufficient time during the week that the day should not be commercialized.

Illustration

The non-Christian, the Jew, and in instances the Catholics, are working together to break down the Sabbath so as to permit theatres, all places of amusement and commercialized sports.

They do this for only one reason—money. The time is here when the Christian Church must stand together, and unitedly oppose these interests, and show the deeper meaning of the day. The Church needs to support those organizations that stand for a Christian observance of Sabbath. The Church needs to let her legislators and Senators know what they demand on this question. If we work hard and faithfully, we will win, since God is on our side.

"MISSIONS—A CHRISTIAN DUTY"

Jesus and His disciples had gathered on the green mountain side in Galilee for the last time. He was telling them the things nearest to His heart, for they were now to carry out His mission. "Behold I send you forth", "Go ye into all the world and

world and preach the Gospel unto every creature." And they cannot understand its opportunities and hindrances if we sit idly at home, being awakened only to a warm degree of missionary interest merely when missionaries on furlough tell us of conditions there. Workers indeed are needed for the foreign fields. We need fully to meet the missionary challenge in choosing life's work. But we cannot all go and workers for foreign missions are needed right here at home. The responsibility rests as much upon those at home as upon those who go. The more interest and work done at home, the more workers can be sent out.

There are today approximately ten thousand student volunteers, prepared and eager to do foreign mission work, detained because of the low treasuries of the mission boards. We home people must learn to give, and the habit can best be learned when young. How big a dollar looks to us, but how much bigger it is for the missionaries who so often must turn opportunities aside because of the lack of it. True sacrificing in our giving will make God's Kingdom Plan become a reality. An awakening of interest of the young people in missions, with financial aid and prayer, can awaken a missionary interest of the whole church. Education, through reading and study of the understanding of the missionary enterprise, give the best mission results.

We as young people need seriously to consider missions today. Is God calling you for a foreign worker? Whether here or there, He wants the best our lives can give. The vital religious question for each of us is as to whether we will let the stirring in our own nature, created by the need of our fellows and the call of God through Him, die away; or respond to this summons and become the religious leaders who will make the great "I am", the God of our modern age.

(Editor's Note: This article was written by Elizabeth Penner, Newton, Kansas, Miss Penner was Y. W. President at Bethel and now holds the large position of president of the Kansas-Western Missouri Volunteer Union.)

STUDY CLASSES FOR THE HOME DEPARTMENT

Home Department members very frequently like to study the Bible together if only an interesting teacher can be found. A member of one church agreed to give the Home Department members a course on "The Poetry of the Bible" if twenty-five

would promise to attend regularly. At the first meeting forty-three were present, and the interest was so great that the number gradually increased to almost one hundred. This class met twice a month on Wednesday afternoons. The course was the same as that given to the men on Sunday during the Sunday school hour. On one evening, the two groups combined to listen to a lecture illustrated with pictures which the teacher had taken while traveling abroad.—The Home Visitor.

NATIONAL POLICY FOLLOWED BY BENEFITS OF A HIGH ORDER

Asked as to his opinion concerning the operation of national prohibition during the past seven years, Dr. S. Parkes Cadman, president of the Federal Council of Churches of Christ in America, said:

"Seven years of national prohibition have resulted in economic and social benefits of a high order. Along with these gains have come moral problems which have grave implications. The Federal Government has made excellent progress in limiting the supply of illicit liquor, the task before us is to eliminate the demand. This is a task of moral education and upon the effectiveness of its performance the ultimate success of prohibition will depend.—American Issue.

"Enforcement of the Eighteenth Amendment has turned a searchlight on the inherent weaknesses of our type of government. Until we had this yardstick we did not know the amount of graft, corruption and dishonor that went on under cover of the saloons. Prohibition has tripped off the covering of a lot of things we have always had with us. Another thing prohibition has revealed is the low standard exacted by the voters in their choice of men to fill public offices, and the continued tolerance of generally low standards that exist in politics today. . . . One of the chief sins of the American people is their failure to participate actively enough in government. The curse of our nation is that we are getting more and more to be watchers, not doers."—Mrs. Mabel W. Willebrandt, Assistant Attorney General.

It is Will Rogers who gave Dr. Butler the hardest slam when he said, "Nick may know school-marm, but he does not know American sentiment outside of New York."

THE S. S. LESSON

June 19

Peter Teaches Good Citizenship
1 Pet. 2:11-17; 4:1-5.

Golden Text: "Love worketh no ill to his neighbor." Rom. 13:10.

Peter stresses the point that the Christian is a stranger and pilgrim in this world. He is in the world, but not of the world. To be separated from the world as a Christian, however, does not mean that one has no responsibility to the world. We are here not only to get ready for heaven, but also to make, as much as is in our power, this world a heaven. This means that our conduct should be such as becomes a citizen of heaven in contrast to the wickedness of this world. Not to be a citizen of the world does not imply that we should not love those who are in the world. Jesus came to die for the world and the least we may do for those for whom Jesus died is love them.

The eleventh verse of the lesson commands one to abstain. The bigger man is not one who can get as much as possible, but the one who can do without the most. True discipline always consists in restraint. God does not impose restraint upon us to torture us, but to bless us. The child may cry for the lump of white substance he sees on the table, thinking it sugar, but the wise parent, who knows that it is poison, will do all in his power to prevent that little one from getting what he wants, even though severity may be necessary. God wants us to abstain from the things that are hurtful to our eternal welfare. The things mentioned to avoid are fleshly lusts that war against the soul. Spiritual life is destroyed in the one who follows the inclinations of the flesh. They are not only a spiritual menace, but a physical menace as well. There is civilization and refinement in our day and we boast of the decent lives of people as well, but alas, the fleshly lusts are bringing as many to ruin today as they ever did. These lusts relate to anything immoral, but they also refer to abuses, such as gluttony, intemperance, and the vanities of things that go under the name of fashion.

Particular emphasis is laid by Peter upon conversation, which he says should be honest. The Christian's word should be as good as his bond. The sin of untruthfulness is placed in the same list with murder, theft and immorality by God. Some people try to affect that there is a difference between the lie and the white lie. We do not read our

Bibles so. In them we learn that the liar shall not inherit the kingdom of God. Honesty of life, as well as word, is implied in the verse. The Christian has a reputation to keep, in spite of the unfriendly attitude of the world. He is the light in the world whose character and conduct are to be the means of leading others into the light of Christ.

Next, Peter requires an orderly life of the Christian. He is to be a law-abiding citizen. Everything in the law of the land that does not conflict with the law of God is binding upon the Christian. Laws are made so that the rights of all are preserved and that the greatest good is possible to the greatest number. Order is heaven's first law. It is the plan of Providence that people shall live together without disorder. Lawlessness is sure to destroy society as well as the individuals composing society. God is supreme and so His law respecting order must be respected. Kings, governors and other rulers are the ministers of God serving for Him in their capacity. Lawlessness is more than disobedience to authorities; it is disobedience to God.

The Christian of early days no doubt thought he belonged to God alone. That is true. But God is the God of civil as well as sacred law, and if the Christian obeys God as Ruler of the universe, he will respect the law that God has ordained for the regulation of society. He, the Christian, being God's child, must recognize that all men are God's children and that he owes to them to regard them as brethren. True, there is a difference between Christian brethren and being a brother to all men, but, belonging to the brotherhood of man, he owes a brother's part to all who go to make up society.

The latter part of the lesson emphasizes the fact that as Christians our attitude to others should be the attitude of Christ. He is to have the mind of Christ. He, like Christ, is to be pure from the excesses that are debasing and body and soul-destroying. Though the world holds the Christian in contempt, he must all the more show a Christly attitude to all men, remembering that he is to give an account of every word he utters.

Laughing is the sensation of feeling good on the inside, and then showing it on the outside.

Love never recognizes obstacles; fear never recognizes opportunities.

WHAT MEANETH THIS? or The Lessons and Wonders of Pentecost. Acts 2:12

Rev. S. P. Prieheim

Pentecost is once more smiling at us from a not far distance and let us prepare ourselves to receive all the blessings it has in store for us.

A few blessings may come to us unsought, but most of them come by ways of information and inspiration.

Both information and inspiration are necessary for a full blessing. They generally go together and integrate each other.

The Day of Pentecost was the second of the three great Jewish national holidays, when all the men above 12 years of age were expected to go to Jerusalem and attend the worship and ceremonies as was described unto them by the Mosaic law, Ex. 23:16.

The Passover Feast teaches the redemption from bondage in Egypt.

The Pentecostal Feast represents thanksgiving for the blessings received in the promised land.

The Feast of Tabernacles typifies the Jews as wanderers in the wilderness and the safe arrival at home in Palestine. When spiritualizing these Feasts they would mean to us something like this:

Passover, Christ (as the Lamb of God) reconciling God unto us. Pentecost, reconciling us unto God.

Tabernacles, our coming home to God after our earthly pilgrimage is over.

Every year when this day of Pentecost comes around we are involuntarily reminded of what took place at the first Pentecost, ten days after Christ ascended into heaven, and from the divine record of this incident, we draw our knowledge and receive our courage.

Even today we are compelled to exclaim with the confused Jews at Pentecost: "What Meaneeth This?", when we consider all the events that took place on the memorable day.

The Establishment of the Church
There are many great lessons and wonders connected with the establishment of the Christian Church. And it would be a great miracle if there were none. Some people think that the Christian Church and the Jewish Church are identically the same. One is the continuation in character and work of the other. Others believe the Christian Church commenced with the followings of

Christ when he was still in the flesh, and that the day of Pentecost found the Church fully established and active at work.

For us to claim that the Apostles, or the 120 (Acts 1:15) were not born again and did not have the Holy Ghost before the Day of Pentecost would indeed be out of place. We know, they were born again according to I John 5:1, and had received the Holy Ghost according to John 20:22. And yet we have the best reasons to believe that the Christian Church in its full character and power was founded at Pentecost.

The Miracles of Pentecost

The coming of the Holy Spirit in audible and visible and tangible form is indeed a miracle. They could hear, see and feel Him, not with their hands, but with their whole being.

The Holy Ghost, as we all know, is the third Person in the Trinity. And this was not the first coming of the Holy Spirit into this world. No doubt but what the "Holy Ghost" of the New Testament age is the "Spirit of God" in the Old Testament age. He was brooding over, or moving upon the face of the earth and waters' when it was created, and helped to form it. He gave life to the vegetable as well as to the animal kingdom. He was the Spirit of God that led the Old Testament saints to fear and love and serve God. He was the One who inspired them to do the Lord's work and to do heroic deeds of faith. This same Spirit under the name of Holy Ghost comes at Pentecost as a representative of the Father and the Son to help establish the Church of Christ and to abide in this world amongst men.

His principal work as regarding the unsaved is stated in John 16:8-12. "He will reprove (The Greek word *elegxi* for which the word reprove has been put in the translation is derived from *elegxo* and *elegxo* does not only mean reprove but also means convince and I think the word convince makes the statement clearer) or convince the world (of sinners) of sin, and of righteousness, and of judgment. This is indeed a hard task to do. Peter could not have done it at Pentecost, had the Holy Spirit not helped. It is the principal work in a revival meeting. When a person is once convinced of being a sinner and lost, then he is almost saved. Christian workers take courage, the Holy Ghost helps you convince the sinner of his lost condition which is the hardest task in saving souls.

The Holy Ghost also convinces the sinner of his own unrighteousness and of the righteousness of Christ. And convinces the world of judgment because the Prince of this world was judged. It is difficult for me to know exactly whom Christ means here by "The prince of this world". Satan is now the prince of this world, but he is not yet judged as I understand it, and Christ will be in the future: "The Prince of this World". The world judged Christ and crucified Him and Christ will judge Satan some day for the sins which he committed. There are other wonders in connection with the Day of Pentecost.

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When the Holy Ghost appeared it sounded to the people like a mighty rushing wind (Verse 2), which no doubt has its specific meaning.

God showed the Prophet Elijah through an object lesson of a cyclone and a still small voice that He was not in the cyclone but in the small voice. I Kings 19:11-13. Perhaps Elijah became overzealous, in his day, when he slew 450 Priests of Baal, and perhaps the N. T. saints are not zealous enough in their work and testimony, therefore the mighty rushing wind? The wind is an emblem or symbol of the Spirit meaning activity, life giving, etc.

The Holy Ghost also appeared in many tongues of fire and rested above every believer. Not only did he descend upon 119 but on all the 120. What a lesson for us! God pity a dumb Christian! I doubt if he has ever been baptised with the Holy Ghost? The Holy Spirit will loosen every dead and stiff tongue and make it praise God through prayer, song and testimony. Be sure of this! So many Christians want to excuse themselves in our day from audible prayer or testimony in public, by saying, they have a heavy tongue, but in most such cases it is merely a sham excuse. In private conversation many so-called Christians can speak well on almost every subject of interest, except the subject of salvation. What is wrong? When the Holy Ghost fills and thrills, feel like the Apostles of old, when they said (Acts 4:20) "For we cannot but speak the things which we have seen and heard." They were in danger of persecution, yet they kept on witnessing and testifying for Jesus Christ. We who are living in the so-called Christian countries are not facing any serious persecutions, yet we are not willing or perhaps have not been set on fire by the Holy Ghost for so many nominal Christians do not witness for Christ as they should.

Another miracle was the ability of speaking with tongues. There are three distinctive gifts of the Holy Spirit relative to languages, which are to be used for the salvation of souls and in speaking and writing for their edification and inspiration.

1. I Corinthians 12:10d: "To another (is given) divers kinds of tongues."

2. I Corinthians 12:10e: "To another (is given) in the interpretation of tongues."

3. I Corinthians 14:2: "For he that speaketh in an unknown tongue, speaketh not unto men, but unto God."

The first gift is for the ability of speaking several different languages, as English, German, French, Spanish, etc. Of course, not only Christians have the gift of learning languages, the unsaved learn to speak them also, but a Christian, no doubt, endowed with the spiritual gift, learns them easier, quicker and more thoroughly. The second gift refers to ability of interpreting and translating languages, which some Christians also must possess in order that the divine truths of the Bible, hymns, good literature, etc. may be translated from one language into another.

The third gift refers to a tongue or language spoken by a Christian in an unconscious state or in a state of ecstasy. The language is not in existence among any people and is understood by those only who have fallen like-wise into ecstasy and received the same gift of tongue by the Holy Spirit. This conclusion I draw from the teaching of the Apostle Paul in I Cor. 14: "as I have never seen nor hear any one speak this unknown tongue."

Now the miracle of tongues which has happened at Pentecost must have been enacted by the use of the first two gifts only. Wherein the miracle consisted—whether it was in the ability of speaking more than one language—the ability of interpretation, or whether the Holy Ghost changed the language in the transmission, or as it passed through the air, may never be known to us. But a great miracle it was, for the Apostles were certainly not learned in 15-20 different languages and dialects, yet so many were heard spoken from so many were heard spoken by the Jews in Jerusalem which came from so many countries. And this fact made a profound impression on those Jews and made it possible for them to hear and understand the Gospel as it was to them on that day.

The fourth great miracle was the conversion of 3000 Jews in one day. A revival amongst the

Jews is indeed a great wonder. A revival amongst the Gentiles is also. It ought to be the most natural thing for man to return to his Creator in peace and yet it is perhaps the greatest miracle on earth if this happens. There is great joy in heaven when such a thing takes place. Because the church of Christ was established at Pentecost through a so-called revival meeting I have always loved and boosted revival meetings. A few things are necessary, however, for a God-blessed revival meeting, as prayer, fasting, confession, consecration, unity, use of right language, knowledge, courage, perseverance, truth and the Gospel. These things we must do and possess, and yet the principal work is done by the Holy Ghost. Revivals take place on earth but they come from heaven. The Holy Ghost also filled the whole house. Let us learn from the 120. They prayed and prayed and prayed, ten days long. They also fasted, abstained from eating drinking and feasting. Feasting is not as important to a real personal worker, as seeing souls saved. No doubt but what they also confessed their weaknesses and sins to each other and before God. They must have also consecrated themselves fully so that the Spirit of God could use them as clean channels of conveying divine truths. They stayed together and prayed together until they were united in love and will and work. Unity—what a power! How necessary it is for a revival! Also the proper kind of language must be used, if it is to bring results. Knowledge of the truth, the Bible and the Gospel are very needful factors in a successful revival. Courage and fearlessness to describe and denounce sin must absolutely be had. Perseverance in faith and work in spite of little visible success, is necessary. The preaching and teaching of the plain Gospel is indispensable in winning souls for Christ. The giving of mere historical orations, the review of a modern book, or a biography of Washington, or Lin-

coln will not convert any souls. Any church today, which is willing to fulfill the above named conditions may even have a Pentecostal experience in this day.

Verse 6, "And when this was noised abroad, the multitude came together and was confounded", etc. Do you believe in church advertisement, my dear brother? Here is the best method in the world to advertise a church. Fulfill the conditions which the 120 saints had fulfilled and do as they did during the days while waiting for the power from above, and you'll have a revival or Pentecost and your church will be spoken of from shore to shore. Sermons will be preached that will prick the hearts of the people and multitudes will ask: "What must we do?" Who will be told, in return, to believe on the Lord and Savior Jesus Christ and be saved. New souls will be added daily to your church and to the numberless throng whose garments have been washed in the blood of the Lamb. To Him be glory and honor for evermore.

L. L. Wesley, Secretary of the Inter-collegiate Association, says he has yet to find a sociologist or a physical director in any college who is in favor of the modification of the dry law.

DEATH

Bucher—Mrs. John Bucher, nee Steiner, died at her home May 11th, aged eighty-four years and five months. She was one of the early residents of the settlement, whose number is fast diminishing. She was a faithful member of the Ebenezer Mennonite church for many years and lived a consistent Christian life. Survivors are her husband, one daughter, Mrs. Leah Baderscher, five sons, Eli and John of Fortuna, Mo., Gideon and Daniel of Bluffton, Ohio, and David of Wooster, Ohio, one brother, Adam Steiner of Bluffton, Ohio, and one sister, Magdalena Steiner of Upland, Calif. Funeral services were held Friday afternoon at the Ebenezer church, her pastor, Rev. E. J. Neuenchwander, officiating.

A NEW BOOK

"History of the Central Conference Mennonite Church"
By Rev. Wm. B. Weaver, M. A., Pastor of the North Diverser Mennonite Church
Now Off the Press
The First History Written of the Central Conference Mennonites
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The Chronological Table is Unique

In the study of the history of the Mennonite Church in America, one of the most valuable source books is "Thirty Thousand Names of Immigrants", by I. Daniel Rupp, published in 1875. The book contains the names of immigrants, the date of their arrival in Pennsylvania, the names of the ships in which they came, and the names of the captains commanding the ship. There are also lists of names of immigrants to New York and North Carolina. Rupp is well known to Mennonites, having been employed by Oberholtzer to translate the Mennonite Catechism into English. He also issued an English edition of the Martyr's Mirror.

In the Dutch Life of Menno Simons, by A. M. Cramer, a Dutch Mennonite minister in Middleburg and Vliswigen, published in Amsterdam in 1837, an account is given of the last days of Menno. He says: "Reliable information testifies that in his last illness, Menno grieved because he had consented to the severe forcing of the ban. Hans Allison, minister at Haarlem, writes: There is one of our ministers whose mother was well acquainted with Menno Simons. She visited him in his last illness and after speaking on various subjects, he (Menno) said to her (so he testifies having often heard his mother say), 'How I regret that I ever consented to the ban in which man and wife shunned one another'.

"An old brother, a good friend of Menno, (Alle Vischer) was well acquainted with him and visited him often in his last sickness and requested a word from Menno by which he

might remember him. To this Menno replied: 'Do not become the slave of men as I have been.' Both of these accounts may be true. At all events, it appears that by the rashness in banning and the quarrels and divisions and bitterness that followed, Menno's eyes were opened at last.

Christopher Dock, the noted Mennonite teacher who wrote the first American work on the science of teaching, labored at Germantown and Skippack, in Montgomery county, Pa. He died on his knees in prayer in the church where he kept school. He was also a land holder. Beyond Spring Mount, not far from our Schwenksville meeting house, he owned a tract of three hundred acres of land. School teachers of our day would think that their duties in the school room were sufficient without farming a three hundred acre tract besides.

The old Frey-Ilertolet-Grubb homestead in Frederick, Montgomery county, Pennsylvania, has an interesting history. It was in this staunch old building that two of our living ministers grew up. In this home, the staff of General Washington made their headquarters during the camp at Camp Pottsgrove that covered the neighboring farms. From the floor of the barn, Whitfield, the celebrated evangelist of Colonial times, preached to an audience of five thousand people in the English language while Colonel Antes, a celebrated Moravian leader, translated the sermons into the German language. The house was erected in 1770, while the barn was built in 1735.

Hon. Samuel W. Pennypacker, governor of Pennsylvania some years ago, was of Mennonite descent. He writes interestingly of his grandfather, Matthias Pennypacker, who was born in 1742 and died in 1808. He was a bishop and founder of a Mennonite church at Charlestown, near Phoenixville. Governor Pennypacker says: "He was a miller and so strict in his conduct that when loaning money to needy friends, as he often did, he refused to take a note or bond or mortgage. He would not permit a door in his house to have a lock or key. He was the first person in that part of the country to discountenance the use of liquor in the harvest fields, which was then the universal custom. That his course of life accorded with the sentiments of his fellow Mennonites is shown by the fact that when he died, his funeral was attended by people from five counties, who drove that distance to show their regard for him. In fact, all the writers, both in Europe and America, who have said anything about the Mennonites, have, so far as I know, given uniform testimony as to their simplicity, honesty, industry and rectitude."

In Eschleman's "Background", the following quotation from Müller may be of interest to Mennonites, and Mennonites of Swiss extraction particularly: "On December 19, 1671, the Mennonite congregation at Crefeld wrote a letter to the congregation in Amsterdam, the sense of which is as follows: 'Our brother, John Floss, informs us that on October 21, coming from Heidelberg, he met about twenty

brethren at Mannheim in the Palatinate, who had arrived there the day before from Bern, and they offered a pitiful appearance. Mostly they were old people of fifty, sixty and seventy years of age. Many were bare and naked and for more than a year they had not had a night's rest in their house. He says they told him in their distressing and pitiable condition with litter tears which were very sad and touching. After they had received his sympathy and alms with tears in their eyes, they fell upon his neck and showed their gratitude. They further related that they could no longer remain in Switzerland on account of the strict and cruel mandates and the anxiety they cost. They expected about forty more persons to arrive if they had not been intercepted, as the roads and passes are well guarded because the Swiss authorities do not want them to get out of the country. Many have been sent to the galleys and others were scourged and whipped and burnt with branding irons. Among them was an exhorter who died a few days after being branded. Others were cast into prison, where they suffered and hungered."

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JUNE 9, 1927

No. 23

NOTICE

The Pacific District Conference will convene in Upland, California, this year from June 26 to 29 inclusive, immediately following the Young People's Retreat of the Pacific District Conference which meets at the same place from June 17 to 24.

The time for the conference is drawing near and it is hoped many are planning to attend this conference. The churches of the Pacific District Conference are urged to immediately appoint their delegates, if this has not already been done, and to fill out the Delegates Certificate blanks and the Congregational Report blanks, sent you recently and to return them properly filled out to the undersigned.

It is important that these Delegate Certificate blanks and Congregational Report blanks be returned to the secretary of the conference at the earliest possible date, especially the Congregational Report Blanks, so that these reports may be compiled in one general report to be presented at the conference when it meets.

Let us hope and pray that this conference may be one of inspiration and blessing.

D. C. Krehbiel

989 West Ave., Reedley, Calif.

NOTES AND COMMENTS

Approval of Mission universities in China and a desire for their continuation is voiced by Sun Fo, son of Sun Yat Sen, the idol of the Cantonese revolutionary forces, in a letter received by Dr. Charles K. Edmunds, American director of Lingnan University, formerly known as Canton Christian College. Sun Fo is Mayor of Canton, and is also Minister of Communications in the Nationalist Government. In his letter to Dr. Edmunds he says:

"I take pleasure in expressing to you my sincere appreciation for the splendid work that the Canton Christian College, now called Lingnan University, has done and is continuously doing for the advancement of modern education in China. The recent

reorganization of the Board of Directors of the University, which provides for the election of both Chinese and foreigners to serve as members, is an act of wisdom and far-sightedness. American help to Chinese educational enterprise is always welcome provided that it is subject to Chinese control and consistent with Chinese educational policy and national aspirations. The maintenance of institutions like the Lingnan University as an institution of higher learning under Christian influences and international auspices would be most helpful to China in her great struggle for national freedom and independence. I hope that our American friends will continue their support of the Lingnan University which will remain a liaison of friendly relations between the peoples of the two great Republics as well as a symbol of Sino-American cooperation."

Mr. J. Vincent Mendis, the General Secretary of the Ceylon Sunday School Union, in his report told interestingly of his work as follows:

"Ceylon is mainly a Buddhist country and the majority of the children are taught to worship the image of the Buddha in the temples every full moon day. They recognize no God and believe they should do good in order to gather 'merit' which would stand them in good stead when they are reborn a hundred times and more and help them to finally cease to exist altogether.

"The recent revival in Buddhism has resulted among other things in their adopting several of the methods that have been found successful in the Christian Church. One of these is the wide establishment of Buddhist Sunday Schools in the country. There are temples in every village and the Buddhist Sunday School is generally timed to be held at the very hour of our Sunday School, and the temple bell calls the children away. One result is the thinning down of the attendance in our village Sunday Schools where most of the children are Buddhist, Hindu or Mohammedan

and whose parents would in most cases insist on their children obeying the call of the temple. Our workers in some places have had cause for much discouragement but we have stressed the opportunity as one of special advantage to do more intensive work among the few available. In some places the Buddhist Sunday School had not had a long lease of life with the result that our workers have had the joy of greeting back the scholars who had been kept away from them for a little time.

"There are 8,000 villages (the total number of villages in Ceylon is about 12,000) where the name of Jesus has never been spoken, and how we wish it were possible that the growing generation should all know Him, who is the Light and Life."

Up in Zululand on the northern border of the Natal Province, South Africa, is located the Inanda Seminary for girls. Like many missionary enterprises, this one, established some seventy years ago among the fiercest and most barbarous of native tribes which savagely resented the white invasion, has a record of marvelous achievement.

Inanda Seminary, of the American Board Mission, has the capacity for the care of 200 girls. Since its organization, thousands of native teachers and native nurses have passed through the institution. More than half of the native women workers and the female students at the Normal Training School are Inanda graduates.

The girls at Inanda are taught to be home makers. Every graduate has had instruction in sewing, cooking, laundry work, knitting, basketry and home economics. The students are also taught to raise pigs, cows, mules, chickens, ducks, turkeys, corn, beans and potatoes, thus helping not only to feed the students and to pay the expenses of the school but also to teach them concerning matters of making a living. Coupled with this very practical course of instruction, the students, under the direction of Miss M. E. Walbridge, the principal

of the Seminary, are trained to go out every Sunday to teach in village Sunday Schools and outlying mission stations, all of which has played a large part in revolutionizing the home life of many a Zulu warrior.

WITMARSUM COMMENCEMENT

Another year of the work of Witmarsum Theological Seminary has come to its close with the Commencement exercises on May 27. The commencement season opened on Sunday afternoon, May 22nd with the baccalaureate sermon by President John E. Hartzler. He spoke on the subject: "What Shall I Preach?" in which he discussed the essential message of our Christian Evangel. The inference was that that message alone is adequate to the needs of our present world. The ministry equipped with that message will succeed to the extent that we are true to it in life and proclamation. Any other message may interest for a time but the Gospel alone will satisfy the heart and build up the mind of man in godliness.

After the baccalaureate service the Annual Commencement Communion Service for the students, faculty and alumni was held in the Seminary chapel. This service was in charge of Rev. Arthur S. Rosenberger, pastor of the St. John Mennonite Church, Pandora, Ohio. Rev. Rosenberger is an alumnus of the Seminary and a part time teacher at the Seminary. He gave a fitting address on the fellowship that exists between Christ and the Christian believer which is also the basis of a beautiful fellowship among Christian people. Seldom have any of us attended as warm-hearted a communion service as this proved to be. The Seminary group is in a very real sense one big family in which the spirit of Christian love welds us together in bonds that are both beautiful and warmly personal. This was a real communion.

On Thursday evening, May 26, Rev. S. M. Grubb who came to deliver the commencement address the next evening gave his

illustrated lecture on the Mennonites. The First Church was well filled by an appreciative audience. Many facts of Mennonite history were refreshed and presented in a new and more meaningful way by means of the pictures and explanatory lecture. This lecture was especially appreciated by the Seminary people and also by many others who were present. We have sometimes failed to appreciate our rich heritage because we were not fully acquainted with it and the heroic men and women who made it. This lecture should be heard by all our Mennonite people.

On Friday evening a few hours before the time for the commencement exercises the Seminary family including students, faculty and alumni with a few visitors met for a final dinner together. This was an unusually fine meeting. After the dinner there were a few short addresses and a number of selections of music. The music was almost wholly sacred. The spirit of friendship flowed deeply and soberly in this little circle of thirty for the hour of good-byes and separating was creeping ever nearer. While this was in a sense an alumni dinner it was also in a real sense an hour of sober reflection and gratitude to God for the life and work that the Seminary has again been able to enjoy by God's blessing through another successful year.

In the evening at eight o'clock the commencement exercises were held at the First Mennonite Church. An appropriate and much appreciated address was delivered by Rev. S. M. Grubb. After the address degrees were conferred upon three students who had completed courses of study. Thus closed another year's work of Witsmarum Theological Seminary. This was one of the best years since the Seminary was launched. We are grateful to our kind Heavenly Father for this successful and helpful year that we spent together as an institution.

Paul E. Whitmer

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE FOREFATHERS

C. Henry Smith

III

Down the Rhine to Crefeld.

(Concluded)

The Mennonites of Crefeld, however, are not known only as the founders of Germantown; they played a very important role in the history of Crefeld itself from the beginning. In fact the silk industry for which the city is

famous owes its origin to the Mennonites who have been its leading manufacturers ever since. The founders of the industry were two brothers, Heinrich and Adolf van der Leyen who came as religious refugees to the city in 1665. They were followed by others during the latter seventeenth century who were attracted by the liberal rule of the Orange family to whom the County of Moers, in which was Crefeld was located, belonged. One of the members of this family, William III, the king of England, granted the Mennonites the right to build their first meeting house in 1693, though it was to be erected on a side street on the outskirts of the town and without tower and bell; the latter however was not regarded as an objectionable restriction by the Mennonites. The van der Leyens were later knighted for their service to the city, and the present Rat House was a former van der Leyen castle. They remained loyal Mennonites to the end, but the family has become extinct. During the recent war a German General van der Leyen was killed in battle; and the last member of the Crefeld branch of the family, a rich coffee plantation owner, died in Brazil, a few years ago.

These silk manufacturers and merchants were followed by other manufacturers, especially weavers, Mennonites for the most part. The op den Graffs, Lensens and Arets, it will be remembered, carried the industry to Germantown where in 1686 Abraham op den Graff petitioned the Council for the Governors premium for the "finest piece of linen cloth". Among the later Mennonite families to become identified with Crefeld's leading industry was that of Muller from the Palatinate, which during the middle of the eighteenth century laid the foundations for the large knitting mills now under the management of an energetic young man by the name of Hans Mueller. Young Mueller who is one of the leading laymen of the local Mennonite congregation is now the head of the firm which employs some seven or eight hundred men and women. In an interview with Mr. Mueller in his office he informed me that the changing styles of dress among women since the war has affected his business somewhat; and that the war itself and its after effects has seriously crippled his own as well as all other industries in Germany. Mr. Mueller is a wide awake business man of the younger type and has travelled through America studying business conditions over here.

The Mennonite congregation here consists of about one thousand members and seems to be in a prosperous condition. The pastor, Gustav Kraemer, was absent in Switzerland on his vacation during my visit, and consequently I did not have the privilege of attending services on the Sunday I was in the city. I met him at his home afterwards, however, and from him learned something of the present status of the Mennonites in this city. The parsonage is built right up to the street like a modern flat, or business block, and in front of the church building you must travel through a narrow hall way from the street to the audience room of the meeting house. This is a common style of church architecture in northwest Germany and Holland, and is a relic of the old days when Mennonites were still merely a tolerated people, and their first meeting houses had to be erected off from the main streets. Later when the times became more tolerant they bought the property between the church house and the main street and either converted it into a parsonage, a business block, or perhaps the home of some church enterprise. The long narrow, hidden entrance to the house of worship is still a part of many of these church buildings, however. This simple, plain meeting house in which the leading merchants and manufacturers of the city have worshipped for several centuries is in strange contrast to the fine Catholic structures with high towers and bell bells in which the poorer people are wont to worship.

For, as Pastor Kraemer told me, as we discussed matters historical over the inevitable coffee cups in his study, the Mennonites are still, as they always have been during these centuries, the leading financiers and the biggest industrialists in the city. As proof of this fact he cited their privileged political status in the pre-war days. In Prussia before the revolution of 1918 it will be remembered the voters were divided into three groups according to their wealth. The first group consisted of the few wealthy men in any district who paid one-third of the taxes in that voting unit; and this group elected one third of the members of the district in the Prussian Landtag. The second group consisted of the much larger number of middle class people who paid the second third of the taxes, and also electing a third of the Landtag representatives. The final third included all the rest of the population, by far the largest majority, paying

the last third of the taxes, and likewise represented by one-third of the delegation in the Prussian legislature. This system of representation it will be seen gave the few wealthy men in Prussia political influence far beyond their numerical strength, and was the basis of the autocratic power enjoyed by the Prussian king, and indirectly by the German Kaiser. Because of this system, too, the socialists in Prussia representing largely the working people had but slight representation in the Landtag.

The first group, in Crefeld, Pastor Kraemer said, consisted largely of Mennonites; the second, of the Evangelicals; and the third, of Catholics. The revolution of 1918 completely abolished this antiquated system of representation based on wealth; and today the Mennonites enjoy no more political power than their poorer Reformed and Catholic fellow townsmen. In spite of their high standing in financial circles, however, the Mennonites have retained to a remarkable degree their ideals of simplicity and practise of frugality which has been a cherished tradition among them all over Europe all through their four hundred years of history. They practise simple living, and are generous and liberal in all philanthropic work. Many years ago one of the wealthy van der Leyens objected to the introduction of a pulpit into the church because it smacked too much of Catholicism. In religious worship practical piety is stressed; but in theology the Mennonites here would be regarded as rather liberal by most of their American brethren, being more under the influence of the liberal Hollanders than the more conservative South Germans. They practise little church discipline.

It was also my pleasure while in the city to take dinner with Dr. Karl Rembert and his charming family. Dr. Rembert is the author of a well known history of the Mennonites of northwest Germany, although a member of the Reformed church; for here as elsewhere outside of Holland the writers of Mennonite history are not Mennonites. Mennonites seem to take to business rather than to history, poetry and art. Dr. Rembert corroborated the statement of Pastor Kraemer that the Mennonites of Crefeld were among the leaders in financial circles and enjoyed a high social standing. It was partly for this reason he thought that a large number of Reformed had joined their ranks within recent

(Continued on page 3.)

THE MENNONITE

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THE FUTURE OF OUR MINISTRY*

In the vocabulary of the world all ministers are classed as members of the clergy, but a long and blessed service in the ministry of our church has convinced me that there is no clergy in the Mennonite church, but, in its place, we have a unique ministry. We associate with clergy a state church in those countries in which there remains that antiquated make-shift of a union of church and state. This term loosely applied has survived in this land that knows no such union. The term has in it the implication that the clergy is a select body of intellects trained and organized to devote their efforts and consecrate their personalities to the denomination that endows them with special spiritual privileges and, in theory at least, guarantees their freedom from temporal cares to the end that they may all the better serve the interests of their church.

If not a clergy, what then?

The answer is a ministry that functions along entirely different lines.

I hope you will catch my meaning. Our ministry aims at the privilege to serve rather than to rule. The minister works with his brethren rather than upon them. His gifts, jointly, with those of the brethren, are consecrated to the upbuilding of the Kingdom of God and the care of Christ's needy ones. The fact that he has had opportunity for widening his store of information and possesses special qualifications for the edification of the church naturally has turned the church to choose him for its ministry, but such a choice in no wise ignores the fact that others

of the brethren are likewise possessed with other experiences and abilities that should be mustered into the service of the congregation.

"We are laborers together with God."

I emphasize the fact that throughout all the history of the Mennonite church there has been a unique ministry. It has been a ministry that seldom has been above the necessity of providing for daily bread in labor with the hands and by the sweat of the brow. The first Mennonite minister in America was a paper-maker. Glorious names in the history of our ministry in Europe have been those of men who have had to work hard. Schijn, the historian, was a physician, as was also De Haan, the beloved and genial minister of the Amsterdam church, whose public disputation with William Penn on the essentials of Christianity is one of the landmarks of our history. Danner was a dyer. In America most of the leaders of our church have been farmers and good farmers at that. John Oberholtzer was a smith and a teacher. And so we might multiply examples, but enough have been mentioned to illustrate our point.

In Holland, where Mennonites have come closer to the standards of other churches, they still preserve the phrase "Love Minister" to describe the minister who looks elsewhere for his living than to the treasury of the church. And what a sincere compliment that term pays to the one who serves with love! Those of our ministers in the church in America, who have given their whole time to the service of the church and accepted financial assistance from it always gave their best for the least. I do not know of a single one of our ministers who has changed his denominational affiliation who did not receive a larger compensation as a result. It speaks well for our ministry that so few of them have looked with covetous eyes in the direction of other churches and sold their birthrights so cheaply. Simony is one of the basest lapses into which any minister may fall.

When once we grasp the idea of the democracy of our church it will not be hard to understand why our people have no sense of disrespect when they familiarly speak of and to their ministers using the familiar first name in address. My good friend and classmate of my prep-school days, a minister in another denomination whose name I shall not mention, wears a clerical collar, a cassock vest and reads his liturgy faultlessly. I am sure he

would share with me his last cent and admit me to his innermost confidences, but he would hardly forgive me or any member of my family were we to address him as anything but mister. On the other hand, I, nor anyone else of our brethren, would hesitate about addressing any one of our ministers as John or Henry. Because there is and can be no barrier, social or otherwise, between our pulpits and our pews there is no authority by which special privileges are accorded. Our general bodies are dominated by neither the laity or the ministry. True, the ministry has peculiar functions. It officiates at the administration of the sacraments, it receives the marriage vows, and exercises the power of ordination when authorized to do so by the congregation. These functions are not exercised by virtue of an Apostolic succession or by decree of a presbytery or Synod. All things must be done decently and in order and for this reason only are such acts performed by ministers. We note that Barnabas and Saul were sent forth on that memorable journey authorized by the laying on of hands, but it is significant that an apostle was not involved in this ceremony and we fail to find any special authorization from the central body for this act. Our method in authorizing a ministry is the method of the primitive church. We find a noteworthy example in this in the case of the first Mennonite community in America. They were, you recall, without a ministry and had written and asked the church in Hamburg, Germany, to send one of their ministers to America with authority to ordain. The letter received in reply, which still exists, bearing among others, the signature of the venerable Gerhard Roosen, states that the journey and the dangers involved made it impossible to comply with the request, but advises that they gather in solemn assembly, and after earnest prayer, select one of their number for the ministry. This was done and William Rittenhouse was chosen.

The Lutherans and the Reformed in Pennsylvania of the same period had the same kind of a problem on their hands and for years were disturbed by conflicts regarding the legitimate right of this or that one to serve as minister. William Rittenhouse's ministry was recognized and accepted without criticism and at no time did any one question his or his successors' right to administer a valid sacrament. Even in the schism under John Oberholtzer, when feeling was in-

tense and Oberholtzer was the subject of all kinds of criticism, the matter of his and his colleges' exercising the ministry of baptism and ordination was not seriously questioned. His opponents accepted, as a matter of fact, any congregation's right to authorize the sacred administrations. As the minister is one in the midst of his brethren, the ministerial acts in our church confer no special distinction upon him, except that he performs his acts vicariously.

What, we ask, is the advantage of drawing such a distinguishing line between clergy and ministry? For one thing we believe that it is Scriptural, for another, we believe that it is a practical arrangement best suited to the needs of our people, and finally, we hold it to be democratic and, therefore, in harmony with our American institutions and the spirit of the present age, which is antagonistic to class privileges of all kinds.

(To be continued.)

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE FOREFATHERS

(Continued from page 2)

years, as well as occasional Catholics. But another reason he suggested might be the low church taxes among the Mennonites as compared with the heavy tax burdens due to a more elaborate worship which prevailed among the other churches.

Dr. Rembert is now the editor of an historical periodical called "Die Heimat" which is devoted entirely to the early history and life of Crefeld, and contains numerous references to the part Mennonites have played in the development of the city.

From Crefeld I went to Amsterdam and the land of Wooden Shoes.

DEATH

Schwalter—Anna E. Schwalter was born June 5, 1877 in Friedelsheim, Germany. In 1883 she came to America with her parents. Her father and mother having died at the age of 13 the burden of household cares fell upon her. On June 18, 1893 she united with the church through the rite of baptism, remaining faithful to her vow until the end. Always in poor health she endeavored to regain strength through a trip to Europe and later to California, but on Jan. 23 she suffered a stroke of paralysis and on April 15 the final end came. There remain to mourn her departure four brothers, nine nephews and nieces besides many other relatives and friends. Funeral services were conducted by her pastor in the Halstead, Kansas, Mennonite church, Rev. Unruh, assisted by Rev. C. E. Krebber.

* Address by Rev. S. M. Grubb at the Commencement of Witsmarum Seminary, May 26, 1927.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20.

STEP BY STEP

"Step by step I'll walk with Jesus.
Just a moment at a time;
Heights I have not wings to soar to,
Step by step my feet can climb.
Jesus, keep me closer, closer,
Step by step and day by day;
Stepping in Thy very foot-prints,
Walking with Thee all the way."

Selected

Pearls from Our Mission Co-Laborers

ACTIVE SERVICE FOR THE MASTER

There is no reason why the Christian should not be the most joyous person today. To belong to a Father who is the maker of all things, knows all things, who has power over all things and who in His wise counsel saw that we could obtain an inheritance and made known to us, gives us joy and the hope of glory. In this blessed hope we live. Let me give one illustration where this joy and hope has showed itself in a life who was in fellowship with the Master. Often the idea is held that only ministers and missionaries can be soul winners. That great privilege is not only limited to these, but whosoever is willing to be used of the Lord can have a share in this great work.

Where many lose out is by not taking Christ and their Christianity into their place of work. One of the women of our church quietly and prayerfully went to her place of work every morning. There was the usual greeting, the regular mingling of worldly people, the repetition of daily duties here and there mixed with hardship, yet faithfully she gave her life as well as her words as a testimony to her Lord. Among her co-laborers was a Jewish girl who a few years ago came to this country. She found in this Christian woman a friend.

Freely they conversed with each other. One day the Christian woman told this Jewess of the church she attended. This led on to other conversation in spiritual things. An invitation was given her to attend our church services. She came occasionally and found food for her soul. About a year ago the desire had come within her to join our church. She met her first opposition by her mother's refusal. She stood this test with the hope that after she reached her twenty-first birthday she could do it; for up to that time she MUST be obedient to her mother, her father being dead. This spring, however, not yet reaching that age, her desire became so strong again to join the church that with new petitions she endeavored, too, it should be on Easter day—a very appropriate day for one of God's chosen people to publicly make known her faith in the risen Messiah. He no longer is a Messiah to her who is to come, but one who is alive and was dead. Her mother gave her consent. She was directly tried to prove that her desire was sincere. So Easter day brought visible joy to all those believers who gathered with us to see one of God's chosen people baptized and received into the church, and to hear her testimony that she knows that her Redeemer liveth. As a babe in Christ she needs the earnest prayers of the Christian people. She is going through many hard tests and trials, receives no Christian help from her home, rather the contrary, yet willing to be a Christian.

Let us pray that through her others of her own people may be won for the Lord, especially her mother.

Can men tell that you love Jesus?
Can they, by your life and mine,
See in daily walk and action
That we have His life divine?

Would men know by word and action,
In the small things of this life,
In the daily round of duty,
In the midst of toil and strife?

Not by word of lip, full often,
Is the world convinced of truth,
But the deed of loving service
From the heart, brings fullest proof.

Yours in His service,

Lavina Burkhalter
Los Angeles, Calif.

No heart is pure that is not passionate; no virtue is safe that is not enthusiastic.—Matthew Arnold.

CHRISTIAN ENDEAVOR MEETING

June 26

A. J. Neuenschwander

"Where Are Missionaries More Needed—India or Africa?" Scripture Text, Matt. 18:11-18.

The Scripture Brought Down to Date

Surely Jesus' sweeping statement, that he came to seek and to save that which was lost, includes India and Africa.

There is great concern about one lost sheep, or one lost child, yet millions are being lost for want of the gospel in both these needy countries.

Some people go astray deliberately, but many wander into wrong paths because they do not have the light of the Christian Gospel.

What rejoicing there is in a home when one of the younger members becomes a convert. What rejoicing there ought to be when we help in bringing the hundreds and thousands into the fold of Christ.

The Prayer Thought

Let us thank the Lord for: William Carey, pioneer to India; David Livingstone, pioneer to Africa, and the might army of missionaries who have followed in their train.

Pray God for: an increased spirit of prayer and intercession in the home church for these fields; for new volunteers to prepare for service; for growth in the indigenous Church.

The Topic Forum

1. What missionaries do you know in India, in Africa?
2. Is it right and proper that we be much concerned about these dark countries before all our people are converted? Why?
3. Why do you not prepare to go to one of these very needy countries? Answer this question alone to your Christ, not in the meeting.
4. What in your mind is the greatest need in India, in Africa?
5. Should we send missionaries to natives who do not want them? Why?

Africa or India—Which?

The native religion of Africa is one of darkness and fear. The native believes that demons and witches inhabit objects and persons everywhere. "It is estimated that 4,000,000 are killed annually in the effort to discover witches. Whole districts have been depopulated by witch trials." The Mohammedan horde is making great efforts to capture Africa.

ca. The promise of freedom from evil spirits, and the easy moral life that is required according to their faith, makes a strong appeal to the natives. They think they are getting something worth while, when in fact they are only misled. Does this not constitute a most mighty challenge to you young people who are thinking of missionary work.

For the most part, the people in India are illiterate. Only one man in ten, and often the proportion is much higher, and one woman in a hundred can read. The condition of India's womanhood is touchingly pathetic. Forty million of them are confined to zenanas, where they are practically prisoners for the whole of their married life. But more pathetic still is the condition of the 27,000,000 child widows. "Out of every 1,000 natives 683 are Hindus 217, are Moslems, 38 are Buddhists, 31 Animists, 16 are Christians, and the remaining 15 are divided among the various minor sects." Add to this the abject poverty of the millions of India, and you have a picture that needs the saving grace of Jesus Christ brought to an ever increasing number of consecrated workers.

Which country needs you most? Where are you willing to go?

Illustration

The Central Conference of Mennonites, cooperating with the Defenceless Mennonite Conference, have established the Congo Inland Mission in Africa, in 1911. They had to build all the stations, of which there are three and they have a Church membership of 200, with 795 students and 66 native workers. This is from statistics of 1924. Our Basna field in India is an illustration of how rapidly the work grows when workers are sent into a new territory.

YOUTH AND PEACE

I had the privilege of attending the first state-wide youths' convention at Topeka, Kansas, May 5-8. It was an opportunity which will always be remembered because of the inspirational meetings, and the number of high-minded, clean, enthusiastic young people present. It is a privilege to attend a convention of that nature and no one should let such an opportunity slip by unless he has a very good reason. It shows that our youth of today is not as indifferent toward their spiritual life as some people indicate. One of the adult leaders made this remark, "There was never a day in

America when there were so many clean, high-minded, strong, fair complexioned men and women as today." The chairman of the International Council of Religious Education in the closing address of the convention said the following, "The church is just as safe, and safer in the hands of young people like these of Kansas, as it is in our hands."

The outstanding address of the convention was the lecture on World-Wide Peace given by Chas. Richards of Lawrence, Kansas. He is a man of international renown, he has attended the sessions of the League of Nations as well as the Geneva Conference. As his text he used Luke 19, verse 42. "To know and to live the conditions of peace is to attain the highest standard of living," he said. "Peace is unity; it has no place for the theory of the survival of the fittest. It cannot be attained in a single day or year, it must go through a process of education. We must educate our youth towards the idea of peace. Back of our education we must have a moral and spiritual background. All our knowledge of science will prove destructive if we have not the spiritual and moral background to apply it constructively. We must place idealism above materialism. America is today the richest nation of the world and the richest nation the world has ever known. But we cannot afford to let material wealth be our chief aim and be indifferent as to the manner and moral ideal involved in obtaining it. The motive must be to raise the standards of humanity; and if we strive merely for the possession of wealth then our nation is doomed with those that have experimented before us.

"We must place humanity above nationalism before we can establish peace. Christ laid down the principle of World-Wide Brotherhood and taught us to work constructively. We can best serve our nation when we serve humanity, for only that which is for the good of mankind will be of permanent value to our nation. Christ did not teach us to stand idly by and let the forces of destruction run their course, but He taught us to work and to educate the youth in ideas of peace. It is also necessary that we substitute cooperation for competition. Leading men of the world are attempting to find a method by which to settle international problems by arbitration. The International Council of Religious Education is putting on a program to train the oncoming generation to cooperate with one

another, instead of killing their fellowmen by competition. Business men are following the same course. Young people, put it in your twentieth century creed to substitute cooperation for competition."

Our denomination has for a long time been an advocate of non-resistance. This creed is, however, no longer adequate. The problem of the church is not how to keep out of war in case of another conflict, but what can we do to avoid a conflict.

H. T. U.

THE PLEDGE FOR PEACE

High up among the peaks of the Andes mountains stands a large stone monument. Inscribed upon this monument is a remarkable sentence that breathes not only the spirit of the event it commemorates, but also the spirit that we must instill into the affairs of all nations. This inscription reads:

"Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which at the feet of Christ, the Redeemer, they have sworn to maintain." This pledge made to each other by the peoples of Argentina and Chile was not born out of mere sentimental fancy; it was born out of a bitter quarrel. For several years; just at the close of the 19th century, these two nations were wrangling in a dispute over the position of the boundary line dividing their territories. As had always been the custom among nations, each began to build up a large army with which to enforce its claim and settle the controversy. But these armies soon became such a burden upon the people that to continue to support these military machines would quickly reduce their nations to poverty and bankruptcy. Then Mr. Buchanan, who was at that time United States ambassador to the Republic of Argentina, stepped in, and with the aid of a representative from each of the quarrelling countries succeeded in arbitrating the dispute, settling it satisfactorily to both. Thereby war was averted, the prosperity of the people continued, and—which is even more important—a moral victory was won that will have a lasting influence upon these people. The monument in the Andes stands upon the very boundary line fixed in this arbitration treaty, and commemorates this moral victory. The people of Chile and Argentina have written in age enduring stone their mutual pledge to live at peace with each other.

Ten years ago—ten years ago—

most to the day—when our nation entered the Great War, we adopted the slogan and made it our purpose that this war shall be the one that will end all war. In the past our country has been leader in the movement to abolish war, so when we were plunged into this terrific world upheaval, we could do nothing better than to attempt to put an end to the slaughter as quickly as possible, and after its close seek to establish means to prevent another such catastrophe. Over eight years have passed, now, since the war was terminated. The Peace Treaties have been signed, and the war-devastated countries are recovering. But have we yet found that there is no longer any danger that there will ever break out again? Does the present world situation indicate that the last war was the one that ended all war? No, the very opposite exists. Propaganda for war is still being broadcasted, and in certain parts of the world war is already actually threatening. The same forces are still at work that brought about the gigantic cataclysm of 1914. New jealousies are growing apace. Even between nations who only eight years ago were allies intense rivalries, fierce antagonisms, and bitterest hatreds are being aroused. The former political imperialisms are being replaced by new economic imperialism. We were conquerors in November, 1918, but we are not yet victors in the real cause we set out to win. We have not achieved our great ideal, and if we are to achieve it at all, we must get busy now. We can still win this great cause, if we will only put into operation those principles of national and international conduct that will promote and secure permanent world peace.

The problem of securing world peace is a moral problem. If we have learned anything by the last war, we have learned at least this, that we cannot establish peace by going to war. There is only one method of achieving this goal, and that is by practicing those principles that will create peace. Numerous methods for this purpose have been suggested, but if any method is to be successful, it must be built upon two primary and fundamental principles. The first of these is non-participation in war, and the second, organization for peace. The two are complimentary.

The first principle, non-participation, involves more than might at first be supposed. It means that every nation must refuse to go to war for any cause whatsoever.

For any nation to take such a stand now would indeed be a bold undertaking. But nations are already realizing that this is the very thing they must do in order to keep the peace. The people of Chile and Argentina have already resolved never to go to war with each other. When France and Germany signed the Locarno Treaties, in October, 1925; they, too, mutually pledged to settle all their disputes without recourse to arms. These two nations have for centuries been bitter enemies, and they know almost better than anyone else what war actually costs. It was an epoch-making event when these two world powers made this agreement not to go to war in settling any disputes that may arise between them.

Put this principle must be adopted universally. It is not enough for a few nations here and there to refrain from war. All nations must come to recognize that war is futile and that it is a crime. People everywhere are appalled at the tremendous cost in life and property that war always requires. In every country a man who destroys life and property is a criminal, and receives a criminal's reward. But it is just as truly a crime for a nation to sacrifice the lives and property of its own people and destroy that of another nation in order to satisfy its own desires as it is for any single man to commit murder or robbery, and any nation that commits such deeds ought to receive a criminal nation's reward. The fact that killing is sanctioned by a warring people only makes the crime more heinous. We must make every nation realize that war is a dishonor and a shame to a country. But today it is considered most honorable for a nation to go to war for a so-called sufficient cause; war is not only legal, but it is beyond the reproach and even the reach of law. But in a deeper sense it can never be lawful. It is a most flagrant transgression of the Creator's universal law of life; it pays no heed to the fundamental principle of all law—namely, that life is sacred. In God's Law war is one of the most atrocious of crimes, but man's law does not even touch it. Our human laws are made by the common agreement of men to abide by certain rules of conduct that will promote their common welfare and happiness. We must make a common agreement to outlaw war, and pledge to each other that we will never again indulge nor participate in it for any cause whatsoever.

(To be concluded)

THE S. S. LESSON

June 26

Review: Life and Letters of Peter

Golden Text: "Follow Me and I will make you fishers of men." Matt. 4:19.

Lesson 1. Peter Becomes a Disciple. Jesus began His ministry with preaching. His theme was: 1. The time is fulfilled, 2. The Kingdom of God is at hand, 3. Repent and believe the Gospel. Preaching aims to win men: so Peter was won. His call came while he was diligent at his accustomed occupation. That he was a person of outstanding piety and fitness is shown by his being called to the high dignity of apostleship. Fishing prepared him for the more responsible position of winning men for Christ. The decision of Peter who "straightway" followed him is noteworthy.

Lesson 2. Peter's Lesson in Trust. A great crisis had come into the life of Jesus. He desired to be alone with His Father. He insisted that the disciples go away. They would have preferred to remain with Him but His will was to be followed. He was sending them into a storm. Often, for Christ's sake, must the disciple go into a storm. Their faith needed continual testing. Contrary winds tried them severely. We have our contrary winds to fight. At the trying moment Jesus appeared with a message of cheer. He brings cheer for our worst moments. Peter showed a measure of faith but weakened in the test. His only hope was to call upon Jesus. That is our only hope when we are weak.

Lesson 3. The Resurrection. The future life of Peter was to be given to witnessing to the resurrection. His experience at the tomb fitted him well for that task. (The resurrection must be a fact or, as Paul says, our faith is vain and we are without hope. The empty tomb, the witness of those who saw the risen Jesus and spoke with Him are satisfactory proofs of the event. Through the resurrection we know that death has lost its sting, that we too shall live and that we shall be with Jesus.)

Lesson 4. The Transfiguration. The three outstanding disciples were Peter, James and John. Peter was the leader and spokesman of the group. John the beloved, was destined to live long after the other disciples were gone and confirm their testimony. James was the first of the disciples to seal his faith with the blood of martyrdom. The transfiguration gave the disciples a glimpse of the divine glory of Jesus. The two

witnesses, Moses and Elijah, came with encouragement for Jesus in anticipation of His own death which was shortly to occur. Both of these heavenly visitors, in a peculiar sense, had not died as men die. There is a transfiguration in the lives of those who are close to Jesus, follow Him and have faith in Him.

Lesson 5. Peter's Denial and Repentance. Peter had made great professions of loyalty but had to learn that he was not sure of himself. When the test comes to us it is not what we say we will do but what we do, and there is a possibility of our discovering how really weak we are. Peter's fall went by stages. He had fled. He had only followed from afar. He had associated with the Lord's enemies. He denied and then became profane. But he came to realize his folly. He wept, as we often do, after his folly.

Lesson 6. Peter and the Risen Lord. Upon hearing the news, both Peter and John ran to the tomb. John, the youth was, first to arrive, but Peter, the elder man, did not stop at the door of the tomb but entered. The evidence of the risen Lord was before the disciples in the shape of the empty tomb and the folded napkin. Henceforth there never was a doubt in the minds of these two men concerning it. The meeting on the shore of Galilee definitely established Peter's repentance. Here the Lord gave to him the commission to devote his life to feeding the lambs and sheep. The sincerity of Peter's declaration of love for his Master is shown in his entire life being consecrated to His service.

Lesson 7. Peter at Pentecost. The disciples had been together in the fellowship of prayer waiting upon the will of the Lord. The Holy Spirit then came upon them in a special manifestation. The amazing miracle of tongues called attention to the disciples as the preachers of a wonderful Christ. The gift of tongues symbolized the giving of the Gospel for all the nations of the earth. Peter's answer to the wondering crowd was first, that prophecy was being fulfilled, then that he was preaching the crucified and resurrected Christ, and then, a call for decision—"repent and be baptized." The great numbers won for Christ demonstrated what is to be expected when the Holy Spirit is permitted to have His way.

Lesson 8. Peter Heals the Lame Man. The Apostles had none of the world's goods to bestow, but they had something infinitely better. What they had was to be given freely to those

who accept. The lame man is a type of the sinner, helpless and hopelessly lost. The lame man healed represents the saved one, restored and happy and leading a new life, glorifying God.

Lesson 9. Undaunted by Persecution. The Apostles had to suffer for doing good. The world often thus repays well-doers. They attributed the power they had to Jesus. They did not hesitate to preach Christ to those who had murdered Him. They found happiness in being accorded the honor of suffering for Jesus.

Lesson 10. Preaching to Gentiles. Cornelius was a praying man and so was Peter. It was prayer that brought them together. Peter had to realize that the Gospel was for others as well as for the Jews. God gave him evidence of a good man in Cornelius. These Gentiles to whom he preached heard the Gospel, believed and accepted Jesus as their Lord. This is the same process through which all saved persons enter the Kingdom of God.

Lesson 11. Delivered from Prison. Evil men sometimes succeed in doing great harm and so James was slain. Sometimes they fail and so Peter was delivered. Both Peter and James had to endure death for Christ's sake, but in God's own time and way. The prayer of the church brought deliverance. Prayer is the instrument that brings God's aid.

Lesson 12. Good Citizenship. The good citizen abstains. His conversation is such that God can bless. His works are good and he glorifies God in his life. He is a law-abiding citizen and respects authority. In his life and works he remembers that some day he will give an account to Him who is to judge the quick and the dead.

CORRESPONDENCE

Hebron Church, Buhler, Kan., May 31, 1927.—Dear Mennonite: On May the 8th Brother J. J. Buhler was ordained as deacon to our church. It will be of great help to the congregation and we wish Brother Buhler's God's speed in his work. Rev. P. J. Franz and his better half are still with us and we feel that it is up to us to make our church a blessing for lots. The "Kansas, Nebraska and Oklahoma Sunday School Convention had a meeting in our Church last Thursday, the 26th. The weather was ideal and the big tent that was erected for the purpose was crowded. We surely feel well rewarded for inviting them to our church and feel especially privileged for having had the convention with us. Every

number was so well rendered and discussion came so "frank" we feel it is and will be a spiritual blessing, not only to our congregation but to the whole convention and guests. Good fellowship prevailed all the way through and a good many Sunday School teachers as well as the class will feel to take more interest in the work. The congregation served a noon hour and 5 o'clock lunch to all. The lunch was simple but it was meant well just the same. We have now a basement in our church building and it will be of great help to Sunday School classes and church festivals. Also a furnace will be installed for winter heating. At present Brother John B. Froese is suffering very much of stomach trouble (cancer) and for help we can only look to the One that created us. It hurts to see Brother John starve to death and see him suffer so much but even in his troubles he is willing to let God have His way and that his Savior has a home for him where pain and hunger will be no more. Sister J. J. Buhler has not quite recovered from her operation but we hope for the best.

P. J. Nachtigal and J. H. Goertzen's, members of our church were hard hit in the cyclone a few weeks ago. We feel sorry for both families to lose the homes so suddenly and especially the Goertzen family, one child dead and the rest of the family in the hospital. Sister Goertzen is in a critical condition with bones broken. We wish them to get well again and hope for a speedy recovery.

C. P. Froese

Beatrice, Nebr., May 28, 1927

—As is perhaps known to the greater part of the conference, our little 2nd Mennonite Church of Beatrice, Nebr., was organized about a year ago. Since then our own Brethren Rev. H. T. Reimer and Jacob Wiebe have served us as ministers of the Gospel. Rev. F. Albrecht of the mother church ably assisted us a year ago in the holy rites of baptism and communion. Several visiting ministers served us at various times with the Holy Word which was sincerely appreciated. During the course of the year the different organizations have been active trying to add their little mite to the Kingdom. Several weddings took place in late summer and fall, consequently taking two members out of our midst. God in His mercy has graciously warded off the death angel from our own members, although permitted to enter the home of Brother and Sister Wm. Wiebe taking with him the latter's fa-

ther, Mr. D. Z. Hauck, formerly of Philadelphia, who had come to Beatrice only a few weeks before.

At present our hearts have all been gladdened by the arrival of Rev. and Mrs. M. M. Horsch of Upland, Calif., who have accepted the call to our congregation. On Tuesday evening they were tendered a reception at the home of Mr. and Mrs. W. C. Andreas. After the invocation by Rev. Jacob Wiebe a program consisting of addresses of welcome in behalf of the various activities of the church, was given by their respective leaders. Then Rev. Horsch responded in a very effective and sincere manner inviting the cooperation of each church member. Mrs. Horsch then followed and in her sweet womanly way offered her help and assistance in whatever phase possible. Thus in their sympathetic and sincere manner they found their way into all hearts. The program was enlivened by some general singing and also a number by the Male Quartette. After a prayer by Rev. H. T. Reimer the time was spent in a social manner after which refreshments were served.

Sunday School.—Rev. J. M. Franz, Pratum, Ore.
Discussion led by Miss Emma Ruth.

4. Topic: "The Senior Department in Our Sunday School."—Rev. D. D. King, Lind, Wash.
Discussion led by Mr. John Hilty, Los Angeles.

5. Bible Study: "The Bible, Its Message."—Luk. 24:27; John 5:39; Acts 10:43; Heb. 13:8.—Mr. Herman Neufeld, Reedley, Cal.

Evening

Music.
Address by Dr. J. W. Kiewer, Newton, Kan.

TUESDAY

Morning

Morning devotion.
6. Bible Study: "The Bible, Its Authority."—Heb. 2:1-4; 3:12; 11 Peter 1:19.—Rev. H. J. Krebbs, Reedley, Cal.

7. Topic: "The Junior Department in Our Christian Endeavor."—Rev. P. A. Kiewer, Monroe, Washington.
Discussion led by Mr. D. Dahlem, Upland, Cal.

8. Topic: "The Intermediate Department in Our Christian Endeavor."—Rev. M. J. Galle, Aberdeen, Ind.
Discussion led by Rev. C. Hegge, Paso Robles.

Afternoon

Devotion.
9. Topic: "The Senior Christian Endeavor."—Dr. J. W. Kiewer, Newton, Kan.

Discussion led by Rev. John Toews, Aberdeen, Ind.

10. Bible Study: "The Bible, Our Use Thereof."—I Peter 1:23; I Tim. 3:14-15; II Tim. 3:16b, 17; I Pet. 2:2.—Rev. S. S. Baumgartner, Portland, Ore.

11. Topic: "The Evangelistic Field in Our Pacific District Conference."—Rev. P. R. Aeschliman, Almont, Wash.

Evening

Program by Our Women's Missionary Societies.

WEDNESDAY

Morning

12. Bible Study: "The Bible, Its Light Upon the Past, Present, and Future World Condition."—Dan. 2:20-22; 35-45; Rev. 1:19; Matt. 24.—Mr. Eugene Eymann, Los Angeles, Cal.

Reports by the Evangelization Committee; the Field Secretary; the Bethel College Representative; the Treasurer of the Conference; the Statistician; the Resolution Committee.

Afternoon

Conference Business Meeting. Closing Report and Prayer Meeting. Recreation.

Note: The Upland congregation, entertaining the conference this year, leaves it to the program committee to suggest the language to be used by those to whom topics, Bible studies or addresses are assigned. Since the congregation itself does no longer use the German language in the services, we believe that the use of the English language be preferable.

The Program Committee, Albert Claassen, Sec.

PROGRAM OF THE PACIFIC DISTRICT CONFERENCE ANNUAL RETREAT—JUNE 17-24—UPLAND, CALIF.

Morning

7:30-8:25—Missions—Dr. Kiewer.
8:30-9:25—Hebrew History—Doctor Hartzler.

9:30-10:00—Chapel Services—Rev. M. J. Galle.

10:05-11:00—Mennonite History—Rev. D. D. King.

11:05-12:00—"The Ten Commandments"—Dr. Kiewer.

Afternoon

The afternoon will be given over to Forum discussions concerning "The Problems of Young People", in charge of Rev. M. J. Galle.

Evening

7:30-8:00—Vesper Services.
8:00 O'clock—Lectures—Dr. Kiewer, June 17-June 19 inclusive; Dr. Dr. Hartzler, June 20-24, inclusive.

This program will be followed out daily except Sunday, June 19. There will be Sunday school and church services as usual in the Upland church during the morning. During the afternoon, Dr. Kiewer will present one of the TEN COMMANDMENT lectures, following it in the evening with a general lecture on "OUR MISSIONS".

DEATH

Reiff.—Howard Reiff died suddenly at his home 3319 N. 15th St., Philadelphia, Pa., of heart disease. Age 46 years, 5 months and 1 day. Services were conducted by his pastor, Rev. A. J. Neuenchwander, assisted by Rev. N. B. Grubb. Interment at Northwood cemetery. Brother Reiff was active in the First church, serving as one of its trustees and a regular attendant at church and Sunday School worship.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR MARCH-APRIL

General Fund
Second Menn. S. S., Phila., Pa., \$5;
First Menn. Ch. Upland, Cal., \$110.41;
Pratum, Ore., Ch. and S. S., \$82.75;
Salem Ch., Marion, S. Dak., \$250.00;
Mission Boxes, \$48, Sr. C. E. Soc., \$53.20, Berne, Ind.; Eden Church, Moundridge, Kan., \$260.00; First Menn. Ch., Mt. Lake, Minn., \$85.86; First Menn. Ch., Reedley, Cal., \$55.25; Burton, Kan., Ch., \$5; Ebenzer Ch., Bluffton, O., \$100; Brudertal Ch., Hillsboro, Kan., \$40.34; Herman Jantzen, Plymouth, Nebr., \$20; First Menn. Ch., Philadelphia, Pa., \$56.16; First Menn. S. S., Phila., Pa., \$12.14; Grace Ch., Pandora, O., \$39.17; Bethany Ch., Kingman, Kan., \$30; Immanuel Ch., Los Angeles, Cal., \$44.13; Pulaski, Ia., Ch., \$23.73; Garden Tp. Ch., Moundridge, Kan., \$18.15; Bergtal Sew. Soc., Pawnee Rpeck, Kan., \$25; Hutchinson, Kan., Ch., \$22; Saron Ch., Orienta, Okla., \$57.75; Herold Ch., Bessie, Okla., \$10.18; Tabor Ch., Goessel, Kan., \$60; Bethlehem S. S., Bloomfield, Mont., \$60.42; Siclar Ch., Cordell, Okla., \$22.37; 1st Menn. Ch., \$83.01; Brudertal S. S., Hillsboro, Kan., \$78.45; Alexanderwohl Ch., Goessel, Kan., \$99.50; Deer Creek, Okla., Church, \$24.93; Karl Friesen, Los Angeles, Cal., \$50.00; Salem Ch., Ruff, Wash., \$84.43; Menn. Wash., Ch., \$37.37; First Menn. S. S., Aberdeen, Ida., \$17.97; Christian Ch., Moundridge, Kan., \$25.15; Rev. v. d. Snissen's S. S. Class, Berne, Ind., \$23.72; Lehigh, Kan., Ch., \$12.50; Mrs. Frank Penner, Portland, Ore., \$20.00; Bethany Ch., Quakertown, Pa., \$50.00; a friend, Berne, Ind., \$200; Grace S. S., Pandora, O., \$59; First Menn. Ch., Aberdeen, Ida., \$29.47; interest, \$29.12.

Church Building Fund

Sister Hillegonda, Newton, Kan., \$2; Elise K. Regier, \$25; C. W. Regier, \$25, Eding, Kan.; P. C. Goering, Moundridge, Kan., \$50; Canton, Kan., Ch., \$32.77; Immanuel Ch., Los Angeles, Cal., \$39.97.

Special

Bethesda Ch., Marion, S. Dak., (Chicago), \$90; Friedensberg Church, Avon, S. Dak., (Chicago), \$51.72; Salem Zion C. E. Soc., Marion, S. Dak., (Chicago), \$30.66; Elsie K. Regier, Eding, Kan., (Winnipeg) \$15; Johannestal C. E. Soc., Hillsboro, Kan., (Los Angeles), \$5; Grace and St. Johns Union Service, Pandora, O., (Altoona), \$36.33; Karl Friesen, Los Angeles, Cal., (Jewish Mission), \$50.00.

Total Receipts.....\$2,785.90
Bal. in bank, March 1.....4.98
Total disbursements.....\$2,002.35
Bal. in bank May 1.....\$ 788.53
Unpaid orders on hand.....\$ 1781.00
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Chapt. III.—Home Missions
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Dr. Smith of Bluffton College visited Goshen College, Goshen, Ind., recently to address the Mennonite Historical Society of that institution.

Rev. P. K. Regier of Mt. Lake, Minn., has accepted a call to become pastor of the Zion church, Moundridge, Kansas. He will take up his work about July 1st.

Prof. Paul Whitmer of Witmarsum Seminary will spend three months in travel. He sailed from New York on June 4 and expects to visit London, Paris, Egypt, the Holy Land, Switzerland and the Rhine region. He will return early in September.

Dr. Rosella Biederman, who has been connected with Berea College, Ky., for several years left with her mother for California last week where they will remain for an indefinite period. Poor health has compelled her to give up her work in Kentucky.

Sister Frieda of the Bethel Hospital and Deaconess Home of Newton, Kan., made a visit at Mt. Lake, Minn., to attend the annual business meeting of the Bethel Hospital there and to be present at the dedication of the Sisters Home on June 5th.

The fund of \$5000.00 for the erection of a bungalow for Doctors Buman in India which the Sunday Schools and Young People's Societies of the Eastern District Conference are raising is within a few hundred dollars of the goal and on the strength of this the actual building of the bungalow has already begun.

Plans are on foot for the establishment of a Young People's Retreat in the Eastern District Conference. The time and place are not yet definitely selected but an announcement is to be made later.

The Intermediate C. E. Society of the First church, Philadelphia held its Fourth Anniversary on the evening of May 24. The society is composed of young people between the ages of 13 and 18 years. Members of the Senior Society were present as guests.

Rev. J. W. Reimer, of Kitchener, Ont., one of the leading Russian Mennonite ministers who has found refuge in Canada, was a visitor at Mt. Lake, Minn., last week preaching in the Mennonite Brethren and Bethel Mennonite churches.

A communication from Rev. L. H. Glass, pastor of the Mennonite church, Altoona, Pa., says that the work of the church is going along fine. Well attended communion services were held morning and evening of Easter Day. The observance of Mother's Day was a grand success. All the departments of the Sunday School are growing in interest. A large class meets on Wednesday evenings for Bible Study.

May 29 was a blessed day with the Sisters of the Bethel Deaconesses at Newton, Kan. Five sisters received the garb. They were Theodosia Harms of the Gnadenberg church, Whitewater, Kan.; Katie Dick of Mt. Lake, Minn.; Linda Penner, of Wasso, Calif.; Aganetha Wiens, of Inman,

Kan.; and Elizabeth Eitzen, of Mt. Lake, Minn. On this occasion Rev. A. Warkentin preached from the text: Rom. 12:5-8 and Rev. J. W. Kliever, D. D. from Matt. 10:8. The Scripture lesson was read by Rev. G. N. Harms, the father of one of the sisters receiving the garb.

Bro. G. A. Lehman, former professor of Music at Bluffton College, who is now at the home of his parents in Berne, Ind., is reported to be improving although progress is slow. His many friends throughout the church are deeply concerned about his condition and are prayerfully trusting for his speedy recovery.

Rev. N. B. Grubb, of Philadelphia has just returned from a visit to Bluffton, O., and Normal, Ill. While in Bluffton he attended the Commencement of Witmarsum Seminary. In Normal he preached in the First church of which his son William is the pastor.

On Tuesday evening May 17, Bethel church Mt. Lake, Minn., held a special meeting in honor of its former elder, H. H. Regier, who, because of failing health, was led to relinquish the office and was succeeded by Rev. J. J. Balzer. Revs. J. J. Balzer, J. C. Peters, and P. J. Priesen and Bro. John P. Rempel were the speakers. Rev. Regier was ordained to the ministry in 1883. In 1888 he was elected to the responsible office of elder in which capacity he served for 38 years. He has been instrumental in ministering to 21 other congregations on certain oc-

casions. One congregation in North Dakota he has thus helped for 15 years. He has also been active in various capacities in the General Conference.

The Girls' Missionary Band of Ebenezer church, Bluffton, Ohio, gave a program on Sunday evening June 5. Rev. Frank Steiner, a returned missionary from China was present and gave an address.

Rev. A. J. Regier, president of Freeman College, Freeman, S. Dak. has resigned his post to accept the chair of Education in Bethel College, Newton, Kan. Under the management of Freeman College has made splendid progress. It was during this time that two modern and splendidly equipped buildings were added to the college plant.

The Fresno-Madera County C. E. Union held its annual convention in the First Church, Reedley, California, last month. The principal speakers were: Paul Brown, Pacific coast field secretary; Rev. Dr. Rowland Dodge, San Jose; Earl Cochran of Orange State C. E. Union and Brother D. C. Krebiel was the chairman of the convention committee.

MARRIAGE

Tschetter-Goertz— On March 10, 1927, Andreas A. Tschetter was united in marriage with Ella D. Goertz. Both are members of the Bethany Mennonite church. The pastor of the church officiated.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JUNE 16, 1927

No. 24

EMERGENCY RELIEF COMMISSION

An Appeal to the Congregations of the General Conference

A short time ago we came to you with a request to give aid to the unfortunates in the flooded area of the Mississippi basin. Many congregations have responded very generously. Our commission wishes to thank you very heartily. Now flood waters are receding and people are going back to their homes, where such a home is still to be found. Now again we come before you with a request much more urging and important than the previous one, as it especially concerns the sick members of the many immigrants that have come to Canada. Many of those afflicted with sickness have to be taken to hospitals for care and treatment. Many of them have not the means themselves to pay these doctor and hospital bills and have no friends or relatives that could do that for them. Consequently these hospitals have made repeated complaint to the Canadian government about these patients and the Canadian Government has threatened, unless such accounts are paid, the patients will be deported back to Russia. Could we be responsible for such a catastrophe?

Can we think of the misery of these people and not eagerly come forward with the means our Lord has given us and pay these bills and thus lighten the burden of those in distress. There are also orphan children with almost no one to ably take care of them as also people having attained a ripe old age and unable to support themselves. Please read what Jesus said in Matt. 25:31-40, and do ye likewise. There are a few immigrants yet in Mexico who must be, partly at least, supported. Let us also not forget these when we bring our offerings to the Lord. God is continuing to bless our people in a special way, and we are positive He is doing this

with a definite purpose. Let us not fail in our duties and obligations to Him and our fellowmen. Yours in the service for the Lord and humanity,

Emerg. Relief Com.
John C. Mueller, Sec.

SAFELY LANDED

Six missionaries from China, Dr. and Mrs. Lohrenz, Bro. and Sister Voth, Sister Elizabeth Goertz and Mrs. Brown and children have recently landed. From India also the three on furlough have arrived about the same time in May. They are all well, thank the Lord.

From China also only those whose furlough came due have come home. The others are on the coast at Tientsin awaiting developments, and keeping in touch with the work on the stations by visiting them now and then to inspect the work which is being carried on entirely by native helpers. They have courageously taken upon themselves this responsibility, and their salaries, of course, continue as before. It was fortunate that the native churches had recently accepted a new constitution which gave them largely independence and responsibility.

The report of our returned missionaries from China are under the circumstances more encouraging than one might expect. Even the church building which had been started in Tamingfu is going on, and the contractors intend to complete it. The relation between the missionaries and the native Christians is very good, in fact better, perhaps than at any time before. Many can hardly understand this sudden exodus, others do understand, especially when it was explained that it was the call from the consul that made them leave in such a hurry, and not the fear of persecution for Christ's sake. Failure to heed such a call might increase the political troubles, and make it so much harder even for the natives. Instances were cited which prove that such fear was not unfounded. The natives have troubles enough without having them in-

creased by the presence of the foreigners. Those who are still in China continue their language work, which is difficult. Even old missionaries are glad to make use of such opportunity to perfect their command of the Chinese language.

So we may be very thankful in spite of all disturbances, knowing that the Lord's hand overrules all for His kingdom. Let us hopefully continue to pray, "Thy kingdom come", for this time of testing has already brought about a revival, both among the natives and among the missionaries. When we think of the thousands of missionaries that are now concentrated at Tientsin, we can readily see how this meeting and living together will help Christian unity. And when we think of the recent sad split in the ranks of the missionaries all over China on account of modernism, may not the Lord use all this to heal this also, partly by a better understanding of each other, and partly by using the tribulation to curb the inroads of modernism? "God moves in a mysterious way His wonders to perform."

P. H. Richert, Secretary.

MINISTERIAL MEETING

The ministers of the Eastern Conference and all who will gather with them will have one of their occasional meetings on Monday, June 27th, morning and afternoon, in the East Swamp church. This meeting is to be one of special meditation and prayer. The 17th chapter of Gospel of John is the general theme, portions of this great chapter have been assigned to different ministers for meditation. All are invited to attend and participate. Let us make it a day of solemn retreat with our Great High Priest.

S. M. Rosenberger, Pres.

A. M. Fretz, Secretary

OUR MISSION HAS MOVED TO TIENTSIN

Our Dear Friends at Home:— It is not more than fair that our dear home constituency be informed of the whereabouts of their missionaries in China, since

you have read so much about the chaotic conditions of this great people. But let us from the beginning assure all of you that we believe God is leading in all the undertaking, and we are only instruments in His loving Hand, for "the eternal God is thy refuge, and underneath are His everlasting arms." And "all things work together for good to them that love the Lord." Wherefore, it at the mission station or away from the field for a time, the Lord is guiding, and His Church will be victorious in the end. This was a mission wish to have our home constituency keep in mind, and pray more than ever before for a speedy evangelization of the whole world.

Thus we all are in the coast city of Tientsin, at the advice of the American government representatives in China, and we left only after some urgent letters came from friends and coworkers in the capital, and the telegram from the American Consul in Tientsin, all advising that under present conditions it were better to leave the interior while the military forces of this land are shedding blood and threaten to interfere considerably with missionary work. That has not yet come to pass in our districts, but where the southern nationalist movement has taken over control, it is the case. In Nanking especially, where the foreigners were advised to leave, but did not leave, many serious things were perpetrated on both missionary and other types of foreigners, while some were killed. Now, we are pretty well agreed that if this were a persecution because of the faith in Christ only, and would not be connected with anti-foreignism and bolshevism, the missionary body in the interior would not have been called out, nor would missionaries leave their fellow Christians to suffer alone. As it seems at present, the suffering of Chinese Christians will possibly be less if the foreigners are absent for the time being.

So then our mission, as other missions, has moved to Tientsin, and we all live together in two houses, and of course, in crowded quarters; and we all eat at a

common table, and have blessed prayer services together every morning. And our neighbor Nazarene mission is next door to us. Some came on train, some part way by river boat and myself and Brother Voth drove through from Tamingfu on the Dodge automobile. Dr. Lohrenz is the only one still missing, for he is on the river boat with all the necessary baggage for all of us. Our address in Tientsin is 6, Mimosa Court, Shansi Road, Tientsin, China. We are in all seventeen adults and thirteen children, all living in twelve rooms. These rooms are not large, and include the dining-room and sitting room, and you will believe me that we have not much room for the number of people living in them. There is a health committee, with doctors in charge, and all possible precautions are taken to keep well. We are called refugees for the first time in our lives, but in a real sense that word can properly be applied to missionaries in China today. We can report that since the seventh of April, when the first party of our mission arrived in Tientsin, there has been good health among grown ups and children, for which we are very grateful to the Lord to whom we have looked constantly for leading during these trying times. The language students, Dr. and Mrs. C. L. Pannabecker, and Miss Marie J. Regier, are among our number, and we are glad that the mission members can all be together, since refugees we must be for the time being, but looking up for the hand of the Lord to lead on.

The practise of all missions now is to furlough all their missionaries whose furlough is due now, or a year hence, especially since life in the coast cities is expensive, and we do not know yet for how long a time we may be detained till we can return to our respective fields of work in the interior. This situation should rather drive us all to real earnest prayer and waiting upon God, instead of too much speculation as to the immediate future of the missionary in China, for we know that God never made a mistake, and "it is God that worketh". Only when God works can things for the Kingdom be accomplished. As the Psalmist says in Ps. 119: 126, "it is time for thee, Lord, to work", so every dear Christian heart should feel and pray. And certainly at this stage when Christianity has been active for these nearly 2000 years, and we behold so much of what we can call the Laodicean church of the last days. This missionary in China feels with other Christians, and we say that we have not done

what we should have done—rather we have done too much, and did not let the Lord do those things; for the Lord will give His Glory to no man. And the church has certainly failed God in prevailing prayer, and in waiting for the return of Christ, and not being sufficiently about the Master's business. Then too, the dear Chinese Christians have not seen the Lord in so many instances, because of various reasons either caused by themselves, or by those who are called ambassadors of Christ in China. Also them would the Lord lead into a closer fellowship with Christ, and to a humble dependence on the Lord, rather than on any man, missionary or whoever he may be. And the Lord knows just what is best at this time, so He has just called us missionaries to the side for the time being, so that He can work unhindered. Did not our Lord say to His disciples, "It is expedient that I go away, for if I go not away the Comforter will not come unto you"? May it not be that the Lord is removing the great missionary body from the interior in order to send a gracious Holy Ghost revival to the church in China, and God alone will get the glory, and not the missionary?

I have gotten away from my furlough subject, and here will state what we as a mission felt we had to decide at short notice about furloughs. This we called to the board. Seeing that the furloughs of the W. C. Voth family, the Dr. Lohrenz family, and Miss Goertz had been scheduled for this spring, we decided that they go now on furlough, and that Mrs. Brown and three children also go at the same time. Mr. Brown wished to remain to look after the work if the Lord so lead that we return soon to the field of labor where we love to work together with precious Chinese souls who want to have the Lord to guide them in all things, whereas they still feel so weak. The H. J. Brown family was really due a furlough since they came back here on the same steamer with the W. C. Voth couple in 1919; but their furlough was postponed because so many furloughs came together, and the staff on the field would be too small if all would go who were due a furlough. However, present conditions in China call for some drastic changes in every way, and the furloughing of missionaries at this time is certainly the least of a change at such a time as this. For the present it would seem best not to plan on sending recruits here, nor returning missionaries. Some missionaries had returned only a week or so,

and were called out away from their field of work; others were at their stations for only a few days, and so things are going. But always let us keep clearly in our minds, that we want to be instructed of the Lord before we do things, or we may make serious mistakes. This has been our desire, that we be led of the Lord, not to run ahead of Him nor to miss His leading in all things. We understand the feelings of those of our number who sail on furlough how they are desirous not to leave us alone while they go, especially in this trying time in China, however, we must take one step at a time, and wait on God for His further leading. God speed our dear fellow workers on their way, and keep them for a happy meeting again with loved ones, and with all of the home churches. Our mission sends greetings of love and thanksgiving to you all in the home churches. And we wish to invite your earnest prayers in a double measure for dear China, and especially the young church in this great land. Pray for us too, and as we have voted in our special missionary meeting lately, do not forget the Church of Christ in China. It is here, and God is going to see the church through even in these days of turmoil and strife in China. As we have felt the need to insure to our Chinese Christians the regular financial support for the current year, we hope and pray that you at home will continue to pray and give for the growing, still weak, work of the church in China. And this not only for the aid of the church in China, but for the good of the giver, "for it is more blessed to give than to receive." We have been warned of a sag in the home churches because of the sad upheavals in China, and we take this occasion to encourage each other unto good works when we must trust more than ever to the Lord for the outcome, whether the missionary is on the field or not.

Of course, many problems of mission administration, and the giving over of the work into the hands of our dear Chinese Christians, come up these days, for our leaving the fields has come so suddenly. For the necessary reorganization of the work we need your special prayers, dear fellow Christians. That already we were somewhat prepared to give over the work to our Chinese Christians is proved by the fact that we had prepared a cooperative constitution, according to which the Chinese and missionaries took responsibilities together for the work. However, since we have been suddenly transported here, and

the churches are left without the missionary for the present, the Chinese Christians need to carry on without us until we return to our different stations. When that will be we cannot tell, although missionary opinion is not unanimous on this point, nor even the opinion in consular and commercial circles. We are simply waiting for definite leading from the Lord, who cannot make a mistake, and the lines of leading are not yet clearly outlined, whether we are to stay on indefinitely in Tientsin, or move to Peitaiho, a summer resort, located on the sea, northeast of here. We pray for patience at this time of waiting, and that we missionaries may not lose out with God during these times of unusual life in coast cities. We need your prayers indeed, for we know that our loved ones are concerned about us, and we are about the next move. So then the admonition of the Book is to the point, "in quietness and confidence shall be your strength"; and "be still and know that I am God".

The Lord is bringing the missionary body together in these coast cities, as we believe, that we might take a new invoice of our missionary motives and methods, and to unite us in a fellowship of intercessory prayer, and lead us to sincere confession of our shortcomings in the past, and for united prayer for the young church in China. May we not fail the Lord in His will for us, is our prayer. And the missionary also is led to feel how unfit he is to do anything, even those who may have felt strong to cope with the situation in the church in China, for we have been suddenly removed en masse from all parts of China, to wait and see what the Hand of the Lord will do. Then, too, we are to continue in prayer for the worldwide revival within the Body of Christ, in preparation for "that blessed Hope", the return of our Lord. May He not be at hand, and come on the scene in a very short time? What a wonderful day that will be, praise the Lord!

About the political conditions in China, your papers give about as much as we know, and usually newspapers are given to some overstatement in such matters. That China must have a decided change, if the Lord tarry, is certain, and that such may come about by great and bloody upheavals seems evident from what has lately happened in the south, and it is only a matter of time when these things will come. And China has a large neighbor to the north who leaves nothing undone in the way of carrying out her so-

(Continued on page 6)

THE MENNONITE

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Rev. S. M. Grubb, Editor
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THE FUTURE OF OUR MINISTRY*

(Continued)

Another characteristic of our ministry, that is closely identified with the distinction we have been discussing, is that the functions of the office are devotional rather than professional. The lawyer or the physician may select his profession because he feels that in following it he can invest his personality to the best advantage to himself. In making his selection he is justified in considering its financial advantages and in looking to it to secure for him the incidental social advantages that come with success. He may, without dishonor to himself or to his profession, accept or reject whatever business comes his way. He may even feel that, whatever his private life may be, there is little in his personal contact with his fellows, and humanity in general, that will interfere with the success of his chosen vocation, so long as he throws good workmanship into his work. In this highly specialized age we need more than professionals. We need experts who specialize and to them we concede the justice of their demand for superior compensation for whatever service they have to sell. A professional ministry is very much akin to this. We understand by it a vocation selected for personal advantage and advancement. One who is a minister only by profession expects that his scholarship, his eloquence, his social standing and even his piety shall be capitalized and made the subject of contract and barter. I am not accustomed to liturgy, but I am in favor of a common prayer for all of our churches, which would read: "From such a ministry, good Lord, deliver us."

A ministry of devotion follows an impulse that has its origin in

the knowledge that God has a special service to be performed through a life consecrated to Him and a love for Him that will entirely place all that one is and has in the service of God. This devotion of a minister to the Lord will lead him to seek the good of His cause and he surely will not regard the earthly cost as worth considering.

Our fathers were not learned men and they did not place the highest importance upon superior education that other sects did. What they sought was fitness in life rather than scholarship for inspiring faith and guiding the spiritual experiences of the brethren. Their standard was the standard of the New Testament, and I am happy to believe that this standard continues with us in spite of the period of transition through which we are passing. Our ministry is representative of the membership. This membership is measuring up to a higher standard of education, and for this reason our ministry must rise to a higher standard so as to be able to properly fill the teaching requirements that any ministry should possess. But always, above intellectual qualifications, there must be met the requirements that were imposed upon the ministry of the primitive church. Scripture nowhere calls the seven, chosen to serve at tables, Deacons, or indicates that they were consecrated to the Ministry of the Word at the time they were chosen, though we do notice that their faithfulness in service was a stepping-stone to the public ministry, as we see in the case of Stephen and Philip. They were "men of honest report, full of the Holy Ghost and wisdom". And Stephen is specially mentioned as a man "full of faith and of the Holy Ghost". We know then that the beginning of a ministry is marked by honesty, a good report, faith, wisdom, and the possession of the Holy Ghost. With such qualifications go a willingness, like that of St. Paul, to say: "Lord, what wilt Thou have me to do?" and a consecration of an Isaiah that, with a vision of the Holy God before him, will exclaim: "Here am I, send me."

A devoted ministry is not likely to be one that gains for itself the plaudits of the world, neither do we hear the praises of our mothers sung in the world, but we know that nothing else in all the earth is capable of a sweeter devotion than the mother. So, a ministry that is to make for character with those in its care will not be likely to attract much no-

tice with those outside of the flock.

Two ministers are called of God out of this world. One had frequently received prominent notice in the press, he had been called to preside over public assemblies and had a chief place at the banquets where brilliancy and mirth were overflowing. Crowds hung spell-bound over his oratory. No doubt he had a place in affairs that Providence intended for him. At his passing out the press pronounced its splendid eulogies. How long was that minister remembered? The other one was a benediction at the bedside, the poor knew that the strings of his slender purse were not closed to them. The little flock that sat under his ministrations year after year venerated his saintliness and thought of him as a father whose life was being spent on their behalf to the end that they might walk in the ways of truth and righteousness and that they might finally enjoy the blessings of heaven, little, if any, was noticed in the press of his passing out, but hearts bled and faithful souls looked forward to the time when they might join him in the great white throng before the Throne of God. Literature presents many beautiful appreciations of the ministry, but, among them all, there is no nobler testimony to a faithful ministry than that of Oliver Goldsmith in his *Deserted Village*, to the village parson. I would rather be the subject of such a tribute than hold the highest ecclesiastical dignity that could be offered to me. The salvation of our nation and the race lies in the homely virtue of the humble pastor. To look forward to such a career is to look forward to the greatest responsibility and the noblest calling calling possible.

We are largely a rural people, our fathers before us have been a rural people, our future to a great extent lies in the country and among country folks. But this does not mean that it is a future that does not deal with intelligence. The rural population is the thinking and the reading population of today. It is the class that takes religion seriously and gives the most men and women to leadership in spiritual things. Some time ago I was in a gathering of possibly a thousand ministers of my city. Those who were born in the country and had sweet recollections of the "Little Brown Church" or some other rural shrine were asked to rise. Ninety per cent. of the ministers rose. Which only goes to prove my contention that the spiritual

future of America is in the hands of the country boys and girls.

No one can tell how many or how few of our ministers will come to prominence in the eyes of the public outside of the immediate limits of our own church. One cannot tell when an unusual character with unique possibilities will arise, but, it remains chiefly for those of other communions to come into note. We have from of old been satisfied to be the "quiet ones in the land". And quietism remains one of the chief characteristics of the Mennonite people. But if we are content to be regarded as the "quiet ones" let us never feel that we are to be without influence. The influence of the Mennonite people has been large in proportion to their numbers. More than one learned one has observed that we were hundreds of years ahead of the times. Our individualism, our independence, our simplicity, our readiness to respond to the needs of the unfortunate and our literal acceptance of certain Scriptural commands and requirements have sometimes led us into extremes, but, on the whole, they have distinguished us as a people who are sure of themselves in any emergency and who may be depended upon to act consistently with their profession.

I am not afraid that sensations will appeal to our ministers of the future. We have been conservative and are likely to remain so. The sensational preacher may have a place in an occasional metropolitan pulpit and may accomplish some things that are worthy, but sensations are fleeting and unsatisfactory. Tallmage could draw great crowds to his Brooklyn Tabernacle by the spell of his oratory, but, when his church went up in flames one night, there did not remain enough of his work to assure its rebuilding. I have seen an immense Tabernacle and thousands go down its saw-dust trail, but in six months the population of the churches of my town was the same as before in spite of the many converts that came into them, because of that campaign. On the other hand, I have seen dozens of my neighboring pastors working, like little leaven in the meal in the community, build up and edify strong congregations. Not much glory for the individual, it is true, but, what is infinitely better, a glory to God. Neither was it theirs to count the shekels that fell from the hands of the impulsive crowds, but, better than that, they were laying up their treasures in heaven.

(To be concluded)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halesite, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Keep thy tongue from evil and thy lips from speaking guile."
Ps. 34:13.

A CARELESS WORD

Ps. 34:13

One day a careless word I dropped.
And in a trusting mind it popped,
And lived and grew and never stopped—
That careless word of mine.

Just like an evil weed it grew,
And stained that pure life through and through,
And made his heart and mouth foul,
too—
That careless word of mine.

Today, that child to manhood grown,
Broadcasts the seed which I have sown,
And now to many a youth is known
That careless word of mine.

A goodly sum I'd gladly pay
To any man alive today,
If he would tell me how to lay
That careless word of mine.

We used to sing, "Kind words can never die." The tragedy of life is that unkind words are just as virile. They live just as long.—Expositor.

Pearls from Our Mission Co-Laborers

IMMIGRATION TO CANADA

It is, I suppose, generally known that since July 1923, 17,500 Mennonites have come to Canada from Russia. Most of these people at one time were wealthy. They had a splendid school system and all the comforts that money could buy. Through the revolution they lost their belongings and they come to us deprived of all their belongings.

But the reason why they come is not so much because of their material losses but on account of the atheistic principles of the Soviet Government. These principles are enacted in the schools and for fear that their children are to be estranged to the faith of their forefathers they leave their homeland and come to a new country where everything is

strange to them, in hopes that they will be able to serve God and to bring up their families according to the dictates of their conscience.

Canada is the country that welcomes them. Here they enjoy the privileges of a liberty in the home, the school and the church, and although weather conditions in Canada are not always pleasant, yet it is very doubtful whether these people could find a more suitable country than Canada, on account of the free institutions and the good laws in this country.

Our immigrants appreciate what has been done and what is being done for them and they also appreciate the fact that they can enjoy in this country the profit of their own labor, and we find that our immigrants are making excellent progress along various lines.

As was stated above, our people had very good schools in Russia and most of our young people who came over have an excellent education. For many of them it was made possible to attend our Mennonite high schools in Gretna and Altona, Man., and in Rosthern, Sask. They have acquired a good knowledge of English and a number of them are already teaching in our public schools, others are preparing for this. Some twelve of our immigrants are already attending the universities of Manitoba and Saskatchewan, some seven or eight are attending Bluffton College and some have attended a course at Bethel.

In their farming operations many of our immigrants have been successful, while others have not been so successful, on account of poor crops. Last year dry weather in Saskatchewan and too much rain in Manitoba prevented many of our immigrants from enjoying the products of their labor. But we trust that in the course of time almost all our immigrants will make good on their farms.

Regarding the religious life of our people I may say that they appreciate very much the help that is being extended to a number of their ministers in the way of allowances to enable them to do home mission work among them. Bro. Jacob H. Janzen, of Waterloo, Ont., is travelling missionary among the people settled in Ontario, the brethren John P. Klassen of Starbuck, Man., and F. F. Enns of Lena, Man., are doing this work amongst the scattered

groups in that Province, and the brethren John J. Klassen of Dundurn, Sask., and C. C. Peters of Herbert, Sask., are doing this in Saskatchewan, while Bro. H. H. Wilms is working in Alberta. A great deal of comfort is in this way carried to the scattered groups in these Canadian Provinces, and we are confident that eternity will show the results of this work.

Now most of our immigrants have come out on credit and the repayment of their debts is with most of them their first aim. Many of the grown up daughters of the families are doing domestic work in Winnipeg and Saskatoon and our Conference has kindly consented to establish homes for these girls in larger cities where there are quite a number employed. We have established such a home at 458 McDermott Ave., Winnipeg, Man., with Bro. and Sister G. A. Peters in charge. On their free afternoons on Wednesday and Sunday they are gathering in that home for conversation, for spiritual advice and help along various lines, for singing and for religious instruction. We do indeed think that this is a real blessing for our immigrant girls in that city. As soon as our home mission treasury can afford it we hope that we will be in the position to establish such a home also in Saskatoon.

Now we have a number of orphans, a great number of widows and aged who need special care, also those who take sick and have to be taken into hospitals must be provided. We often feel the need of more help financially and otherwise and I hope that all our people in the United States and Canada who have enjoyed the fruits of their labors without disturbance in any way at all will more and more come to realize our responsibility toward our brethren who have been less fortunate. I am sure that we as a people have gained a great deal by the coming over of our brethren because they are bringing with them spiritual and educational wealth which will prove an asset to us in America. Our foreign mission work and our home mission work has proved a great blessing to our congregations at home. If it was not for our missionary work what would our conferences and our churches be at the present time? And if we should not exercise our strength nor use our opportunities for our bereaved brethren in Russia how should we be able

to answer Him who has come to save them and their children as well as He has come to save us and our children?

Let us therefore be steadfast and untiring, always abounding in the work of the Lord.

David Toews

CHRISTIAN ENDEAVOR MEETING July 3, 1927

A. J. Neuenschwander

Topic: "What Our Government Does for Us." Scripture Lesson. Romans 13:1-8.

The Scripture Brought Down to Date

Governments represent the divine order of things on earth. Without governments no one would be safe and life would be very difficult.

Governments seek to protect the right and punish the wrong. Citizens with right ideals can help the government greatly in its work.

It is a Christian's duty to pay his taxes, and help his government in every way possible.

The Prayer Thought

Pray God that: our government and its leading officers might seek guidance from the Lord, the Christian citizens might take a live interest in national and international affairs, that the everlasting laws of God might be obeyed.

Thank the Lord for: men in the past who sought divine aid in their ruling; for Christian statesmen, for a growing sense of responsibility in enforcing the various laws of the land.

The Topic Forum

1. What things can you enumerate that the government has done for you personally?
2. What definite things have you done to help the government? or do we at times only criticize?
3. Historically our Mennonite forefathers advised its members to keep out of government offices. Should we still keep out, or be ready to accept office and help? Why?

4. Contrast our government and its work, with the government in Russia. Why the big difference?

Our Government

Our government does for us what we as citizens want, if we want it bad enough. We are sovereign citizens. The conscience of our citizens is in the last analysis the ruling factor. There are two types of people in every

country—those who want to keep up the true, the good and the beautiful, and the others who want only to have their own way whether that way be right, good or helpful, only so they get gain out of it. The course our government takes is determined by the amount of pressure these two groups of citizens bring to bear on their rulers.

Our government has been conceived in the hearts and minds of men who honestly desired that right and truth should always reign, the Constitution and the laws are written to this end. But being made by men, men who are selfish and have no desire for truth and justice, these fine laws and Constitution can be overthrown. True we do not feel that it could be done at once, and the foes of right do not try to do this, but in subtle ways they seek to undermine our government here and there. It behooves the Christian element to guard and keep our government pure and noble and upright.

Our government gives us protection, it supplies public schools, helps the farmer and business man, it aids and protects our foreign trade, it seeks to punish corruption and reward honesty, and in many other ways our government helps us.

Illustration

In a volume that is written with great pains to be exact and true to the facts, Dr. Humphrey brought forth a wealth of information in his books, "Nationalism and Religion in America".

about what the Government has done for the people of the land, and especially for the Churches. Our Colonial Government was solicitous for the full and whole-hearted support of the Church for the best and noblest in our government.

REPORT OF THE ANNUAL C. E. CONVENTION

The thirty-second annual convention of the Christian Endeavor Union of the Eastern District Conference was held at West Swamp on May 30. It was marked by more than one that it was the best convention they had ever attended. The morning session started with a full house and everybody was filled with a spirit of enthusiasm. The convention opened with a pre-prayer service, followed with a song service led by William Leber of Souderton. Rev. S. M. Rosenberger, pastor of West Swamp, led in the devotional service. This was followed by a short talk on the purpose of the convention, by William

Koemer, the President of the Union. Printed copies of the committee reports were handed out with the programs, thus saving time and prevented the business session becoming tedious. Opportunity was given for any discussion of these reports if anyone wished to do so.

The report of the committee working for the Drs. Bauman Bungalow fund, was very encouraging. Of the \$5,000 needed, \$4,600 has been received.

Under new business, the possibilities of having a Retreat in the Eastern District Convention, similar to the one at Bluffton, was discussed. After a vocal solo by Abraham Fretz of Phila., the address of the morning session was given by Arch McQuilkin, vice-president of the State Union of Pennsylvania, on "Why C. E.?"

Another very interesting feature of the morning session was the "Question Box", conducted by Norman Bechtel of Phila. A sheet of paper, on which were 45 questions pertaining to C. E. work was given to each one present, the number of the question being called out by the one who wished it to be discussed. These questions brought out lively and helpful discussion.

A vocal duet rendered by Paul Shelly and Ralph Berky of Bally, followed by announcements and benediction, closed the morning session.

The afternoon session opened with song services and devotional services. Piano duet by members of the Zionsville society.

Robert McClay, State Intermediate Supt., talked on "Our Intermediates", bringing out the need of having Intermediate societies. At present there is only one Intermediate society in the Union, First Church, Phila.

Mrs. Horace G. Boese of Quakertown favored the convention with a vocal solo.

The convention was fortunate in having Missionaries Rev. and Mrs. Moyer and Miss Lehman present at its sessions. Rev. Moyer gave a talk on the work in India and Miss Lehman and Mrs. Moyer each spoke a few words, bringing greetings to the convention.

The principal convention address was given by Dr. Forrest E. Dager of Phila.

The Zionsville society was awarded the banner for the best attendance at the convention.

After a few moments of silent prayer in memory of Rev. Francis E. Clark, the convention was closed with the benediction by Rev. Daniel Unruh.

Anna Weiss,
West Swamp Church,
Quakertown, Pa.

THE PLEDGE FOR PEACE (Concluded)

This problem of outlawing war leads us to a second fundamental principle—the principle that we must organize for peace. I am not pleading for or against any particular organization already formed for the purpose of establishing world peace, but I wish to point out what any such organization must do to accomplish this purpose. We must be organized, for our efforts in our common cause will be effective only if we are united in our program. Any such organization must, first of all, be world-wide in scope and influence, and in international affairs every nation must recognize its authority. Only if we have organizations of such magnitude will we be able to make war illegal. Furthermore, before war can be abolished, there must be provided some means of settling international disputes peacefully. The world cannot afford to allow controversies to ferment until they can no longer be settled peacefully. Adequate means must be created for settling them before they result in war.

It is a significant fact that such organizations have already been attempted. The 20th century has already seen three great peace conferences at the Hague; and a large number of difficulties and disputes have been settled by the Court of Arbitration set up by these conferences. But since the armistice the world has seen the creation of an entirely new project—the League of Nations, which came into existence largely through the heroic efforts of our great war president, Woodrow Wilson. This League is not a mere political entente interested only in promoting the mutual welfare of but one particular group of nations—it is world-wide. Both enemies and allies of the Great War are members; in fact, the only powerful nation of the world that is not a member is the United States. This League has already operated seven years successfully, and the fact cannot be denied that it is functioning as a potent means of preventing war. More recently there has been created a Permanent World Court, which is to serve as a clearing house for international disputes. These organizations are by no means perfect; in fact, they seem so defective to us Americans that as a nation we have refused to participate. But in spite of their defects, they are the best the world has yet seen, and thus far they have succeeded farther than any one thought possible. Moreover,

they can succeed only as long as the nations of the world abide by their mutual pledges to live peaceably with each other.

In many ways America is the leader of the world. We already exert a powerful influence over almost two entire continents—over almost a whole hemisphere—and our influence in the rest of the world is by no means negligible. Our wealth is unsurpassable, our resources are unlimited, and our people are dominated by high and courageous ideals. What, then, is to prevent us from being the champion in this Great Crusade for Peace? It was we who began this crusade—it was largely the genius of American statesmanship that erected the Hague Court and the League of Nations. Can we now afford to withdraw from this great cause? Can we win the respect of the rest of the world, or even maintain our own self-respect by sitting idly by while the other nations grapple with the great Leviathan War? This cause and battle truly is ours to finish and to win. It may be best for us to remain outside the imperfect organizations now in existence; but nevertheless, it is our duty to cooperate with our fellow nations in this struggle for a warless world—together we must build organizations that will serve us as efficient tools in securing and maintaining world peace. At the heart of the whole problem is our duty to pledge ourselves to the world, and to get the other nations to pledge with us, that we will never again go to war. This duty is a challenge. Are we able to face this battle of the spirit and soul as courageously as our young men faced the bayonets and machine guns in 1918? It is time NOW for America to act, and may God Almighty give us courage and wisdom to carry through this cause to complete victory.

(Editor's note: This Oration was delivered in the state contest of the National Peace Contest, carried on in colleges, by Sam Burkhardt, '27, of Bluffton College. It might be interesting to note the fact that Dean Byers and Dr. Smith originated the idea which has resulted in these National Peace Oration Contests.)

Credit for having inspired the education and emancipation of women in Turkey is given to the Constantinople Woman's College in a book published by Arnold J. Toynbee, professor of International History in the University of London, and Kenneth P. Kirkwood, formerly lecturer in history at the International College in Smyrna.

THE S. S. LESSON
July 3

Saul Chosen King

1 Sam. 10: 17-25; 11:12-15.
Golden Text:—"What doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God." Micah 6:8.

Israel had long been the object of God's special care and when they listened to Him and honored Him they were prosperous and happy. Under Samuel God had been especially good to the nation, indeed much more so than under previous judges. For a long period Samuel had righteously judged Israel, but now came the time when the people wanted a change. They forgot that their best help was under the direction of the invisible God who was their real king. The desire for a king was the result of varied desires. Like other people, Israel wanted a change for the sake of a change, like other people. This is always not enter into their considerations. Then they wanted to be like other people. This is always a dangerous feeling. If one wants or does things only because others have and do them one has surrendered the precious right to do right no matter what others may be doing. It was fashion to have kings and they wanted to be in fashion. Following the fashions has gotten many into trouble and often resulted fatally. In this case it was a fatal move on the part of Israel. The were inviting upon themselves all the tyranny and hardships that go with those who exercise autocratic rule over their fellows.

Another reason for wanting a king was that Samuel was getting old and his sons were not fitted for the position of succeeding him. The world has ever been given to treating age as a crime. It is ready to forget all the good that was done in the years of strength and cast the one whose years are spent aside like a broken tool. Samuel had not lost his vigor in spite of his years, but the ever occurring cry for young men to take the places made by older ones was as common in Israel as it is today. Israel committed the cruel wrong or reminding Samuel that his age was a reason for discarding him. The fact that the sons of Samuel did not walk in his way is a tragedy, but that occurs time and again and probably will as long as the world stands. Is it right to hold parents responsible for the shortcomings of their children? To answer this question requires looking at it from different angles. Some people will go bad no mat-

ter what their parents were. Others will become failures because of the neglect of the parents. Others again will be disappointments because of a combination of the two above mentioned circumstances. Perhaps Samuel was so busy judging Israel that he neglected to rule his house properly. In this case, as in many others, the iniquities of the children are visited upon their parents. The sons of Samuel, like Israel, were ungrateful. They were running true to the type of their times. When a nation is ungrateful to God it is no wonder that children are ungrateful to their parents.

Samuel did not mince words when he addressed Israel. God had been their king. He had protected them from their enemies, often delivering them when hope seemed altogether gone. Now they repudiated Him. While we condemn Israel so roundly for their lack of loyalty to God let us not forget that we have one in the person of our Lord Jesus Christ who has done more than can be estimated for men, even going to the cross for them, yet men will desert Him and give their affections to other things. Let us also realize that ingratitude is not the only, the basest, but the commonest sin of humanity.

Though Israel was wrong yet God was patient and allowed them a king. They had to learn that being under a king was not after all roses and ever after then had to endure because of the follies of their kings. Some lessons must be learned by bitter experience. This holds true with nations as well as with individuals. Hereafter they had to pay the cost of wanting to be like nations about them. As they missed the idea that they were to be different from their neighbors they had to suffer for being in fashion. How many have had the same experiences? They wanted to be like others and had to pay the cost that others must pay for their follies?

Saul was chosen. Already Samuel knew of the choice because God had indicated it to him and Saul was privately chosen. God has a way of overruling evil that good might come of it. He selected Saul as the best possible candidate though he fell short of anything ideal. Had as he turned out to be, another would have been worse. Saul was chosen by the people because of appearance. That is the way man chooses and often makes glaring mistakes because of such a choice. Saul began well, he was modest, humble and generous. But it is the end rather than the beginning by which things are to be judged and

we see later how that even a humble and able person may become spoiled into a proud and foolish one.

OUR MISSION HAS MOVED
TO TIENTSIN

(Continued from page 2)

called world revolutionary program. That seems to have gained a strong foothold in south China already, and this dear people seem to feel that all nations are against her at this time, with possibly the exception of the Soviet nation to the north, whose advisers are actually on the scene in the south. But most of our judgments about the situation are incomplete, and the future is not clear. Only we pray that the Lord may work on the hearts of the world powers to guide them in their treatment of this great people, that they may not do the wrong thing in dealing with the present puzzling situation in China. And who can say what these powers should do at this time, except that we pray the Lord may overrule in all matters of these powers, including, of course, China, and all great peoples where the Gospel has as yet reached so few of the great mass of people. Too much has undoubtedly been made by well-meaning Christian leaders, of the western nations, to the effect that western nations are oppressing this weak people, and bolshevism has taken occasion of this and so has gained quite a firm grip on these dear people, whom the Lord has preserved these thousands of years, shall we not say, for a wonderful turning to the Lord in these last days, in the time of China's greatest need?

God grant it! Yes, China must come to her senses now, and retrace some of her steps, as do the great powers already in China; nor can any nation look for an excuse in dealing unbrotherly with a fellow nation, nor with China, for she will soon be very much awake, and she has an able leadership, if properly guided. So has the church, "after that the Holy Ghost is come". We need not fear, if we only let God! And we will never be the cure for the ills of this sin-sick world, we again emphasize, but that we will have war in this world until Christ has come into the lives of individuals and nations needs not to be proved, for unless God interposes very definitely at this stage of world advancement (?) another world war can break out, and that in the Far East. We may as well look the facts into the face, but most of all, look upward for Jesus' coming again, "for our salvation draweth nigh".

In the midst of all that causes our hearts to bleed these times, we expect great things from God, and a gracious revival all over the world. For we are told that when we see such things, that we should be hopeful for the triumph of our Christ and His Church. To this we give our prayers and hopes, until Jesus comes.

In the meantime, let us assure our home friends that we do not ask for, or rely on, military force for our protection, but on the Lord. And we pray that there be no war with China. And if we did not feel that it is best at the time, under God's guidance, to leave our field of work, for the good of all, we would not leave. The Krimer Mennonite mission from Inner Mongolia is also here, so are other entire missions like the United Church of Canada mission. From the remotest provinces of Kansu and Shensi the missionaries are expected here in large groups even yet, but the so-called evacuation of Americans to the coast cities will soon be complete. What a blessing if a great revival should break forth among us missionaries in the coast cities. Why, missionaries who had not moved for nearly twenty years, nor gone on furlough, have also come to the coast cities. What it all means, who knows? For all are agreed on evacuating at this time from the interior to the coast, and we await God's bidding. We fear not, for Jesus leads, and where He leads we'll follow.

With personal greetings to all our near relatives, and all fellow saints in Christ Jesus, we are, Yours in Christ,

P. J. Boehr

DEATHS

Claasen—John H. Claasen of White-water, Kansas, was born in Germany, Feb. 16, 1864. He came to America in 1876 and settled with his parents in Butler County. In 1881 he united with the Emmaus church of White-water and always continued in active service in its affairs. He was married Dec. 30, 1890 to Elizabeth Thierstein whom he survived. Following an operation he passed away May 9, 1927. There are left to mourn his loss seven sons, seven daughters, twelve grandchildren, one brother and three sisters and many other relatives. Many of the readers will remember him as one who served as assistant secretary at the last meeting of the General Conference at Berne, Indiana.

Graber—Joseph C. Graber, son of John and Christina Graber, was born in the village of Harodist, Volhynia Govt., Russia, on June 15, 1867, and died at Freeman, South Dakota, on May 16, 1927, aged 59 years. 11 months and 1 day.

In 1874 he emigrated to America with his parents who settled in the territory of the Dakotas. He was baptised in his youth and received into the fellowship of the Salem-Zion con-

gregation. In 1916 he united with the Bethany Mennonite church at Freeman.

On Nov. 25, 1884 he was united in marriage with Katie Fingering and shared life's joys and sorrows with her for 42 years, 5 months, and 21 days. This union was blessed with 12 children of whom nine are still living.

He leaves to mourn his departure his deeply bereft widow, 5 sons and 4 daughters, 10 grand-children, 2 brothers and many other relatives and friends.

The funeral was held at the Bethany Mennonite church at Freeman on May 18 and burial was made on the Salem Zion cemetery. Rev. Elmer Basinger spoke in English upon Rev. 14:13. He was assisted by Rev. John Schrag who spoke in German. He used for his text Rev. 7:13-17.

FOREIGN MISSION RECEIPTS
FOR MAY, 1927

Daniel Mescherberger, Stafford, Kan., \$60.00; Menn. Ch., Inman, Kan., \$20.00; Zion S. S., Donnellson, Iowa, \$40.00; Hoffmussau Church, Inman, Kan., \$39.26; Fred Schultz, Ringwood, Okla., \$5.00; Menn. S. S., near Beatrice, Neb., \$422.56; First Menn. C. E., Lostwood, N. Dak., \$20.00; Emmaus Church, Whitewater, Kan., \$69.75; Salem Church, Dalton, Ohio, \$71.15; Mrs. Nattie Wedel, Tampa, Kansas, \$50.00; Menn. Ch., Hutchinson, Kan., \$4.05; Gadenberg Ch., Whitewater, Kan., \$43.80; Henry Boehr, Wisner, Neb., \$50.00; English S. S., Henderson, Neb., \$3.01; Grace Ch., Pandora, O., \$49.01; First Menn. Ch., Halstead, Kan., \$92.35; Hebrew Ch., Buhler, Kan., \$42.75; Loyal Workers' Club, Great Bend, Kan., \$25.00; Oraibi Christians' S. S., Oraibi, Ariz., \$14.70; Oraibi evening services, Oraibi, Ariz., \$25.78; Bethel College Menn. Ch., Newton, Kan., \$134.14; Bethel Jr. C. E. Soc., Mt. Lake, Minn., \$30.00; Herold Ch., Bessie, Okla., \$9.80; Salem-Zion Ch., Marion, S. Dak., \$83.17; Bethany Ch., Kingman, Kan., \$25.30; West Zion Ch., Moundridge, Kan., \$56.00; Zion Ch., Dallas, Oreg., \$8.62; First Menn. Ch., Monroe, Wash., \$17.00; Bethlehem Ch., Bloomfield, Mont., \$23.66; Salem Ch., Munich, N. Dak., \$27.30; Nora Dieffenbach and Mrs. Delzell, Pulaski, Ia., \$30.00; Menn. Ch. and S. S., Pratum, Ore., \$44.70; Mrs. Peter Regier, Laird, Sask., \$5.25; Tabor Ch., Goessel, Kan., \$67.23; Friends, Beatrice, Neb., \$26.00; Menn. Ch., Wadsworth, O., \$19.95; Amanda Howder's Class, Wadsworth, O., \$47.5; Ida Schaub's Class, Wadsworth, O., \$2.30; Clara Ruth, Redley, Calif., \$10.00; Schweizer S. S., Alsen, N. Dak., \$12.82; Friedensberg C. E. Soc., Avon, S. Dak., \$53.00; Menn. Ch., Arlington, Kan., \$8.73; Friends, Viola, Kan., \$20.00; Mrs. J. J. Boese Voss, Colo., \$6.00; First Menn. Ch., Geary, Okla., \$22.15; M. Ch., Milford, Neb., \$42.00; Calvary Ch., Mechanic Grove, Pa., \$21.83; First Menn. Ch., Philadelphia, Pa., \$116.51; Bruderal S. S., Hillsboro, Kan., \$95.64; First Menn. Ch., Upland, Calif., \$34.76; G. J. Voith, Choteau, Okla., \$30.00; G. J. Voith, children, Choteau, Okla., \$30.00; H. J. Voith, Whitewater, Kan., \$30.00; S. M. Musselman, trustee, for Pan-nabecker debt, \$64.27; Bethel Ch., Mt. Lake, Minn., \$250.00; C. K. Janzen, Goessel, Kan., \$50; Menn. Ch., Hillsboro, Kan., \$67.40; Greenfield Ch., Carnegie, Okla., \$14.50; St. John Ch., Pandora, O., \$125.00; Bethel S. S., Doltion, S. Dak., \$27.31; Bethel Ch., north of Butterfield, Minn., \$45.00; Menn. Ch., Deer Creek, Okla., \$15.30; Menn. Ch., Escondido, Calif., \$16.50; First Menn. Ch., Bluffton, O., \$300.00; Menn. Ch., Goshen, Ind., \$50.00; Zion Ch., Donnellson, Ia., \$71.83; Bethesda Ch., Marion, S. Dak., \$28.00; J. C. O. Sperling, Huntington Park, Calif., \$50.00; Bethesda Ch., Henderson, Neb., \$99; friends, Whitewater, Kan., \$100.00; Menn. churches, Paso Robles, Calif., \$30.50; D. J. Driedger, Horndean, Man., \$25; Aletha Krehbiel, Clarence Center, N. Y., \$20.00; Mattie Krehbiel, Clarence Center, N. Y., \$20.00; Home Mission Board, \$100.00; Mrs. John Martens, Beatrice, Neb., \$5.00; Hoffmussau C. E. Soc., Inman, Kan., \$17.00; West Swamp Ch., Quakertown, Pa., \$60.06; First Menn. Ch., Aberdeen, Ida.,

CONTRIBUTIONS

RECEIPTS AT THE GENERAL
CONFERENCE TREASURY

From Aug. 1, 1926 to June 1, 1927.

August: 3. By Goessel Menn. Ch., \$16.40; 4. Springfield, Pa., Menn. Ch., \$4.00; 10. Memorial Mission Ch., Altoona, Pa., \$2.00; 11. First Menn. Ch., Monroe, Wash., \$7.88; 11. Eichler Menn. Ch., Nobile, Ia., \$8.90; 12. West Swamp Congregation, Quakertown, Pa., \$16.50; 16. Bethany Menn. Ch., \$10.00.

September: 2. Offering at General Conference, Berne, Ind., \$171.50; 2. Zion Menn. Ch., Souderton, Pa., \$43.48; 8. Alexanderwohl Ch., Goessel, Kan., \$62.50; 18. Flatland Ch., Quakertown, Pa., \$3.00; 22. Grace Menn. Ch., Pandora, Ohio, \$34.24.

October: 8. Bethesda Ch., Henderson, Neb., \$25.00; 19. First Menn. Ch., and S. S., Philadelphia, Pa., \$10.76; 29. Bethel Menn. Ch., Fortuna, Mo., \$13.70.

November: 1. Gleaner Girls' S. S. Class of Bethel Ch., Pawnee Rock, Kan., \$30.00; 3. Wayland Menn. Ch., Ia., \$25.53; 12. Tabor Ch., Goessel, Kan., \$20.40; 29. Buhler Menn. Ch., Buhler, Kan., \$15.91.

December: 20. C. E. Krehbiel, Field Secretary work, \$50.00; 31. Immanuel Menn. Ch., Los Angeles, Calif., \$31.02.

January: 5. By First Menn. Ch., and S. S., Philadelphia, Pa., \$14.54; 20. Lehigh Menn. Ch., Lehigh, Kan., \$8.00.

February: 8. Sarah Hiebert, Newton, Kan., \$5.00; 16. Friedenstal Congregation, Tampa, Kan., \$6.08.

March: 5. Bethesda, Henderson, Neb., \$72.11; 13. Tabor Ch., Goessel, Kan., \$32.12; 23. First Menn. Ch., and S. S., Philadelphia, Pa., \$9.29; 31. Salem Ch., Mission fund, Freeman, S. Dak., \$32.49.

April: 12. Emmaus Congregation, Elbing, Kan., \$60.00; 22. Canton Congregation, Canton, Kan., \$30.00.

May: 5. Bethel College Ch., Newton, Kan., \$35.81; 12. West Zion Menn. Ch., Moundridge, Kan., \$50.00; 12. First Menn. Ch., Philadelphia, Pa., \$13.71; 23. Menno Ch., Menno, Wash., \$8.60; 25. Christian Congregation, Moundridge, Kan., \$34.45.

As the Conference reports are published now and the bill amounts to over \$500.00, would like to ask those congregations who have not sent in their dues yet, to please do so at the earliest convenience.

Gratefully acknowledged,
C. F. Claassen, Treasurer.

\$20.40; Mrs. L. Weber, Cucamonga, Calif., \$30.00; Immanuel Mary-Maria Circle, Los Angeles, Calif., \$30; Member of Alexanderwohl Ch., Goessel, Kan., \$120.00; First Menn. Ch., Mt. Lake, Minn., \$78.00; Bethel Ch., Pawnee Rock, Kan., \$28.70; Menn. Ch., Inman, Kan., \$18.00; Menn. Ch., Pulaski, Ia., \$25.44; Salem Ch., Marion, S. Dak., \$400.00; Jacob Rogalsky, Beaverlodge, Alberta, \$1.00; Agatha Mathies, Beaverlodge, Alberta, \$1.00; St. John, Three "B" Class, Pandora, O., \$35.00; Johanneseal S. S., Hillsboro, Kan., \$74.07; Immanuel S. S., Los Angeles, Calif., \$15.00; First Menn. Ch., Butterfield, Minn., \$39.07; East Swamp Ch., Quakertown, Pa., \$25.00; Heinrich A. Becker, legacy, part, Buhler, Kan., \$4.10; 107.40; the Ladies' Ex. Com. of Sew. Soc. (Received by Mrs. J. G. R.), \$294.39. Total, \$11,700.92.

Bal. in Bank May 1, 1927, \$775.89
Gifts for:
General Fund, \$10,643.24
Orphans. Teachers, etc., 688.00
China Station, 27.00
India Station, 15.00
Missionary Pension Fund, 92.41
Sundries, 214.27

Total Receipts, \$11,700.92
Balance and Total Receipts, \$12,476.81
Paid on:
Orders during the month, \$2,436.12
Debt during the month, 7,000.00
Notes Receivable, 2,500.00
Total, \$11,936.12
Bal. in Bank, June 1, 1927, \$540.69
Gratefully acknowledged,
J. G. Regier, Treas.
Newton, Kansas.

Emergency Relief Commission.
Month of May, 1927.

For Russia
Gerhard Wiens, Newton, Kansas, \$26.00.
General Fund
Bethel College Ch., Newton, Kan., \$61.21; Herold Ch., Clinton, Okla., \$9.33; Escondido Ch., Escondido, Calif., \$6.60; First Menn. Ch., Philadelphia, Pa., \$22.87.

For Canada
H. J. Schroeder, Goessel, Kan., \$10.00; Tabor Ch., Goessel, Kan., \$11.51; Sister Hilegonda v. d. Suisen, Newton, Kan., \$2.00; Christian Ch., Moundridge, Kan., \$29.00; M. v. Riesen, Colorado Springs, Col.,

\$7.00; First Menn. Ch., Mountain Lake, Minn., \$40; First Menn. Ch., Aberdeen, Ida., \$20.38; Bruderal Ch., Hillsboro, Kan., \$50.35; M. v. Riesen, Colorado Springs, Colo., \$3.

For Mexico

A. W. Reimer, Newton, Kan. \$20.

Lunch Sufferers

Mrs. Leah Krehbiel, Clarence Center, N. Y., \$15.00; Bethel Menn. Ch., Fortuna Mo., \$75.37; P. C. Andres, Elbing, Kan., \$2.00; Emanuel Menn. S. S., Nobile, Iowa, \$32.50; Henry Bestvater, Newton, Kan., \$1.00; Bethel Ch., Pawnee Rock, Kan., \$36.67; First Menn. Church and S. S., Philadelphia, Pa., \$100.00; Deep Run, Pa., Congregation, Perkasie, Pa., \$40.00; Johanneseal Church, Hillsboro, Kan., \$45.00; West Swamp Church, Quakertown, Pa., \$25.00; Halstead Mennonite Ch., Halstead, Kan., \$81.46; P. C. Goering, Moundridge, Kansas, \$50.00; Sister Hilegonda v. d. Suisen, Newton, Kan., \$1.00; Zion Menn. Ch., Donnellson, Iowa, \$34.26; Summerfield Menn. Ch., Summerfield Ill., \$33.00; Hoffmussau Ch., Moundridge, Kan., \$134.10; Zion Church, Elbing, Kan., \$81.19; Buhler Menn. Church, Buhler, Kan., \$37.91; Grace Menn. Ch., Pandora, Ohio, \$132.00; Bethania Church, Freeman, S. Dak., \$39.58; Upper Millford Menn. Church, Zionville, Pa., \$25.00; Arlington Menn. S. S., Arlington, Kan., \$25; Salems Menn. Church, Marion Jet, S. Dak., \$24.47; First Menn. Ch., Chicago, Ill., \$30.00; Schar Church, Cordell, Okla., \$16.95; Anonymous, Donnellson, Ia., \$3.00; West Swamp Church, Quakertown, Pa., \$1.00; J. W. Tschetter, Carpenter, S. Dak., \$6.00; Friedenstal Ch., Tampa, Kan., \$55.90; Menn. Ch., Butterfield, Minn., \$14.28; Christian Ch., Moundridge, Kan., \$88.55; Goessel Menn. Ch., Goessel, Kan., \$82.75; Alexanderwohl Ch., Goessel, Kan., \$104.76; Salem Zion Ch., Marion, S. Dak., \$185.64; Canton Ch., Galva, Kan., \$47.13; First Menn. Ch., Butterfield, Minn., \$5.00.

Syrian Orphan Home

C. W. Claassen, Newton, Kan., \$25.00.
May 1st, 1927 balance, \$ 4.39
Received for:
Russia, 26.00
General Fund, 100.01
Canada, 273.24
Mexico, 20.00
Flood Sufferers, 2,012.67
Syrian Orphan Home, 25.00

Total, \$2,461.31
Paid out during month, \$2,454.27
June 1st, balance, \$ 7.04
Gratefully acknowledged,
C. F. Claassen, Treas.

A NEW BOOK

"History of the Central Conference Mennonite Church"
By Rev. Wm. B. Weaver, M. A., Pastor of the North Drovers Mennonite Church
Now Off the Press
The First History Written of the Central Conference Mennonites
TABLE OF CONTENTS
Chapter I—Historical Background Before Reformation
Chapter II—Historical Background During Reformation
Chapter III—Menn Simon and Mennonites
Chapter IV—The Anabaptist
Chapter V—The Anabaptist in Central Illinois
Chapter VI—Rev. Jonathan Yoder
Chapter VII—The Yoder Church
Chapter VIII—Rev. Joseph Stucky
Chapter IX—The Stucky Church
Chapter X—New Churches, 1860-1908
Chapter XI—Central Conference Mennonite Church
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The Chronological Table is Unique

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JUNE 23, 1927

No. 25

MISSIONARY PETER WRITES ABOUT HIS CONDITION

Miles City, Mont.
26 S. Jordan St.
June 7, 1927

Rev. P. H. Richert

Goessel, Kansas

Dear Brother Richert:

As you see, we are still here, however I am not in the hospital since a week ago, although not yet operated. When I first came to the hospital I was absolutely worn out and emaciated, so it was impossible to then undergo the operation. Besides that they now have a new way—for prostate glands—and that is to give a long pre-operative treatment, eliminate all the acid or poison and build up blood and tissue.

I was getting on fine, getting stronger and the operation was to have been last Monday a week ago. Unfortunately I caught fever from being washed in an unheated room, my blood lost its test. The surgeon was disappointed and advised me strongly to leave the hospital for a few weeks. So we did; Mrs. Petter went immediately about to find a furnished house. The Presbyterian minister was helpful to her. One family of his congregation occupied their house here in winter time, because of school facilities. Now they were going back to their ranch and would rent the furnished first story of their house, not far from the hospital, at \$30 a month. This is much cheaper than the hospital which costs \$120 a month, not mentioning board and room for Mrs. Petter, which here cannot be had under \$40 a month.

So we came here, a nice place, with lawn and shade trees; we have kitchen, electric lights, water, phone, three good sized rooms and a large screened porch.

I have improved very much since we came here. Mrs. Petter is so glad to give me the best I need in the line of food and rest; she keeps house for us both and I have nothing to do but sit outside, walk, eat and sleep. I can now walk several blocks easily,

my appetite and sleep are good, emaciation has disappeared and I feel stronger. The prayers of many have been answered in my favor thus far and I trust the Lord for all the rest.

I go to the clinic every other day. Yesterday my blood tested better than ever, since I came to the hospital, I suppose they are going to operate on me ere long. After that the surgeon hopes for a speedy recovery. Of course, I would have to be at the hospital again, but not for long. We will then—if God will—come to this house again until I am entirely fit to go back to Lane Deer. Then only can further plans be made. Whether I can take my furlough will depend whether I shall have any money left or not. The doctor waived any fees, but it will mean some 8 or 9 weeks hospital, a special nurse for a week (in connection with operation) and charges for operating room, thus some \$300 for me alone, not including the renting of the house, etc., etc. So you see, I cannot see how I shall be able to take a furlough. However, I have no worries in that line, and will follow Him, as He leadeth me. Certainly God has been gracious and good to me far above all I deserve. If He gives me again full health after the operation I can forego my furlough. Continue to pray for us. I say us, because no doubt many who pray for me cannot apprehend what this time of waiting suspense means for my dear wife, here alone amongst strangers! Several of our Indian brothers and sisters in Jesus have written us good letters, manifesting their love and devotion for us.

The doctors are very nice to us and they certainly gave me fine treatment. The Presbyterian minister came to see me several times. Nurses and Catholic sisters are kind to us, but of course they are all mere recent acquaintances. Bro. Habegger did a fine thing for us, especially for me, to sacrifice the rest of his school and furlough and came without delay. May God reward him in rich blessings. Had he not come the day he did I doubt whether I

could have come to Miles City at all! I came just in time, not a day too soon!

Your in His service,

Rodolphe Petter

(We believe that all mission friends will be glad to hear how Bro. Petter is getting along. Let us hope and pray for a full recovery. P. H. Richert, Sec.)

WOMAN'S WORK

PEACE

(Paper read at the annual union meeting of the St. Johns, Ebenezer, Grace and First Mennonite church societies on Apr. 7, 1927).

A pupil in his study of History notices how our great statesmen are honored for such sayings as: "We must fight, there is no other way", "give me liberty or give me death", "In time of peace prepare for war", and "Millions for defense but not a cent for tribute".

Then he goes to Sunday school and studies the teachings of Jesus, "Love thy neighbor as thyself", "Do good to those that forsake thee", "Love and pray for your enemies", and throughout the New Testament Christ's teachings are summed up in one word, Love, it being the fulfillment of the law.

In view of all this, we readily see that there is a striking discord somewhere. The professing church has striven very hard for peace in the past, but to a great extent, her methods were wrong, for when the test came many took part in the World War. Instead of humbly qualifying for God's plan and applying His remedy for war, she allowed Satan to deceive her into thinking that permanent international peace could be brought about by joining hands with all kinds of societies, infidels and acknowledging extravagant speeches in Peace conferences attended by delegates whose governments were feverishly preparing for war.

God's only way to have peace between men is first to have peace with Him, as He is the Prince of Peace. The church can never bring about universal peace because we read in Matt. 24:6, also in Mark 13:7, "Ye shall hear of wars and rumors of war", but it should be the Christian's aim to keep out of war and instead preach the Gospel of Peace.

It is just as impossible for nations of the world to be at peace with one another through trying times as it is for a natural man to love his enemy.

The only Peace treaty that has ever held good, is the Treaty of Peace between God and man signed in blood in the year A. D. 33 on Calvary's brow when the Prince of Peace with outstretched arms was nailed to the rugged cross, and He cried out, "Forgive them for they know not what they do."

In John 14:27 we read, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." If people have this peace then their warfare is no more carnal but spiritual. What a difference in the mission of a soldier with a bayonet who is swift to shed blood, and a soldier of the cross who is proclaiming the gospel of peace!

Just in recent years through diagnosis and research work, doctors have discovered that the life is in the blood. They thought they made a great discovery, but instead "the Lord spoke unto Moses" thousands of years ago that life is in the blood, Leviticus 17:11. The same holds true with all peace movements, if leaders would "search the Scriptures" and follow the plan laid down by God, much more would be accomplished.

Odessa Bixel

MOUNDRIDGE, KANSAS

Dear Editor and Sisters of the Women's Work:

Since I have been asked to write a report of the Christian Mission Sewing Society, I will by the help of God do so. Our society was organized in 1894, and our aim is to further the missionary spirit among the women and girls of our congregation.

Sometimes we have the privilege of having a returned missionary with us at our meetings. On

THE MENNONITE JOTTINGS

June 16, 1927

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JUNE 23, 1927

No. 25

MISSIONARY PETER WRITES ABOUT HIS CONDITION

Miles City, Mont.
26 S. Jordan St.
June 7, 1927

Rev. P. H. Richert

Goessel, Kansas

Dear Brother Richert:

As you see, we are still here, however I am not in the hospital since a week ago, although not yet operated. When I first came to the hospital I was absolutely worn out and emaciated, so it was impossible to then undergo the operation. Besides that they now have a new way—for prostate glands—and that is to give a long pre-operative treatment, eliminate all the acid or poison and build up blood and tissue.

I was getting on fine, getting stronger and the operation was to have been last Monday a week ago. Unfortunately I caught fever from being washed in an unheated room, my blood lost its test. The surgeon was disappointed and advised me strongly to leave the hospital for a few weeks. So we did; Mrs. Petter went immediately about to find a furnished house. The Presbyterian minister was helpful to her. One family of his congregation occupied their house here in winter time, because of school facilities. Now they were going back to their ranch and would rent the furnished first story of their house, not far from the hospital, at \$30 a month. This is much cheaper than the hospital which costs \$120 a month, not mentioning board and room for Mrs. Petter, which here cannot be had under \$40 a month.

So we came here, a nice place, with lawn and shade trees; we have kitchen, electric lights, water, phone, three good sized rooms and a large screened porch. I have improved very much since we came here. Mrs. Petter is so glad to give me the best I need in the line of food and rest; she keeps house for us both and I have nothing to do but sit outside, walk, eat and sleep. I can now walk several blocks easily,

my appetite and sleep are good, emaciation has disappeared and I feel stronger. The prayers of many have been answered in my favor thus far and I trust the Lord for all the rest.

I go to the clinic every other day. Yesterday my blood tested better than ever, since I came to the hospital, I suppose they are going to operate on me ere long. After that the surgeon hopes for a speedy recovery. Of course, I would have to be at the hospital again, but not for long. We will then—if God will—come to this house again until I am entirely fit to go back to Lame Deer. Then only can further plans be made. Whether I can take my furlough will depend whether I shall have any money left or not. The doctor waived any fees, but it will mean some 8 or 9 weeks hospital, a special nurse for a week (in connection with operation) and charges for operating room, thus some \$300 for me alone, not including the renting of the house, etc., etc. So you see, I cannot see how I shall be able to take a furlough. However, I have no worries in that line, and will follow Him, as He leadeth me. Certainly God has been gracious and good to me far above all I deserve. If He gives me again full health after the operation I can forego my furlough. Continue to pray for us. I say us, because no doubt many who pray for me cannot apprehend what this time of waiting suspense means for my dear wife, here alone amongst strangers! Several of our Indian brothers and sisters in Jesus have written us good letters, manifesting their love and devotion for us.

The doctors are very nice to us and they certainly gave me fine treatment. The Presbyterian minister came to see me several times. Nurses and Catholic sisters are kind to us, but of course they are all mere recent acquaintances. Bro. Habegger did a fine thing for us, especially for me, to sacrifice the rest of his school and furlough and came without delay. May God reward him in rich blessings. Had he not come the day he did I doubt whether I

could have come to Miles City at all! I came just in time, not a day too soon!

Your in His service,

Rodolphe Petter

(We believe that all mission friends will be glad to hear how Bro. Petter is getting along. Let us hope and pray for a full recovery. P. H. Richert, Sec.)

WOMAN'S WORK PEACE

(Paper read at the annual union meeting of the St. Johns, Ebenezer, Grace and First Mennonite church societies on Apr. 7, 1927).

A pupil in his study of History notices how our great statesmen are honored for such sayings as: "We must fight, there is no other way", "give me liberty or give me death", "In time of peace prepare for war", and "Millions for defense but not a cent for tribute".

Then he goes to Sunday school and studies the teachings of Jesus, "Love thy neighbor as thyself", "Do good to those that forsake thee", "Love and pray for your enemies", and throughout the New Testament Christ's teachings are summed up in one word, Love, it being the fulfillment of the law.

In view of all this, we readily see that there is a striking discord somewhere. The professing church has striven very hard for peace in the past, but to a great extent, her methods were wrong, for when the test came many took part in the World War. Instead of humbly qualifying for God's plan and applying His remedy for war, she allowed Satan to deceive her into thinking that permanent international peace could be brought about by joining hands with all kinds of societies, infidels and acknowledging extravagant speeches in Peace conferences attended by delegates whose governments were feverishly preparing for war.

God's only way to have peace between men is first to have peace with Him, as He is the Prince of Peace. The church can never bring about universal peace be-

cause we read in Matt. 24:6, also in Mark 13:7, "Ye shall hear of wars and rumors of war", but it should be the Christian's aim to keep out of war and instead preach the Gospel of Peace.

It is just as impossible for nations of the world to be at peace with one another through trying times as it is for a natural man to love his enemy.

The only Peace treaty that has ever held good, is the Treaty of Peace between God and man signed in blood in the year A. D. 33 on Calvary's brow when the Prince of Peace with outstretched arms was nailed to the rugged cross, and He cried out, "Forgive them for they know not what they do."

In John 14:27 we read, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." If people have this peace then their warfare is no more carnal but spiritual. What a difference in the mission of a soldier with a bayonet who is swift to shed blood, and a soldier of the cross who is proclaiming the gospel of peace!

Just in recent years through diagnosis and research work, doctors have discovered that the life is in the blood. They thought they made a great discovery; but instead "the Lord spake unto Moses" thousands of years ago that life is in the blood, Leviticus 17:11. The same holds true with all peace movements, if leaders would "search the Scriptures" and follow the plan laid down by God, much more would be accomplished.

Odessa Bixel

MOUNDRIDGE, KANSAS

Dear Editor and Sisters of the Women's Work:

Since I have been asked to write a report of the Christian Mission Sewing Society, I will by the help of God do so. Our society was organized in 1894, and our aim is to further the missionary spirit among the women and girls of our congregation.

Sometimes we have the privilege of having a returned missionary with us at our meetings. On

Dec. 9, 1926, Mrs. P. J. Wiens was with us and gave a very interesting talk on our work in India (Mauhaudei Station). On Apr. 13, 1927, Mrs. J. J. Plenert, formerly from Hutchinson, gave us a very interesting talk on Home Missions.

Our Society meets once a month, on the first Thursday. We always hold these meetings in the homes of our members. We open with Scripture reading and prayer, all letters from our missionaries are read, and now "Missionary News and Notes" edited by the Executive Committee keeps us in close touch with our mission fields. We have four programs a year in which themes relating to foreign and home missions are discussed.

We sew at all of our meetings, also the material for garments which has been previously cut is distributed at the close of each meeting. The members make these garments at home.

Our election of officers is held on the first Thursday of November. Our officials consist of President, Secretary and Treasurer. No committees are appointed. The officers appoint the Pres., Sec., and Treas., for the Junior Society. All of our church members are society members, but many live in the country and find it impossible to attend all the meetings.

Our total receipts for last year were \$312.73, and the disbursements were \$299.70. Last year we sewed for the two following stations: Ashland, Mont., and Mauhaudei, India. In Sept., 1926, two boxes were sent to Canada for the Russian immigrants, containing 244 articles of clothing, 30 pair of shoes and three blankets and comforters.

Wishing all our co-workers much joy in this worthy work, With greetings,
Mrs. Herman G. Krebhiel, Sec.

A CONFERENCE AGAINST ALCOHOLISM

A series of Sunday School Conferences from 9 to 11 in the morning of Sunday, August 21, will be held as one of the features of the Congress of the World League Against Alcoholism at Winona Lake Ind., August 17-23.

Rev. E. H. Dailey, pastor of the First United Brethren Church at Portsmouth, O., will be in general charge of these conferences. He will be assisted by men and women of great ability in their particular lines. The purpose of these conferences will be to study the entire prohibition and temperance reform problem with its relations to the church and all church activities.

These groups will be divided according to age and other dividing lines and there will be especially a group of young college people and a group of other young people not connected with colleges. These two hours will give ample time to study the whole question of the relation to the church, the Sunday school, the young people's organizations and the missionary societies to the entire range of prohibition reform.

Mrs. Hardynia K. Norville, of Argentina, vice-president of the World League Against Alcoholism and W. C. T. U. worker, reports to the World League Against Alcoholism that it is probable that the governments of Argentina and Chile will send official delegates to the Congress.

One of the speakers expected there is Fred N. Dow of Portland, Maine, the son of the late Neal Dow of Portland, pioneer American prohibitionist.

Rev. E. S. Shumaker, superintendent of the Anti-Saloon League of Indiana, and Mrs. Elizabeth T. Stanley, president of the W. C. T. U. of Indiana, will act as host and hostess to the Congress and each of them is expected to make a welcome address.

Boyd P. Doty, director of the Congress, has received word that in a large number of the states, Governors are naming official delegates. Mr. Doty points out, however, that it is not necessary to be named a delegate by any person or organization in order for one to be able to attend the Congress to get special round-trip rates and to have all the privileges of delegates.

J. H. Larimore, director of publicity, is getting out a road map which will give distances and the character of roads to be traversed in going to the Congress from practically any point within five hundred miles of Winona Lake.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Idaho, June 2, 1927.—Dear Readers: There are not enough Mennonite churches in this vicinity to hold large conventions as we have seen them in Kansas and other states, but the two Mennonite churches, the one in Aberdeen and the one in the country, hold a yearly S. S. and C. E. convention. One year in the church in Aberdeen and the other year in the church in the country. This year the S. S. and C. E. convention was held in our church in Aberdeen on June 5th. The convention is generally held in the afternoon and evening of some set Sunday. Already in the morning of such convention day do the

members of both churches unite in worship in S. S. and service. We usually have a blessed time.

Our C. E. is also affiliated with the C. E. Societies of eastern Idaho. We had the honor of being host of the eastern Idaho C. E. Convention on April 8, 9 and 10, 1927. Nearly all the churches in town took part in this convention and helped us to make it a larger and better convention.

Some time before Easter the pastor of our church called the singers of the Homestead church and the singers of our church together to find out if they were not willing to practise for an Easter Cantata. Expressing their willingness they at once started to practise the Cantata entitled "The Easter Alleluiah" and on Easter evening a chorus of about 30 voices rendered this beautiful selection. All the Protestant churches of our town and vicinity closed their doors for their evening services and worshipped with us. Our church was filled to its capacity.

Our pastor is making regular visits to Minnedoka, Idaho, where that station has no pastor and several Mennonite families live, to break the bread of life. They are there somewhat isolated. For May 15th our pastor, Rev. Galle, had asked several of our musically inclined young folks to come along and give the people in Minnedoka a musical program. The pastor and the writer furnished the cars for transportation. The friends up there received us royally and for dinner took us to the Minnedoka Dam park and served us with a nice picnic. Minnedoka is about 60 miles west from Aberdeen.

The weather has not been very pleasant this spring. We had so much cold, wind and rain. The grain crops are all up and look very promising but the potatoes are not all planted yet. Of course the early potatoes are mostly up and green. The kind of weather we had this spring is ideal for the dry farm wheat. This wheat looks better this year than it has for many years and promises a good yield.

Our church has its regular services as S. S. every Sunday morning and services. In the evening C. E. and services.

With many greetings,

G. A. Bartel

West Zion Church, Moundridge, Kans.—Another half year of work in West Zion is finished and as yet no report has been written. We are oft reminded of Psalms 103: 15, "As for man, his days are as grass," when we realize how fast time passes. In

many things the Lord has richly blessed our feeble efforts to further His Kingdom, but He has also led us through deep waters of discouragements and misunderstandings which have taught us to put a deeper trust in Him, for we know that "All things work together for good to them that love God."

As many of the readers knows, Rev. J. J. Plenert (formerly of the Hutchinson Mission church) has had charge of the work for about a year, although his studies at Bethel College have kept him very busy—he has been with us nearly every Sunday and has brought us inspiring messages. Bro. Plenert will close his work with us about the first of July. At that time Rev. P. K. Regier, who has accepted the call of West Zion church will take up the work. We trust and pray that through his ministry we will all be led into a deeper spiritual life and put forth greater efforts in building up our church activities.

During Passion Week, Bro. C. E. Krebhiel of Newton was with us, and also on Good Friday morning and Easter Sunday when we celebrated the Lord's Supper. We also had the privilege of hearing the Ladies' and Men's Choruses from Bethel College and the Heidebrecht male quartette from Inman. These musical programs were greatly enjoyed by all who heard them.

On May 15th Rev. Plenert's father from Hillsboro had charge of the morning service. In the evening the Baccalaureate service was held in our church; Rev. Wedel preached a very fitting sermon from the text: "Have faith in God." The graduates numbered thirteen young people, nine of whom belong to Mennonite churches.

The Western District S. S. Convention was held on Ascension Day at the Hebron church, the day was ideal and there was a large attendance. The joint choirs of West Zion and Christian sang two numbers under the able direction of Bro. C. C. Krebhiel, who has been in charge of the West Zion Choir for the past few months.

Our Junior Endeavorers sang and carried May baskets to the sick and shut-ins on April 30th, they drove twenty-one miles carrying their message of cheer.

Children's day exercises were held on June 5th, a good program was rendered by the Sunday school. Besides the children's part the choir sang "The Holy City" and Rev. and Mrs. Plenert sang a duet. At the close of the program Rev. Plenert gave a short

(Continued on page 6.)

THE MENNONITE

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THE FUTURE OF OUR MINISTRY

(Continued.)

The solid work of our ministry must always come through the kind of teaching that knows what it teaches and knows how to teach. For that reason we know that today the best type of piety is combined in a ministry that gives the best kind of teaching. If I am able to judge correctly, there is a reaction on the part of the laity against that kind of a ministry that is chiefly good for its platform abilities. Oratory, the ability to entertain, the faculty for coining striking phrases and nicely rounded figures are but so much chaff, capable, it is true, of concealing some golden grain sometimes, but, the chaff having served its purpose, is fit henceforth to be burned. What the preacher, who is to fit into the needs of the age, must deliver is the "finest of wheat." Nothing else will do. If he is incapable of doing this he becomes the "sounding brass and the tinkling cymbal".

No ministry can hope to be complete without a teaching function. The teacher at the sacred desk, realizes, if he has a real conception of his responsibility, that the sheep and the lambs are to be fed and that the seed is to be sown. He has upon his conscience the burden of imparting to each member of his flock a knowledge that will enable that one to give a reason for the hope that is in him.

In order to qualify for his responsibility he must have first been a disciple before becoming an Apostle. Though learning is vital, the disciple is not a mere learner. As a disciple, he has sat at the feet of the Master and gotten a vision of the Master's ideals. Equipped with these ideals he then becomes an Apostle—an Apostle of the Lord Jesus Christ

—one sent forth to light other torches with the flame kindled by the fire of God as expressed in the life, words and works of our Lord. Mennonite ministers owe to their calling, their church, their country and their God a teaching ministry that will declare the whole council of God. It is their peculiar function to direct the confidence of their constituency to the Bible as the Word of God, supreme in all matters pertaining to faith and life. Like any other teacher, their approach to the Book they teach must be sympathetic, reverent, and unbiased by opinions that would weaken confidence or suggest doubt.

One of the things that the fledgling preacher, who is just beginning to spread his wings, should realize is that there is a limited need for critics and, such as are needed, must be of the first order, with the ripening experience of years of careful and conservative investigation behind them. The world may endure the immature critic with a measure of good natured toleration, but, it will hardly be stamped in to following him into a bewildering maze out of which there is no prospect of his being able to lead it. Many a young physician aimed to be a surgeon until he came to realize that he was helping an inordinate number of his patients prematurely into heaven and I sound a warning to the young theologian, with a critical bent of mind, that his course is more apt to put his parishioners in danger of hell fire than it is to make the way to heaven clear for them. I do not deny that there is a field for the legitimate critic. But, in order to qualify, the critic must at least be able to differentiate "daghesh forte" from a fly speck and should have a clear appreciation of the fact that the "daghesh lene" is not a kind of Russian sausage, but a necessary character in writing the Hebrew text. The pure milk of the Word, rather than the strong meat of criticism, is the best spiritual nourishment for most of us feeble Christians.

The superficial of this age are likely to associate evangelism with emotionalism. The emotions have had and always will have a part in spiritual experiences, just as they have in sport, in business and in the activities of society in general. There is a legitimate use for emotions in religious experiences, but sane and sober judgment is a better instrument to use in so vital a matter as one's eternal welfare. We have about as much emotional evangelism as we can digest and we may, without losing very much

leave emotional evangelism to Billy This and Amey That. The professional evangelist may occasionally clinch the nail that the pastor drives, but, as the cure of souls, the burden of the minister's message is to make plain the plan of salvation. To do this successfully his faith must be positive, his pulpit utterances must compare to trumpets giving blasts of no uncertain sound and all the teaching ability he can command, as well as all the opportunity that comes his way, must be devoted to showing the sinner the way to God. It is more than something trite to say that the minister must know the way, that he must know how to teach the way, that he must know well the One to whom he would show the way. No calling demands greater devotion, greater skill, greater love and greater energy than that required of him who would undertake to teach the Word.

Considering the limited fields in which they were compelled to labor with their limited equipments the ministers of the Mennonite church of the past generation were remarkable for their noteworthy accomplishments. While seminary trained ministers are nothing unusual in our church today and will, I believe, ultimately, make up the bulk of our ministry, let me remind you that the work of the pioneer was nobly done. A friend of mine owns the anvil over which our sainted Father Oberholzer earned his living as a blacksmith. I wish this homely relic, rusted by the honest sweat that fell upon it, might become the property of Witmarsum Seminary and that it might find a conspicuous place in its halls: not only as a tribute to the dignity of labor, but also, as a symbolic reminder of the sentiment expressed by Theodore de Beza to the king of Navarre when he said: "Sir, it is a part of the church of God to endure blows, and not to deal them: but your majesty will please remember that it is an anvil that has worn out many a hammer.

Monuments of earnest, simple, straight-from-the-shoulder, Gospel preaching by pioneer Mennonite ministers are scattered from coast to coast in the shape of churches and institutions of unusual note in our brotherhood, but, I cannot call to mind a single church of exceptional influence in our denomination that owes its existence to a seminary graduate. However, this does not imply that the future aggressive efforts of our church will not be in the hands of seminary men. Indeed, if there will be a worthy

future, it must be because our seminary furms, but men able to make it so.

There remains much constructive work to be done in our church, but the crying need of the future will be for the best possible training, the highest skill, the noblest ideals and the most loyal devotion on the part of those who are to take the leadership in this program.

In practically every large city in this country there are numerous scattered members of our church who need to be brought together for the preservation of their spiritual heritages. Its future existence will be jeopardized if no serious efforts are made to save to the church the promising young men and women who have drifted into the cities and towns because of business interests or because they have been forced into them in order to make use of the educational equipment which our schools have given them. I recognize the fact that the task is a tremendous one and that the problem of financing it is appalling, but, we have come to a time when the press and the pulpits of the city have the ear of the nation. Never before has it been possible, as it now is, for thousands, if not millions, of unseen listeners to come under the spell of a preacher who can take advantage of the opportunity offered over the air. If the principles of our church, in which we have absolute confidence, are to make their impress upon the world, (Excuse the pun,) we must have men of might in Mennonite metropolitan pulpits. Such men must have in them the stuff that will place them on an equal intellectual level with their neighboring ministers. They must master the fine art of making a small salary do circus tricks and must be prepared to do the work of a college president on the wages of a paper hanger. I believe there are possibilities of developing such ministers because I know there have always been men in our church who were big enough to and able enough to satisfactorily man any work that the church gave them and opportunity opened for them.

(To be concluded)

The Children's Day program of the East Swamp, Pa., Mennonite church will be held on June 26. The pastor of the West Swamp church, Rev. Howard Nice, recently graduated from the Theological Seminary of the Reformed Episcopal Church, Philadelphia. Recently Rev. Nice had a narrow escape in a fall having fallen into an unprotected engine pit striking his head on a steel step. The pit contained eighteen inches of water and the quick action of the engine hoister saved him from being drowned.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

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Halestead, Kansas.

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2342 N. 9th St., Philadelphia, Pa.

HIS PRESENCE

"I cannot put His presence by, I meet Him everywhere; I meet Him in the country town, the busy market square; The mansion and the tenement attest His presence there. He comes to break the barriers down raised up by barren creeds; About the globe from zone to zone like sunlight He proceeds; He comes to give the world's starved heart the perfect love it needs;— The Christ, whose friends have played Him false, whom dogmas have be- lieved, Still speaking to the hearts of men— though hamed and crucified, The Master of the centuries who will not be denied."

"Now when they saw the bold- ness of Peter and John and per- ceived that they were unlearned and ignorant men, they mar- velled; and they took knowledge of them that they had been with Jesus." Acts 4:13.

Pearls from Our Mission Co-Laborers

PLACES OF PILGRIMAGE IN OUR DISTRICT

In the Old Testament we read how the pious Jew journeyed to Jerusalem to worship Jehovah, how he sometimes had to journey many days both by land and sea. In India, the Orthodox Hindu makes religious pilgrimages of similar nature, to the present day. In the year 1927, many people have made such journeys almost at our very door. The difference between the Jew and Hindus is this: the Jew worshipped the true God, but the Hindu prostrates himself before wood and stone or bathes in a river to wash away his sins.

At Pitempur, about three miles from Champa, and Sheerianarain, about eleven from Mauhadli, the annual Melas draw large crowds. The Mela at the former place is held at full-moon time in March and the latter in February. Both places are in the Janjgir Mission District and the evangelists and Bible women as well as some of

the missionaries usually pitch their tents there at Mela time. In some respects a heathen Mela resembles a county fair of former days at home. Of course it has Oriental coloring as well as many things that are only seen in hea- then countries. But the Mela has another object connected with it, in fact it is the main object, Religion. According to reports as many as fifteen thousand people come to these Melas in one day. During the ten days of the Mela, many, many people come to seek salvation and wash away their sins and at the same time make merry. It is not only the poor ig- norant that come in large numbers but also the rich and educated. The educated English-speaking government, officials from the Janjgir tahsil (court) attend also and worship in the temples. The people do not come only from the near by villages but often some of the pilgrims have come from several hundred miles. These days they can come by train so there is not the hardship of pre- vious times connected with such a pilgrimage. Although many come for pleasure and gain (there are many shops that do a thriving business, probably the larger number come in search of Mutki (salvation). Frequently our evan- gelists and Bible women find crowds who are really seeking better things and they listen ea- gerly to the Word. May the Seed that is sown bear fruit for eter- nity. Our evangelists' tent is al- ways open and at certain hours preaching and singing draws the crowds. There are always some that come to jeer and confuse the speaker and singers and others that come for curiosity but many are really seeking for something that satisfies. Many tracts are sold, some buy the whole Bible, although the most of them are not willing to part with that much money for the Book of a strange religion. They do buy many Gos- pels, though, which are usually read with interest. It has been found that it is not wise to give Gospels or the tracts without ask- ing a small sum. The Indians do not consider them worth reading if they do not have to pay some- thing for them.

The Sadhus or holy men reap a rich harvest at these Melas be- cause the worshippers receive special blessings if they give to these men. To them they hold somewhat the same place as the Saints do to the Catholics. These

men may be seen in all sorts of positions, on beds of thorns, buried in the sands, hands or fin- gers outstretched until they have become stiff, etc.

Will you not pray that the Seed that has been sown and is sown annually at these Melas may bear fruit and that all the workers may be faithful in season and out of season?

With greetings,

Clara Kuehny

CHRISTIAN ENDEAVOR MEETING July 10th

A. J. Neuenschwander

Topic: "Christ's Teachings That Are Too Seldom Practiced." Matt. 5:38-48. This is Consecra- tion Meeting.

The Scripture Brought Down to Date

Here we have a number of in- junctions that seem to run coun- ter to one's natural feelings. What shall be our attitude?

There are undoubtedly various ways of "turning the other cheek"; the main point is that we do it in a way that helps us to keep sweet, and help the other fel- low too.

Mental reservations will not work. To love an enemy out- wardly and inwardly hate him, will not work, for God seeth the heart.

We seek to follow the world too much in our behavior. Look about you and see how short worldli- ness falls of attaining true hap- piness. Follow Christ's precepts. Too many fear ridicule if they take Christ's words literally, but the fact remains that if we do, we shall approach perfection.

The Prayer Thought

Let us thank God for: Those of all ages who have sought in all honesty to follow Christ's teach- ings, especially thank God for our Mennonite forefathers who en- dured much, because they prac- ticed many things others omitted, for men and women who today are more concerned for God's ap- proval than man's.

Let us pray for: a reviving of the study of Christ's sayings, grace to those who are trying to apply Christ's principles in their every day business, for the Church that she might lead and inspire closer adherence to Christ's so-called hard sayings.

The Topic Forum

1. Which of Christ's teachings

do you think the hardest to fol- low?

2. Why have some of his teach- ings been observed and others not? Give illustrations of both conditions.

3. Why should we obey Christ's teachings, even though they are in conflict with one's natural feel- ings?

4. Are Christ's teachings the highest authority on the subject? Why?

Difficult Teachings of Christ— Why?

"The world is too much with us; late and soon, Getting and spending, we lay waste our powers."

The words of Wordsworth un- doubtedly contain the truth in a nutshell, why it is so difficult to practice some of Christ's teach- ings.

The world in which we live, has one type of thinking; while Jesus came and brought another kind that is in conflict with it. The nearness and ever presence of the worldly things make more im- pression on us than the finer, more ideal, but more removed spiritual things.

Take the Daily Readings for the week. Christ's teaching on love. It seems impossible at first, yet we have seen it work and we know that it is the better way. His humility-teaching is far re- moved from the aspirations of adults, but if grown ups adopt the childlike traits, they will at- tain true greatness. Christ's for- giveness-teaching seems to be most out of question, yet how often do we receive forgiveness and how we need it. Our forgiving determines whether we will be forgiven by our Father. His self-control-teaching suggests that some things must be sacrificed, if we hope to receive greater things. His happiness-teaching in the Be- attitudes is so simple, yet so clear that although it conflicts with natural desires, it is worth the effort. His faith-teaching in the material things, almost surprises us, for we expect it in spiritual, but surely if faith works in the higher things it will work in the lower as well.

Then there are many other teachings of Christ that are sel- dom practiced, such as the oppo- sition to war and the sword, di- vorce, social injustice, national imperialism and autocratic rule, simply because of the selfishness of men.

Illustration

Francis of Assisi lived 700 years ago, but his influence is still felt. He sought to put into practice all

of Christ's teachings. He left his rich home to become a traveling preacher. He is dead but the blessings of his efforts still live.

GET ACQUAINTED

Some time ago a young non-Mennonite girl said that she liked the Mennonites except for one thing and that was that a person could not get acquainted with them. Whether we deserve such criticism may be questioned. It seems to indicate, however, that perhaps some of us are not perfect as yet on the social side of life. A Christlike development of char- acter would include sociability, for we read of Jesus that he grew in favor with God and man which I take to mean that Jesus devel- oped socially. Christlike sociability does not come to us as a natural endowment. That must be de- veloped and for this the Young People's Retreat affords a won- derful opportunity. When young people get together and think, and study, and talk about God and religious things they learn to know, and appreciate, and love each other; they become friends. This is pointing out only one of the many possibilities of a Re- treat.

We are glad to announce to our young people that we shall have a Young People's Retreat on the Bethel College Campus again this year. The time is August 18-28. We feel that we have a fine pro- gram outline for the Retreat. Rev. C. E. Krehbiel, a man who is loved by all our young people, will again be director of the Re- treat. Young people, you can't afford to miss it. Plan definitely now that you want to attend and you will find the time in August.

W. F. Unruh

Chairman, Bethel Retreat Com- mittee.

WINNING OTHERS TO CHRIST

"The privilege of winning a soul to Christ is one of the richest joys that ever comes to a believer," says a Presbyterian minister. The wonder is that so few Christians seek this great opportunity for themselves. We are all so busy, and happy in managing things for God—organi- zations, societies, commit- tees, etc., that we forget that the principal business and joy of the church is to win souls to Christ.

The early Christians were win- ners. John the Baptist told his disciples about Jesus. Andrew told his brother Simon. Philip told Nathanael. This was the be- ginning of the church. It was a matter of telling people. It is still a matter of telling people.

Personal soul winning is also emphasized very strongly in the Acts of the Apostles. These Christians knew little else than soul-winning. Some of them were able to tell others about Jesus by means of preaching. They preached Christ. But most- ly they told about Him in ordi- nary ways, by conversation, tes- timony, allusion, reference, con- fidence—just as one of us may talk about a dear friend to a third person until this person says "I also should like to know this friend."

But soul winning cannot be done carelessly or haphazardly. One never stumbles into success of any kind. So delicate a mat- ter as bringing a soul to Christ must be done wisely. It must be done tactfully and quietly. Je- sus compared soul winning to fishing. Fishermen teach us the value of tact in their choice and use of various kinds of bait, and in the different methods pursued in catching different kinds of fish. It is fortunate for the Christian worker that this element of suc- cess in personal work is at his command. It comes from God in answer to prayer. "If any of you lack wisdom (tact) let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:5.

The first step in bringing oth- ers to Christ is to know the way to Him ourselves. We can help others to know Christ only as we know Him ourselves. Hence, we must study Him, talk with Him, live with Him, and live like Him.

If we would be successful in winning others to Christ we must not neglect prayer. Christ said, "Without Me ye can do nothing." It was while Peter was praying that he received the prompting of the Spirit to go to Cornelius and tell him what to do to be saved. We need God's guidance in leading us to the right person and that we may speak the right word. A college professor prayed for twenty years for one of his students, a wild, brilliant boy, who wander- ed to the ends of the earth. Every- where he went his professor's prayers followed him. At length in a far-away place he yielded himself to God, and became a Christian. The most powerful part of soul-winning is patient, persevering prayer. And this is something we can all do.

A desire to see souls saved—this is another secret of success in winning others to Christ. It must be a passion for winning others to Christ. Christ had a burning love for souls. In Luke

19:41 we read that when He be- held the wickedness of Jerusa- lem He wept over it. Let us con- sider the value of a soul; what it cost; what a sacrifice Jesus made to redeem it; its capabilities; its eternal destiny to glory or de- spair, and then ask God to make us feel our responsibility in try- ing to rescue some perishing soul.

In the third and thirty-third chapters of Ezekiel we are made to feel our responsibility to our fellow-men. We are our broth- er's keeper and it is our business to tell others about Christ. The Master greatly desires it. His last command before He ascended up into heaven was "Ye shall be My witnesses." What is all this training for in the ranks of Chris- tian Endeavor if it shall not re- sult in more soul-winning? There are thousands and tens of thou- sands of young Christians in the church who could do personal work in soul winning if they would set themselves to do it. Can He count on you to do your share? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Susan Steiner,
Pandora, Ohio.

PRAYER

Prayer! A short word but what a wonderful meaning it contains for the child of God.

We have had many experiences in our lives that can be traced as direct answers to prayer. There are many instances in the Bible of how God used men of prayer.

Who can do the best work for Him—the man who spends much time alone with God or the one who comes to God only in times of great need when he can no longer help himself? There is but one answer to this. The closer we are connected with the great power house from on high, the greater our service. If we send our connections with Him we are like an electric light bulb with the electricity turned off—we are dead spiritually.

We should form regular prayer habits, then again our lives should be such that we can be in the spir- it of prayer at all times. In 1 Thess. 5:17 we read these words: "Pray without ceasing." That is a command from Christ through His servant Paul to us.

Our prayers are not all an- swered as we would like them to be. Why not, is the fault with the Lord? No, they are not asked in accordance with His will. The first thing needful is that we find out His will and ask in accordance with that will.

We may pray selfishly or may ask for things that would spell disaster for us if granted. But our loving Heavenly Father shields us from that disaster by answering in His own way. Again we may tell the Lord we intend to do a piece of work a certain way but later on we find that God is hin- dering our work. Why? Because it is contrary to His will. Thus we see the importance of first of all finding out His will. We shall pray in faith believing that we receive and we shall receive.

The story is told of a certain congregation that during a very dry spell in midsummer gathered to plead with the Lord for rain. The sun was shining bright but one small girl carried an umbrel- la. When asked by one of the older members of the congrega- tion why she carried an umbrella, she replied, "We want to pray for rain, don't we? I know the Lord will answer our prayers so I pre- pared for it." While they were yet praying the Lord answered by sending a refreshing shower upon the thirsty land.

Oh, for the faith of the little girl.

The more we pray the more we receive and the greater the bless- ings to ourselves and others. Cor- nelius lived up to the light he had and while he was praying, the Lord appeared to him in a vision and promised him greater bless- ings. In Isa. 65:24 we read: "Be- fore they call I will answer and while they are yet speaking I will hear."

How true those words. At the same time we must also stress the other side—the side of thanksgiv- ing. We must recognize the Lord as having power over all things and give thanks unto Him for blessings received. We would not forget to return thanks to our earthly friends for gifts received, how much more important to give thanks to our Heavenly Father. Some one has said, "More things are wrought by prayer than this world dreams of." The more time we spend alone with God the more we realize the truth of these words.

Florence Roth
Quakertown, Pa.

"Prohibition is a good thing for the country and it should be con- tinued. I am in a position to know that it has been of untold benefit to the working man. Sur- veys made in my own plant show this. The conditions among working men now compared with the period before prohibition are as different as is day from night. The country is better off with prohibition. Alcohol is no good for any one."—Henry Ford.

THE S. S. LESSON

July 10

Samuel's Farewell

I Sam. 12:1-5; 19-25

Golden Text: "Thy loving kindness is before mine eyes; and I have walked in Thy truth." Psa. 26:3.

In the case of Samuel we see what often happens in this world. After a life of righteous service he was cast off and another was demanded in his place. His crime was old age. The righteousness with which he had judged Israel was forgotten in following the fashions of the world. But Samuel's reward was not the reward that men give. He was rewarded in the thought that he had done right for right's sake. If men had cast him aside God had not cast him aside. He still was His prophet doing His will and acting according to His commands.

Samuel's farewell message was a challenge to all Israel to show injustice or corruption during all the years that he had led the nation. This was a record that could not be soiled with so much as a rumor of wrong doing. Israel had acknowledged that he had always done right. But in the face of the record of this good man they still clung to the idea of wanting a king. Shown that they were wrong they still persisted in their wrong-doing, just like many other people who go on doing that which they know God does not approve and yet hoping for the favor of God.

After calling upon the people to witness concerning his faithfulness before God, Samuel recites the many deliverances that had been wrought for them since the days of Moses. He showed how exceedingly patient God was and how ungrateful they had been many times. The citing of their past history served as a warning that the patience of God must not be provoked too far. God is always warning His unfaithful ones. The entire past of His dealing with provoking peoples is a warning to us that some time His long-suffering may come to an end. The ingratitude of Israel in casting off Samuel in favor of a king is human nature true to type. The faithful must never trust to the gratitude of men. Men will forget and often they seem to want to forget those who have unselfishly done the most for them.

As a witness from God Samuel called for a storm. It was the time of wheat harvest and not the

time for storms. God answered and the people realizing that God had answered Samuel were afraid and wanted him to pray for them. Here was the answer to their consciences. They had done wrong and they knew it. Now they were shown that they knew what a power in prayer Samuel was. A great many people, like Israel, when they knew that they had done wrong and were in face of the consequences of their wrong, have wanted righteous people to pray for them. Samuel was indignant, but not vindictive. He was too big and too good a man to want to see evil consequences come upon those who had injured him. It is not the part of any righteous man to be revengeful. Vengeance is the Lord's and He will repay. That is sufficient. The servant of God will always want to be helpful to fellow men though they do not deserve it.

The incident shows how kindly the Lord looks out for His people, even though they are erring. Samuel's assurance shows this. They were still the Lord's people. For His own wise purpose He would preserve them. When we see so many of the people who profess to be God's going wrong we wonder often why He does not destroy them, but we must remember that God is merciful and that He has further plans for those whom he has kept and preserved. God does not forget His people. They are the object of His special care. He wants them to realize this. Finally, Samuel assured Israel that he would not cease to pray for them. How generous he is in this hour. Though forsaken by them he realizes that he still owes them a duty. This ought to be a great encouragement to those servants of God who feel that their efforts are not appreciated. They are not to look for appreciation, they are to continue to look for opportunities of service.

It seemed as though the work of Samuel had come to an end. He did not look at it in this way. He only thought of larger service and so he told them "I will teach you the good and the right way." They needed that kind of teaching. They were making an experiment in a new kind of a way and would be helpless without the wise and guiding hand of this saintly man of God.

God was tolerant with Israel in this new venture, but Samuel had a rule to lay down for them which they needed to follow for their future happiness. "Only fear the Lord and serve Him in truth with all your heart."

CORRESPONDENCE

(Continued from page 2)

talk on "Character Building." The vacation Bible school opened the first Monday in June, with Miss Stella Schmidt and Miss Elizabeth Dyck as teachers, the enrollment is about forty.

Mrs. D. O. Rupp, Corr.

Pratum Mennonite Church, June 7, 1927—Half of another year has almost passed. What have we accomplished? This is a question for each and every individual to answer. Have we done anything for the advancement of "Christ's Kingdom"? This question may first be asked individually, then it may be asked of the Church and of the Community. Certainly so far this year we have surpassed the late years, at least we should have. Because we are ever commanded to be on the job. "Watch ye and pray." What a wonderful motto to take as a personal motto. These days, feats are being done by human strength and intelligence, that sometimes it is hardly believable that such a thing can be done, but nevertheless they are done. Then when we come to God it seems the first thing we do is to "doubt" Him, then we ask Him in a doubting spirit. Of course, we expect wonderful results but can we possibly get them? No. Why? God's Word says that we should ask in "Faith." If we ask believing and having faith we shall receive it if it is asked according to His will.

F—stands for Faith what each Christian should have.
A—stands for Abundance of faith we should have in God.
I—stands for In. Have faith in Christ our blessed Redeemer.
T—stands for Time. This is the acceptable time.
H—stands for Heaven if we keep up the good fight.

These elements all help to constitute a truer, stronger, and more closer relationship with Christ. Our Church is still counting to grow and by all prospects will continue to grow in the future. In the first place I must sincerely believe that the people of the Pratum Mennonite Church pray and pray in faith, for the Lord rewards openly. April 10, 1927, our Church took in 18 new members. This most certainly is the fruit of some one praying to God. Another great element connected with these is a sincere, humble servant, who has absolute faith in God and of such a type we have. Certainly there must be something there to draw attraction. Take for instance May 22, 1927 there were 221 there in Sunday school and what came in afterwards would come close to 275.

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This plainly shows what's what. Statements like these are made many a time by strangers who come to visit our church or even by our own church members. "A person can go a long ways before he hears such a powerful message of a man of God." Bro. Franz enters immediately into his subject, bringing out some of the most wonderful Scriptural elements which helps to constitute a stronger faith and trust in God. It builds the Christians stronger and draws the lost closer to the point of accepting Christ as their personal Savior.

Another very interesting factor in our church is the teachers' training class. There are 12 members in this class. We use the regular S. S. time for it, with the only exception that when the S. S. assemblies for a brief review, we still continue the class till the S. S. is all over with. This gives us practically 45 minutes which seems as five minutes. The students are all interested and are willing to study and learn. We had two tests so far, which the class in both made an easy average of 90%. Don't think that the questions were easy either. Bro. Franz is our instructor and he is very much loved for an instructor as well as the pastor of our church. Jacob Stauffer, Jr.

WHY I BELIEVE IN MISSIONS

Rose Bolwell

1. Because God commands "Go ye into all the world and preach the gospel" and we have a right to obey and seek to spread abroad the great remedy for man's sins and ills and woes of life.

2. Because I love the Gospel and its beneficial effects. What we love and enjoy we should share with others. Nothing should be more highly esteemed or recommended than the gospel of Jesus Christ, and nothing else can benefit so well that inner self, the soul of man which must be satisfied.

3. Because Christ died for all. This includes all races, not only those next door to us but also those in the farther fields. God loves all alike. It was love made Him die the death that we might have life.

4. Because souls of men are valuable, or Christ would not died. God puts a value upon His creatures. He wants men to be saved to help others while on earth and spend eternity with Him. He created us for a purpose, to glorify Him.

5. Because the Blood is still efficacious. "The Blood shall never lose its power, no never." There is still power in the blood to save from all sin. Calvary's

stream is still flowing for all mankind.

6. Because nothing is too hard for God. No matter how steeped in sin and superstition a man may be, God can lift Him up out of his degradation on to a higher plane in newness of life in Christ Jesus. All power belongeth unto our God. All things are possible with Him, and with him that believeth.

7. Because it is part of the church's work to evangelize the heathen—"to the uttermost parts of the earth" was in the commission Christ gave. The more light we have the greater our responsibility to share it with those in darkness. Is the church doing her duty in this?

8. Because I believe in an unselfish religion. Selfishness is not a trait of Christianity. Many people will pay a sum of money to see some foolish show or hear some concert and receive no benefit while the cause of God suffers financially. Some will not attend a church where an offering is lifted. Little interest in the things of God means little progress in the soul.

9. Because I love to share good things with others. If the gospel and salvation has benefited us and brought joy to our souls let us share it with those who know it not. What God has done for us He can do for them.

10. Because there is joy in spreading the story of God's love. Missionaries have told us so, the Apostles said so. Their hearts burned within them as they told the glad story to others for the first time. Have we told it? Did our hearts burn for another? Have we realized the joy of telling?

11. Because there is reward to the sower and reaper. One lays the foundation, the other reaps the benefit. Both have toiled, both deserve credit and reward. "The Master wants workers, and that which is right He will give at the close of the day." Faithfulness counts. "Be thou faithful unto death and I will give thee a crown of life."

12. Because if we obey God results are sure. Obedience to God is important. Upon it depends a great deal. Those who obey will be "used" of God and be led on into greater channels of usefulness and God will work out His purpose in us and through us and results must follow. "The willing and the obedient shall eat the good of the land." Amen.—Gospel Banner.

FRUIT OF THE EVOLUTIONARY HYPOTHESIS

Some time ago there moved into our community a family from the City of Lancaster. At different times we have had the children come to our Sunday School, the older members of the family, however, would only come on special occasions and then only at distant periods. A young man in the home was invited to attend Sunday School and finally was persuaded to come. He is a thinking young man and so he listened to the discussion of the lesson with interest and even took some part. He asked a question relative to faith's contrast to imagination. I tried to answer his question the best way I could.

At the close of the service he expressed his satisfaction with the answer I had given him. He then asked for a discussion with me and I arranged an evening during the week and invited him to our home. He accepted the invitation, kept the appointment and came over to talk over certain religious problems that had puzzled him. He told me that as a boy he attended Sunday school and church. Later there came a time when doubts and problems arose and never having had them settled, he drifted away from the church and the Sunday school.

He then stated his problems: his view of the beginning of things, as the origin of the universe of life and of men, revealed that he had accepted the theory of evolution. By accepting this view, God, if allowed any place at all, was reduced to the abstract. If God is impersonal, then there is no necessity of distinguishing between right and wrong. Prayer becomes useless except in a subjective way. Man is reduced to a being without purpose or destiny in life, no restraining force nor elevating motive to shape our welfare beyond this life. Why then make a pretense at worship, why pray, why try to distinguish between good and evil. These were his deductions, not in detail, but the tendency thereof. He shuddered at these conclusions and said that he had been bothered with these questions since graduating from high school. I couldn't tell him that Christianity and the Bible must be adjusted to fit the theory, instead I read to him the Biblical account of creation.

I then tried to show him that the evolutionary hypothesis rested largely on a framework of imaginations, deceptions, and unhealthy deductions. That not every scientist or scholar had accepted the theory and that they too are liable to err. That there is more logic in the Biblical account of creation than in the Darwinian "guess" even though modified by good meaning religionists in an effort to reconcile

the two. I recommended for his reading "Evolution at the Bar" by Philip Mauro, also "Seven Questions in Dispute" by William Jennings Bryan, both of which he later read with profit.

We talked together until two o'clock in the morning, for his problems were real and he was seeking light. I showed him the unchanging character of the Word of God and pointed him to the Lamb of God that taketh away the sins of the world. He acknowledged the acceptance of Christ as his Saviour that night and went away satisfied that the Bible is right.

For several years the acceptance of the theory of evolution and the consequent deductions kept him from the church and the Sunday school, the Bible and God, but seeing the error of it all he is coming back. Pray for this young man and thousands of others whose faith is being shaken because of these teachings. Daniel J. Unruh Quarryville, Pa.

PROGRAM OF THE FIFTY-THIRD S. S. CONVENTION

Eastern Dist. Mennonite Conference, at the Hereford Mennonite Church, Bally, Pa., Saturday, July 16, 1927

Convention Theme: "EXPANDING THE SUNDAY SCHOOL WORK." Morning Session

Song Service
Devotional Service
Introductory Remarks—Rev. D. J. Unruh
Business Session
Reading of Minutes
Reports of Officers
Appointing of Committees
New Business
Special Music
Topic: General and Specific Methods that have enlarged our field of Sunday School Service.

a. From the Viewpoint of a City School—John D. Bergey
b. From the Viewpoint of a Rural School—Warren Oberholzer
General Discussion
Special Music
Topic: Evangelism in the Sunday as an Extension Work—R. V. Stubaugh
General Discussion
Announcements
Benediction

Afternoon Session
Song Service
Quiet Hour

Topic: The Daily Vacation Bible School, as an Extension Department of Our Sunday School Work—Rev. A. J. Neuenschwander.

General Discussion
Special Music
Address: The Opportunities of Our Sunday Schools to Do Extension Work in Missionary Endeavors—Rev. S. T. Moyer
Reports of Special Committees
Address: "Worship in the Sunday School"—Dr. Schlosser, Dean of Elizabethtown College, Elizabethtown, Penna.
Announcements
Closing Prayer and Benediction

DEATH

Wiens—Mrs. John Wiens (nee Gosen) was born in South Russia on Feb. 12, 1856 and died very suddenly from a stroke of apoplexy at the home of her son, Henry, at Freeman, on Sunday, May 29, 1927. This brought her age to 71 years, 3 months, 15 days. She came to America with her parents in 1874 and went through the experiences of early pioneer life on the plains of South Dakota. On October 27, 1875, she was united in the bonds of holy matrimony with John Wiens with whom she lived until death called him home on July 12, 1925. This union was blessed with 9 children of whom six are still living.

In her early youth she joined the Mennonite church in Russia and remained a faithful member of the Mennonite church all her life. For the last nine years she has been a member of the Bethany church at Freeman.

She leaves to mourn her sudden departure, 2 sons and 4 daughters, 31 grand-children, 3 brothers and 3 sisters, besides many other relatives and friends.

The funeral was held on May 31, and was conducted by her pastor who used as his texts Rom. 14:7-9. He was assisted by Rev. David P. Schultz from the Brudertal church who spoke in English upon Psalm 90:12. She was laid to rest in the Scharfner cemetery.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR MAY 1927

Sew. Soc. Brudertal, Hillsboro, Kans., China Bldg. Fund, \$25.00; Mission Sew. Soc., Luster, Mont., Do., \$15.00; Tabeta Sew. Soc., Tampa, Kans., Foreign Missions, \$17.20; Do., To help in sending Dr. Dester's to India, \$33.00; Bethel Mission Soc., Fortuna, Mo., Do., \$50.00; Mrs. J. A. Hiebert, Ontario, Calif., Do., \$10.00; North Alexanderwohl Sew. Soc., Church at Janjgir, India, \$28.54; Sew. Soc., Butterfield, Minn., Flood Sufferers, \$25.00; Mrs. Kuehney, Upland, Calif., Do., \$5.00; Alexanderwohl Ch. Sew. Soc., Goessel, Kans., Hospital, India, \$38.46; Sew. Soc., Berne, Ind., Hutchinson Piano Fund, \$15.00; Do., Electric Lights, Lane Deer Station, \$25.00; Bethesda Sew. Soc., Henderson, Neb., Orphan, India, \$30.00; Tabeta Sew. Soc., Beatrice, Neb., Orphan, India, \$30.00; Sew. Soc., Reedley, Calif., Pamphlets, "It Happened So", \$2.00; Tabeta Sew. Soc., Tampa, Kans., Postage and Printing exp. of Ex. Com., \$2.95; Ebenezer Sew. Soc., Bluffton, Ohio, Do., \$2.00; Brudertal Sew. Soc., Hillsboro, Kans., Do., \$2.00; Young Mothers' Sew. Soc., Hillsboro, Kans., Do., \$1.75.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

OUR HOPI MISSION FIELD

Very interesting. A brief resume of our Mission to the Hopi Indians in Arizona, describing their homes, religious beliefs, our missionary activities, etc. Suitable for mission study classes, or missionary meetings. Compiled by Miss Anna Stauffer. Published by the Pacific District Conference. Paper bound, 25c each, postpaid. Order from Elfriede Faust, Paso Robles, Calif. 27

Rev. H. R. Voth recently visited the Mennonite church at Taloga, Okla., and conducted baptismal and communion services. He has recently moved from Gotebo, Okla., to Newton, Kan.

On June 5 the \$20,000 new Sister's home of Bethel Hospital, Mt. Lake, Minn., was dedicated with appropriate services. It is now six years since Bethel Hospital was opened to patients.

Professor G. A. Lehman who has been suffering a long while and is now with his parents in Berne, Ind., is reported to be slowly improving. Last week Dr. and Mrs. Mosiman, of Bluffton College paid him a visit.

Dean Byers of Bluffton College, delivered the commencement address at Bethel College on the subject: "Leadership for True Living." Dr. Kliever, the President, had for the theme of his Baccalaureate sermon, "Youth's Dream." His text was Acts 2:17.

Rev. D. D. King, pastor of the Lind and Ruff, Washington, churches writes: "We baptized four young persons at the Menno church and received one by vote on Easter Sunday. June 5th we baptized one in Ruff church. The membership now is: Menno, 100 and Ruff, 60. The participation at the Spring communion was larger than ever before. The Menno church has its new basement finished and we will have the Sunday School and Christian Endeavor Convention here. We expect a large attendance and rich blessings."

The Pacific District Conference will be held in the Upland, Calif., church, June 26-29. Mission Festival, Bible Study and study of methods will occupy the greater portion of the program.

Rev. H. T. Unruh, pastor of the Hjalstead, Kan., Mennonite church, delivered the baccalaureate address to the graduating class of the high school, in the town auditorium. The theme of his address was "True Progress" based on II Cor. 3:18.

The Fifty-third Annual Sunday School Convention of the Eastern District Conference is to be held Sat., July 16, in the Hereford church, Bally, Pa. Prof. R. W. Schlosser, Dean of the Elizabethtown College, Elizabethtown, Pa., is to be the Convention speaker. It is to be hoped that many will come for a blessing, pray for a blessing and take a blessing away.

According to the report of the Bethel Hospital, Mt. Lake, Minn., during the year 772 patients entered the institution. Of these 554 were discharged as completely cured, 149 had improved and 16 showed no improvement. There were 28 deaths. Though the institution is Mennonite it serves a larger number of persons of other confessions. 95 were Mennonites; 214, Lutherans; 32 Catholics and 80 belonged to 12 other denominations. 287, including infants, belonged to no religious faith. At present eight sisters are on duty. Six of these are in the Hospital and two in the Old Folks Home. In addition four other nurses are assisting.

Dr. J. W. Kliever, of Bethel College delivered the Commencement address at Freeman College, Freeman, S. D.

Rev. S. M. Musselman, of the First church of Bluffton, Ohio, received the degree, B. D. from the Seminary of the Reformed Episcopal Church at its annual commencement. Rev. Musselman is a graduate from this institution.

A day of meditation and prayer will be observed by the ministers and deacons of the Eastern District Conference in the East Swamp church near Quakertown, Pa., Rev. Howard G. Niet, pastor, on Monday, June 27. Services begin at 9 A. M. and 1:30 P. M. Standard time. Deacons and others are invited.

Lewis Rosenberger, organist of the Swamp church, has had some busy days. He is a member of the world famous Bach Choir of Bethlehem, Pa. The choir recently gave its Annual Concert. On May 22 he sang from the Allentown radio station. He sang at the Conference on Saturday evening, April 30, and at a special Mother's Day program in Souderton, May 8th.

The Summer Bible School of Berne, Ind., is as large as ever. There are 15 auto routes by which the children are brought to and taken home from school. 372 children are in attendance and more are expected. Four Berne churches and one rural church are participating. Rev. P. R. Schroeder, pastor of the Berne church, is superintendent.

The (Old) Mennonite mission in South America has recently been equipped with printing press which is filling a long felt need in that field.

The minutes, reports and papers of the meeting of the General Conference held at Berne last year are being distributed in book form. Two copies are being sent for every 30 members of the local churches. In order to meet the cost of this distribution it is suggested that the churches take a collection which should amount to at least 50c for every copy received. The money to be forwarded to the Conference treasurers, Bro. C. F. Claassen, Newton, Kan., as soon as possible.

The Young People's Convention held in the West Swamp, Pa., church on Decoration Day is reported to have been the "best yet". Seating room was at a premium at the afternoon session. The attendance and interest gave evidence of healthy activity in the societies in the district. President Kremer proved himself an efficient officer. Interest centered largely in the report that nearly \$4600 had actually been received and thus the goal for the Dr. Bauman Bungalow Fund almost reached. Dr. Dager's address was last but not least. It was sparkling, solid and spiritual. The presence of the missionaries, Rev. and Mrs. Samuel Moyer and Miss Loretta Lehman, helped give a world outlook. A new feature was the pastor's conference held during the noon hour. Mr. Norman Bechtel, the newly elected president of the Union, conducted a snappy and helpful question-box period.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JUNE 30, 1927

No. 26

AN INTERESTING EPISTLE FROM DR. BAUMAN

Champa, C. P., India.

April 25, 1927

Dear Endeavorers of Eastern District Conference:

The request has come for a letter for your convention. With the little time at my disposal I shall do the best I can. Pressure from the heavy work of the last week prevented this letter being written last week but we hope that it will still reach you in time for your Convention. May you have God's richest blessings as you are gathered together for inspiration and work. My prayer is that this may not be pouring cold water on your happy gathering. May you have a perfect day!

In reference to our work we can say that it is constantly on the increase. During the first quarter of this year we have been quite busy. The results on the whole too have been encouraging. Many sick have been helped, some much improved, others cured. Some came too late and were beyond help. Notably among these was a patient with strangulated hernia and another with inoperable cancer. The financial returns too have been good. It is our aim to make our dispensary and hospital work self supporting in time. It will take years to do it but this is our aim. We believe in having these people give at least a little something in return for what we do for them. It is good for their digestion. We do not believe in pauperizing them but rather in training them to be self supporting and to support their own institutions. Some day they will take over the medical work themselves and we will no longer be needed. Not in the near future though will this be realized nor hardly in this generation.

Therefore we are building as simply and cheaply as is possible with conditions here and our principles of hospital management allow. We do not desire to build great air castles which the Indians will never be able to keep up and support. The hospital will

be built in units. There will be an operating unit which will be large enough for the operations, examinations, dressings, drug room, X-ray, maternity room, etc. It will not provide any room for patients. They will be kept in separate wards most of which will have four rooms for one patient each. Here we have to provide room for the relatives too. The caste people would not eat our food, hence one of their own family or caste do the cooking. If our shadow happens to fall on their food when it is in the process of preparation they have to throw it away. This will at once give you an insight of our difficulties.

One unit of our rooms for patients is completed. A small house of two rooms is at present used as operating and sterilizing rooms. Later it can be the home of an Indian doctor or compounder. One room of another small house is our dispensary and the other is used for patients. Thus we have comfortable room for five Indian patients. The Nurses' bungalow affords room for European patients. However, we are occupying them at present, not as patients but as our present home. Thousands of bricks are on hand for the operating unit. Everything built so far is a part of the "Hospital". Think of a college with a central administration building and a number of cottages used as dormitories and you will have an idea of our hospital plan. All our buildings are one story and constructed of brick. Roofs are of corrugated iron with tile on top.

Ground was broken for the Doctors' Bungalow on April 18th. At this writing a large portion of the foundation has been dug. Most of the bricks are on hand. A very small amount of wood has been secured. A snap of the bungalow site on the day of breaking of ground was taken but has not returned yet from the printer. It may be here in time for this letter and be enclosed. One snap shows the Nurses' Bungalow or a portion of it. Ours will be a very much like it. There will

be but a very few changes. Were it not for the fact that Mr. Isaac has been sick the foundation would probably be in by now. We are glad he is on the road to recovery.

In conclusion permit me to cite a trip to see a patient. A party eighteen miles distant called in by telephone through our Birra station and desired me to come at once. They said that they would gladly pay twenty-five rupees (about \$9.00). I agreed to come for that fee. Upon arriving there we found a middle-aged man who was in some distress. In half an hour he was completely relieved and everything done that was necessary. During all this time Mr. Isaac had done all the talking and the people got the impression that I knew no Hindi at all. When the work was over I kindly asked for the fees and Mr. Isaac went back to the car. In about ten minutes they came and gave me ten rupees. I kindly asked for the full amount and reminded them of their promise. They kept on saying they were poor people and could not give any more. I knew that they were the wealthiest in that village and that small sum was entirely within their bounds. They tried to change the conversation continually and wanted to have other sick people there examined. These people are shrewd and get as much for nothing as they possibly can.

Some ten minutes later they gave five rupees and repeated the whole story of their being poor and all that. I told them that when I made a promise I would keep it and that they ought to do the same. Immediately one said "Tik hai", which is to say "That's right!" That gave me more courage and I kept on asking for the full amount. I told them that if they would not keep their promise I could not come in the future if needed. Then they said, "Will you let us die?" Remember these were rich people and the rich have to pay for the poor. It took about fifteen minutes before they came with five rupees more. They talked very earnestly, said, "Sa-

laam" and wanted me to shake hands. By that they meant "Thank you, the deal is finished. We have done all we intend to do."

I was not discouraged but talked some more. I do not know where the words came from but they came and the people understood. It took about ten more minutes before they brought two more rupees and again wanted to shake hands. My hand would not open! With very little more talking one began to dig in his clothes and brought out three more rupees, one by one and I had the twenty-five. Now I said "Sa-laam" and left. As I rounded the corner I overheard one say, "aur kya wah kuch nahi samajha?" And he did not understand a thing? They had thought that I was new, could not understand them nor talk and hence could be talked out of the greater part of the fee without much trouble. Here it is the best to get your fee before touching the patient. That is the principle we have adopted now. It seems cruel to us until one gets used to it, but seems to be the only way of getting them to pay without consuming too much time. You notice it took me half again as long to get the money as to do the work and cure the patient. It was a patient who could be cured by a slight operation or manipulation.

I hope this will give you a slight idea of our work here and a few of our problems. I hope it will help you to pray more intelligently for us.

May God's richest blessings attend you all! We have no words to thank you for your sacrificial love. It is splendid!

Yours in His service,
Harvey and Ella Bauman

PROGRESS IN THE BUILDING OF OUR MEDICAL STATION IN INDIA

Since about two years money has been coming in for a hospital in India. The donors as well as others will be glad to hear something about what building work

is going on and what is being further planned. Hence in order to fully appreciate the progress of the building of our hospital in India we should perhaps first of all discard the word "hospital" or "hospital building" and speak exclusively of the "Medical station". There probably never will be one building to which we will point and say that it is "The Hospital." Climatic and other conditions such as caste make it desirable and practical to have a number of smaller buildings which would constitute the "Medical Station".

This plan of a number of smaller buildings rather than one large building has the further advantage that even with but one or two units complete, medical work can be carried on, and the experience gained will undoubtedly affect the designs of future units—valuable improvements can be carried out and mistakes avoided. Moreover, this principle has been found very practical by other hospitals in India; so it is not a new or untried venture.

With some money on hand and an immediate need before us we began building. After the land was bought for the Medical station we felt that the sooner we begin our dispensary work on this new location the better. Again, Miss Lehman should live on the place as soon as possible. Thirdly, the Doctors should soon be located there. Also, one or two rooms for patients should go with the dispensary. So, first of all, a small building for the dispensary and one in-patient and another house a bit larger for Miss Lehman's temporary place were put up. At the same time a well was begun. When these operations were well under way the foundation work for a permanent home for Miss Lehman, i. e., the superintendent nurse, was begun. In planning this bungalow three additional things were kept in mind; namely, another single lady worker at Champa; one or two rooms suitable for caring for sick missionaries; and a temporary home for Drs. Bauman at the Medical station until such a time as their own home should be completed. The first of these three things is a possible contingency. The second will undoubtedly be the permanent feature of this bungalow in addition to being the home of the Superintendent nurse. Incidentally, Mrs. Thiesen was the first to make use of this bungalow in this capacity. The third objective is fully realized in that the Drs. Bauman are finding a comfortable home in this bungalow for the time being.

So although someone might raise the question, "Why these buildings first rather than a 'hospital proper'?" the more so when "special" gifts for, let us say, the nurse's bungalow have not come in to such an extent as to cover the total cost; nevertheless we feel that we proceeded in the only way that was open and that met the immediate need. And let us not forget what was said in the beginning that our Medical station will hardly consist of one hospital building proper; it will be composed of many units, and, most decidedly, the Superintendent nurse's home including wards for sick missionaries is an essential part of this hospital plan.

Now let us further consider the first of two small buildings which were put up. Since the last five months we have never had less than two patients in the suite designed for one, adjoining the dispensary, and the small house which Miss Lehman vacated in October has become the major operating suite for the time being by the addition of extra space in one wall. At the time of the erection we did not have this last in mind but simply thought that this building would become the home of an Indian intern. For further patients, who come in increasing number, we find room as best we can, any temporary shelter must suffice, and since this is the cool season with little rain, it can be done. Five, six and seven in-patients is the ordinary thing. Therefore the Drs. and Miss Lehman requested that rather than build at once permanent dispensary, major and minor operating suites, offices, drug room, treatment rooms, etc., another cottage for the patients be erected. This is being done. A building containing four suites and costing about \$1500.00 is almost complete, and there is no question but that it will be fully occupied at once. Our medical staff is hinting that they may have to have another such building before anything else is begun. The principle of a series of cottages for patients, which allows for constant expansion, has become an important feature in the development of our Medical station.

A plan has been made of a building containing operating rooms, dispensary, drug rooms, offices, male and female treatment rooms, etc., the present estimate of which is \$15000; but at this writing our medical staff is not ready to say that this plan is the best possible. It is not impossible that even the above building may preferably and with economy be divided into two or three buildings. Besides

this, funds sufficient to complete such a large building are not in hand. So it is quite unlikely that foundation work on this will be begun before the coming rainy season. A delay of half a year will be all to the good.

A number of hospital plants in India have been studied, and a fairly complete plan has been mapped out locating sufficient structures on our present plot of land to care for about 100 patients. This is looking into the future, but the writer believes that within 25 years our Medical station may well develop to such an extent.

There has never been enough money on hand thus far to begin on an elaborate scale, but there has always been sufficient to meet the immediate needs fully. This fact adds to our assurance that we are in the Lord's will in our Medical station building program.

The Building Com.

per F. J. Isaac
Com. Members: Mrs. P. A. Penner, P. A. Wenger, F. J. Isaac.

WOMAN'S WORK

PULASKI, IOWA

The president of our society asked me to write a report regarding the organization of our Foreign Mission Sewing Society. On the last Sunday of the year 1892 our pastor, Philip Rouet announced that all who were interested in foreign missions should meet on Jan. 2, 1893, to organize a society. The weather on this eventful day set for the meeting was very cold and stormy, and only six persons were present, four sisters, our pastor, and another brother. Of those present, three sisters and one brother are still living and are active supporters of the society and missions. On account of age one sister is unable to attend our meetings. Our society held its first meeting on February 3d, with a good attendance. Of those present at this meeting, seven are still with us and take a lively interest in the work so well begun 34 years ago.

Our meetings are held every first Thursday afternoon of each month, and are opened by singing a hymn, reading some Scripture, and prayer by the president. A short program usually followed which was prepared by the program committee, consisting of papers on mission work and a talk by our pastor who was often present at our meeting. He ever encouraged us to do our best and whenever we undertook a task to not give up but see it through. Of course money raised

for missions was held as a sacred trust for that cause, otherwise little could be accomplished on the mission field, but a helping hand was always gladly given where needed by taking special offerings for such work. A collection was taken at each meeting, and those who were absent at one meeting, doubled their offering at the next meeting. Those who were unable to attend helped financially.

Following the program, the remainder of the day was spent in sewing for the mission station at Cantonment, Okla. Garments were made for the Indian children who attended the school. Quilts and comforters and underclothing were sent for the older people, also gifts for distribution at the station at Christmas time.

For many years we worked for Oklahoma. Later we worked for Lane Deer, Mont., in which work we are still happily continuing.

Our society has about 18 members enrolled. Several of our members were lost to us when they moved to Pulaski, and for convenience organized a second society. The two societies hold an annual joint meeting when the garments which have been made during the year are brought and packed for shipment to the station agreed upon. Of late years much of our work has been done for India, where we also support several orphan girls in the mission school.

Our church and society greatly rejoiced at the glad news of the safe arrival in the homeland of our former pastor, Rev. S. T. Moyer, and wife, who were ever ready with a helping hand during Bro. Moyer's pastorate here, and whose smiling faces were always indicative of smiling hearts. We all rejoice with them in their much needed vacation.

Mrs. C. B. Swartzendraver.

CORRESPONDENCE

Zion Church, Elbing, Kan., June 20, 1927.—Dear editor and readers of The Mennonite: As the Mennonite readers have not read a correspondence of the Zion Church for years I thought of writing and telling them of some of our festivals this year.

On Easter the choir gave a song service just before the English evening service.

May 8, Mother's Day, was also observed at our church. Just before Sunday school closed the Bible school scholars gave a short program then the youngest Sunday school class came in, led by their teacher, with smiling faces and flower bouquets in their

(Continued on page 3)

THE MENNONITE

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EDITORIAL

The celebration of the national holiday, the 4th of July, has been by tradition a noisy one. As youths we came to associate with it the Chinese fire cracker, the picnic and the Fourth of July oration in which some leather lunged individual covered himself with perspiration and glory by boastfully telling the world how that the United States is the greatest country on the face of the earth and that it warns all other peoples against doing anything that might rouse its fire. Well, patriotism is a noble passion and the man is to be pitied who does not love his country, and is not willing to obey its laws and respect its institutions. The day is now at hand when we are making much of celebrating a "Safe and Sane Fourth". The noisy fire cracker has been banished and the greater portion of our population gives vent to its excess spirit by attending a ball game and shouting until sore in the throat. We agree that the grand stand is safer than the back yard where thoughtless youngsters put life in peril and the whole town in danger of being burned to the ground. It is saner to avoid danger and enjoy oneself than to court accident or a stay in the hospital.

There are some things, however, that the real patriot should give himself seriously on this national holiday. For one thing, if patriotism is real and sincere, serious attention should be given to the bold defiance of law and especially to the defiance of our much praised Constitution. With bootleggers getting rich, and seemingly safe, in their corruption of the manhood of the land and their defiance of the officers of the law, the day should become one of sack cloth and ashes for decent and honest citizens.

We believe that the Constitution will eventually vindicate itself, that is, if law abiding citizens insist that it shall be respected, but now is the time of action and our future will be right only if there is aggressive support of law and order. No public gathering in the celebration of the Fourth is truly a gathering of citizens who love their country if it omits pledging anew allegiance to the Constitution and the whole Constitution at that.

It seems to us, also, that the day might be profitably spent if there were more emphasis placed upon the glories of peace than upon the glories of military achievement. War is but an incident in the development of the nation. The nation developed in spite of war and its crowning achievements have contributed to happiness and prosperity rather than to misery and ruin. The world is about as fully convinced concerning the uselessness of war as it can be and is wondering, how, in spite of the many complications that international problems present, it can get along without another resort to arms that will be worse, even than the last one was. Why not, then, celebrate the day by peace meetings, by prayers for peace and by emphasizing the universal call to brotherhood and service?

THE FUTURE OF OUR MINISTRY

(Continued.)

While we are confronted with the challenge of the city, we in no way want to ignore the rural possibilities that lie with our people, country communities are also passing through a transition. Communities once were solid. Our membership lived in the vicinity of the church from generation to generation. But today there is a constant change and the old family names give way to new ones. In my own state there are many abandoned Mennonite meeting houses and some partly abandoned ones that once housed prosperous congregations. The only evidence of their former glory is their fat grave yards. Some of these churches may be saved to future usefulness if we can find those who are willing to make the sacrifices involved, in saving them, while others are hopelessly lost to the denomination. Yet, with all this, our membership has grown remarkably, because new fields have been found where there was a response to our efforts. While the flag has gone down in some places, it has been raised in more advantageous localities. Our future seems to lie in the direction of

new fields to be developed. Our ministers must realize that upon them rests largely the responsibility of preparing these new fields and entering upon them with effectiveness and energy. To them we look for the discovery of these new fields and expect from them their best efforts in developing them.

If I were to sound a caution to the young minister, I would say: Your future in our church involves more than a personal interest; it is an interest in the kingdom of God as it concerns the welfare of the Mennonite church. You must not look upon the pastorate in which you locate as a bequest you claim from others who have born the burden of establishing the prosperous field for you. You should aim to do the hardest of the pioneering yourself so that you may leave as an inheritance to your successor something better than you have found. If you cannot enter our ministry with such an objective you had better ask yourself whether Providence has not designated you for some other vocation.

The World War brought an unexpected problem of tremendous magnitude to our unprepared churches, people, and ministers. We must not let it happen again. The next war will be so intense and the pressure upon non-resistant peoples to sever that the last war will appear insignificant. If our membership, and particularly our youths, will be caught unprepared to meet that emergency, as Mennonites should meet it, the blame will justly fall upon our pulpits for the neglect. If I can predict correctly, the most glorious testimony against the sinfulness of war on the part of the Mennonite people must come in the future and in the face of the bitterest opposition that the world has to offer. It will be no small task for our ministry to get ready for this crisis. I was one of those deluded ones who thought that the world would be safe for democracy for some time to come, but I have been disillusioned. The world is living over a volcano. With more than half of its population either belonging to subjected races or living under dictators I can see no peaceful future until believers in peace have willingly given all they have and all they are in testimony to their loyalty to the Prince of Peace.

At present there is raging a conflict of the church with a type of science falsely so called. Under the mask of intellectual freedom, leaders in high places, and low, have given the Divine Jesus the Judas kiss. They have ex-

alted the speculations of the lesser scientists, making them appear absolute and final, and, in so doing, they have been tearing down the magnificent temples of faith without leaving even enough of the rubbish with which to erect a hovel. Were it not for their boring from within, the Christian church of today might be unitedly defying the forces of unbelief. There will be no future and we will go down into oblivion if we do not by life, by speech and by pen commit ourselves unreservedly to the Gospel of the Divine Christ and a Bible that is inspired by God as no other book ever was or ever will be inspired.

In closing let me emphasize that the future usefulness of our ministry will depend upon whether it can be used effectively and efficiently in edifying our people, in leading sinners to know God and in building up His Kingdom. This involves more than a passive acceptance of the approved items of faith. There will be needed the keen intellect thoroughly trained, diligent in labor and effective in application. Extreme orthodoxy, loudly proclaimed, will never serve as a smoke screen for inefficiency in the age that is wise to shams and has an appreciation of that which is genuine.

CORRESPONDENCE

(Continued from page 2)

hands and distributed the bouquets to every mother present in church. After this Rev. H. J. Dyck held a Mother's Day Sermon instructive for all who were present.

On Pentecost morning six new members were received into the church: two by letter and four by baptism. The latter received catechetical instruction during Sunday school hours the last five months. On the 19th of June we observed the Lord's Supper.

We had the privilege to have five different visiting ministers with us this year, namely, Rev. John Bergen and Rev. C. E. Krehbiel from Bethel College, Rev. John Roth and Rev. B. W. Harder from Whitewater, and Missionary W. Voth. Missionary Voths were with us on the 12th of June, when we celebrated our Children's Day. The greater part of the Children's Day program was rendered by the Bible school scholars. One number was a Bible Verse contest by 17 children, which was being watched with interest by the audience. We hope this will help the children to memorize thoroughly the Bible verses.

Elise K. Regier.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

THE BUILDER

"In the name of my God I will arise and build."

I have a wondrous house to build,
A dwelling humble, yet divine;
A lowly cottage to be filled
With all the jewels of the mine,
How shall I build it strong and fair,
So small and modest, yet so great,
How shall I fill its chambers bare—
With use, with ornament, with state?

My God hath given the stone and clay
'Tis I must fashion them aright;
'Tis I must mould them day by day,
And make my labor my delight.
This cot, this palace, this fair home,
This pleasure-house, the holy dome,
Must be in all proportions fit,
That heavenly messengers may come
To lodge with him who tenants it.

Such is the house that I must build;
This is the cottage, this the home,
And this the palace, treasure-filled,
For an Immortal's earthly home.
O noble work of toil and care,
O task most difficult and rare,
O simple, but most arduous plan,
To raise a dwelling-place so fair,
The sanctuary of a man!—Selected.

Pearls from Our Mission Co-Laborers

A DOUBLE WEDDING DAY IN JANJIR, C. P., INDIA

A very busy forenoon had passed, tending to the sick, putting on ointments for the sores, fever and cough mixture, tonic for the weak, eye and ear lotions, etc. As the days are hot, it is not hard to have breakfast at 5 and start real early, before the day grows extremely hot.

Two p.m. came quickly, at three should be the ceremony in the church; the government requires that all Christian weddings must be in the church. Two boys carried a number of potplants in for decorations, a few nice bouquets of flowers, as well as a blooming Easter lily helped to make it look very pretty. This should be the

first wedding in the new church; with a joyful heart thanks in large number ascended to His throne.

Returning to the house, the brides were called. Lachmi, one of our orphan girls; Margaret, the oldest daughter of one of our Christians (Garib Das, many of you will remember the pamphlet written by Miss M. R. Burkhalter). When standing in the door, waiting for the brides, Talitha, the sister of Margaret, came, handing me on a brass plate a sari for my dress-ware at the wedding. In our part of the country a custom demands that to the one, whom they call their mother, the wedding apparel is given. The bridegroom is required to give the bride's outfit, either for the engagement, or wedding, or for both occasions, besides that a dress-piece to the parents. As Lachmi's groom was one of our nice orphan boys of Birra, though deaf and dumb, he was asked to bring only the engagement sari (dress); Margaret's groom, being one of the Christian boys, almost like an orphan from Champa, received money from Mr. and Mrs. Isaac to purchase the necessary. Beforehand the lady teachers of our girl's school helped me to make the clothes for the brides, 2 white waists, the goods still came from America, being once purchased in a Los Angeles store at sale for 35 cts., a yard, 2 petticoats and shirts, the latter two came from the boxes sent by the Sewing Societies. Lachmi was dressed in her sari with a golden edge, very nicely indeed, even the fern leaves as her bridal wreath sewed to it.

Mr. Penner inquired whether he could have the bell rung; it was 3 o'clock. The answer was "no, the grooms have not shown up as yet." Another 10 minutes, Chandin, Margaret's groom, very hot and tired from his seven-mile walk, stepped up to the door, paid a little money for the clothes we had prepared, so he could call them his own. Then putting the thin, white sari to it, handed it over to me to dress the bride. He quickly bathed his feet, also entered Mr. Penner's office, was dressed in less than 10 minutes. Once the East moved fast!

But where was the other groom? Word from Mr. Thiessen intimated, that he left home almost two days ago, after having his future home arranged in an attractive Indian style. Since the

Birra people usually come via Champa, so we naturally expected him to come with Chandan, as they both had 10 days ago for the double engagement. Once again a runner was sent to all the Christian homes—but no trace of him. You may imagine that an exceedingly sad feeling crept over us, when Miss Kuehny and I had to tell Lachmi to lay aside her wedding attire, because her wedding could not be that day. She removed quietly, put on her every-day clothes, went home to the girls' boarding instead of the church.

The other couple and we proceeded to the church, which by that time was packed to its full capacity with Christians and non-Christians. After the ceremony, the orphan girls, some others and we and the new married couple went to the mission compound where we sat down sad for a wedding dinner, consisting of curry and rice, which was cooked before we knew that the deaf and dumb Zacharias, the second groom, was not there. While partaking of the meal, three boys arrived from Birra, telling us that the night before, Zacharias had prepared his meal and slept at a half-way house between Champa and Birra. This was a Champa outstation. When in the morning the evangelist Sonsai, arose, he found the boy missing with some of the clothes, the remainder of the bundle left behind. No trace of him even after two weeks. Sometimes we fear that he has been robbed and killed as he had with him Rs. 13, about \$4.50. The police has been informed.

As soon as we were finished with this meal, we were invited to the second wedding dinner at Margaret's parents. When we got up from this dinner, it was 11 p.m. As the parents are only poor, it is their custom that only the closest relatives and friends and of the rest only one out of the family receives an invitation. Their yard being small, the guests were seated in shifts on the ground under the moonlit heavens. When the last ones were finished, the midnight hour had struck.

Some may question, when the parents are so poor, why must then a meal be served? The East thinks that all such occasions are imperfect without a meal; forbidding it, would originate a very depressed feeling in the ones responsible for such occurrence.

Margaret and Chandan will be

sent to a Bible School in Ghatula for training next July. Pray for this young couple that they may have the real zeal for souls from among their people.

Yours in His service,
Mathilde Penner

CHRISTIAN ENDEAVOR MEETING July 17, 1927

A. J. Neuenschwander

Topic: "Applying Christian Standards in Amusements." Phil. 4:8; I Cor. 6:12; 8:12, 13.

The Scripture Lesson Brought Down to Date

Some things in present day amusements must be avoided according to our Scripture text. Phil. 4:8. They are neither true, honorable, just, pure, lovely, of virtue or in good report.

Scripture may not have any definite injunction against some amusements of our day, therefore there may be no law to prohibit them, yet the better way is to follow Paul and stay because it is expedient.

Amusements are to break the stress and strain of daily tasks. This can be done in many ways, and nothing that should cause anyone to stumble need be indulged in.

The Prayer Thought

Ask God: to help you to spend your leisure time profitably, to help the Christian Church to foster healthful amusements, to save America from her mad rush for idle and harmful amusements.

Thank the Lord for: those kinds of amusements that do not impair our morals, those who have sought to keep our amusements pure and clean, that we can keep our bodies strong by proper sports.

The Topic Forum

1. Can a Christian conscientiously attend a big league baseball game? a big foot ball game? a national tennis match? a prize fight? Why?

2. What vital Christian principles should we apply to amusements?

3. Is it permissible for the church to allow young people to put on pageants and plays that are clean?

4. Have you been using the "C. E. Socials to Save?" If not write to Boston for the book and use it.

5. Are the amusements among young people better or worse than

they were 25 or 50 years ago? Get some older person to discuss this subject.

Christian Standards in Amusements

Amusements reach much farther than we usually think. Amusements are not confined to movies and athletics, but it includes our leisure reading, our automobile riding, our socials in the homes, our school entertainments as well. Because of the wide scope of amusements, a hard and fast law that decides all cases is not so easily made. I would be the last one to presume to lay down such a law for you, my young friends and readers. One or two suggestions I might venture.

First apply all the knowledge you have according to teaching on proper moral living. By careful reading and studying of God's Word, you will enlarge your conception of what God expects of you. This will direct one's conscience so that applications can be made even though a question may not be definitely treated.

Second, survey the field of amusements and indulge in only those things that do not impair the moral or spiritual life. There may also be the question of how it will affect others if you will or will not do certain things. Give each amusement the test: Will I have a pleasant memory about this event in the future, or will it cause me to be ashamed? In athletic contests, it is essential that we learn to be good sports, good losers, and always fair players. Friendliness in contests is a virtue and should never turn into rivalry and bitterness.

Third, amusements require time. Time as well as talent is given to us by God. If in our amusements we simply waste time we are grievous offenders against God as the man in the parable that hid his talent in the napkin. God will hold us accountable for the way we spend our time as well as how we use our talents. Time well spent in amusements is not wasted. Amusements that make us unfit for work in mental and physical fields, should be stopped at once.

Illustration

The biggest danger in amusements is that they are overdone, if we were more moderate they would be helpful. Let us follow the advice of an unknown poet: "Play a little, pray a little, be a little glad; Rest a little, jest a little, if the heart be sad; Spend a little, send a little to another door;

Give a little, live a little, love a little more."

THE IMPORTANCE FOR THE CHRISTIAN ENDEAVORER IN HIS CHOICE OF LITERATURE

If we stop to consider the number of papers and books being printed and circulated we must realize the vast amount of reading being done by the American people. Nearly all of the larger towns have their daily paper, and the larger cities have several. The smaller towns have their weekly papers, and besides these there are many magazines published and circulated in this country. The average American family receives several of these periodicals. Books are not so widely circulated, but there are at least two organizations through which one may subscribe to have a new book delivered each month. The schools and public libraries, full of books and magazines, are at the disposal of the students or residents of the town.

The selection of proper reading matter is not only important to the person who reads much but also to the one who reads little. The person who reads much can get more of the desirable material to counterbalance any harmful reading matter he selects. To the person who reads little the choice of literature becomes doubly important for, should he select poor literature, he will probably have no time for constructive literature.

There is much literature which will give us information on any subject we choose and it is up to us to select the subject as well as the source of the literature, lest we obtain unreliable and misleading information. A searching and reading of literature in any field for but a limited time daily will create and inspire interest as well as supply abundant store of information.

We may waste our time on subjects which are sensational and in the end find that besides having gained no real knowledge which would help us to understand our chosen vocation, the conditions under which other people are living, or the beauty of God's creation, we have come to the point of nervous excitement and are not satisfied with the ordinary life as we find it. Again we may waste our time in reading material which is unauthentic and unreliable. Too many of us think that because a certain thing is in print it must be true, without stopping to identify the author. Having chosen a worthwhile subject by a

reliable author we may run into difficulty indicated by a paragraph in a current magazine: "Carlyle's 'History of the French Revolution' is inspiring but we learned more from a child's story of the same events." If the subject is new we learn more from a book for beginners.

The Christian Endeavorer will, of course, want to be posted on many topics of timely interest in Christian Endeavor and also know and understand the religious problems of our nation. If he would keep his interest and be of service in Christian Endeavor it is necessary that he keep posted. So aside from the literature on topics which interest the business man, the employee, the employer, or the salesman, the Christian Endeavorer has another type of literature to demand his attention. Consequently it is very important that the Christian Endeavorer choose his literature wisely if he would be able to best serve his fellow men and his God.

Irvin V. Baumgartner
Aberdeen, Idaho.

CHILDREN'S OBEDIENCE

The first duty of children toward their parents is obedience. Col. 3:20. To teach this sacred duty from earliest childhood devolves on the parents, and as the wise man Solomon says, "Teach a child in the way he should go, and when he is old he will not depart from it." Obedient children are an honor to their parents; disobedient children, a dishonor.

When children come to the years of understanding, they should stop to think how much their parents have done for them, and how much they love them, and with grateful hearts the children should return that love as much as possible. This is the children's sacred duty "in all things", that are not in conflict with His divine will. This is well pleasing unto the Lord, because it is His appointed way.

(A Mothers' Day talk at Christian Endeavor, by Mrs. D. D. King, Lind, Wash.)

CORRESPONDENCE

Lind, Wash., June 16, 1927.—On the occasion of its 8th annual meeting, the Open Door S. S. and C. E. Convention experienced one of the most successful conferences since its existence. The Convention met at the Menno Mennonite Church near Lind, Wash., June 11th and 12th.

The five churches represented were those at Onecho, Ruff, Monroe, Newport, and Menno. Over

400 persons attended the Sunday session.

Rev. P. A. Kiewer of Monroe was chairman for the occasion. The opening session began with an informal discussion of round-table questions concerning church work. Then followed the formal program of prepared topics and special musical numbers. Interesting subjects such as world peace, social life of young people, regularity in S. S. work, prayer life, etc., were among those discussed. Great stress was laid upon the value of prayer and the necessity of training children in their youth to pray without hesitation in their church meetings.

The three choirs in attendance were those from Monroe, Onecho, and Menno. Among the special numbers were quartets from Ruff, Monroe, and Colfax.

As main speaker to take the place of Mr. C. F. Mueller of California, was Miss Luella Dyer, Traveling Secretary of the State C. E. organization. Miss Dyer proved to be a very delightful speaker, with a very interesting personality which won for her many friends. One of her three speeches was for the young people. In it she gave as the two reasons why we need the C. E. (1) the development of one's own Christian life, and (2) the winning of others for Christ.

Interests drawn up by the committee was one on peace which reads as follows: "Resolved: That this convention go on record as being opposed to militarism in any form or manner because it is contrary to the teachings and life of Jesus Christ, and that we feel that it is our duty as C. E. workers to promote international peace wherever and whenever possible, and that we, therefore, urge all C. E. workers to concern themselves seriously with promoting peace through the principles taught by Jesus Christ." This resolution shall be presented at the State C. E. Convention to be held at Yakima, Washington.

Officers for the following Convention are:

Pres.—Rev. P. R. Aeschliman.
Vice-Pres.—Rev. D. D. King.
Sec. & Treas.—Blanche Aeschliman.

The invitation of the Onecho Church near Colfax was accepted as the next place of meeting.

It is not the leap at the start but the steady going on that gets there.—John Wanamaker.

He who cannot forgive others is breaking the bridge by which he will need himself to pass.

THE S. S. LESSON
July 17Samuel Anoints David
I Sam. 16:4-13

Golden Text: "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith and purity." I Tim. 4:12.

Saul was king for a long while but he proved himself unworthy of the trust God had placed in him and therefore was to be displaced. When one whom God trusts proves himself unworthy He always has another to whom He will give the work that it is to be done. No man's unworthiness can defeat the plans of God. Samuel grieved for Saul. When one falls there is always sorrow in the hearts of the righteous. But mere sorrow is not all that God wants. He wants the evil corrected and He makes that correction if there is not repentance and an amending of life. Saul had a long chance because God is patient, but God's patience will not last forever with the unfaithful.

Samuel did not follow his own feelings in the matter of selecting a successor to Saul, he did as the Lord directed. He was but an instrument in the hand of God. Though the acts of men change affairs, it is God who is making the change. Saul had come to feel that he was a law unto himself, but no man lives to himself alone. There is always a higher power ready to step in. Though Saul was king Samuel was still God's prophet and ready to speak and do in the name of God. The man or nation that ceases to obey God will find that God exercises His higher power when the time comes for him to speak.

Samuel's coming to Bethlehem made the elders uncomfortable. They did not know his purpose and feared that they had fallen in to some shortcomings that needed rebuke. Perhaps their consciences were not at ease, but God had something to be done that at that time was not concerned with their conduct. It may be that the community was careful about doing all that was expected of them and were anxious to be right with God. Jesse seems to have been such a person and for that reason his family was honored with the high honor of giving Israel a king. That David grew in a home that feared God was one of the best recommendations of his fitness for the responsibility awaiting him. Samuel came in peace. He was the representative of the God of peace. God's ministers should be the messengers of peace. It

is His purpose to make this a world of peace. Sometimes He must come in wrath to punish the wicked, but his wish is that men should be at peace with one another and with Him.

The people of Bethlehem were commanded to prepare for sacrifice by sanctification. A pure and clean life is the only thing that fits one for the service of God. We cannot serve Him without putting the unclean thing away from us. Let us ever bear in mind that the proper attitude for worship is the spirit of consecration. Our sacrifice today is that of prayer and devotion.

Jesse had many sons, all of them having some qualities that attracted, but they were not the choice of God. Samuel was in God's hands and his choice was to be made, not according to what he thought, but according to what God directed. Human judgment is not a safe thing to follow, especially in matters that pertain to the kingdom of God. The many failures that the people of God have made and are making come about because they follow their own inclinations rather than the direction of the Spirit.

One after another of Jesse's sons passed by but they were not the ones that God wanted for a king. They had other work laid out for them by God and in their places they too had opportunities for honoring God, but it was not for any of them to be king. Each one of us has a place in God's plans but we must let it to Him to direct where that place shall be.

David was regarded to be of least importance by his father and was therefore not called. It is for God, not men, to say which is the most important in His plan. He was called from a simple place to one of highest dignity, but his work as a shepherd was fitting him for the task. It developed in him trust in God, bravery and resourcefulness. His youth was no barrier in the eyes of God, for He had already laid out his life's work for him. With his youth went a spirit of modesty and humility.

The freshness so apparent in some youths is one of the greatest disqualifications that stand in the way of future usefulness.

CORRESPONDENCE

Burton, Kans., June 16, 1927.
—Dear Editor and all Readers: As I have been chosen by our congregation (The Garden Tp. Church), as correspondent to the Mennonite, I will try to give a brief report of our church affairs. Our minister, J. M. Janzen, was ordained as Elder of our church,

by Rev. P. H. Richert on Easter Sunday.

Sunday, June 5th, we received 13 young persons into the church through baptism, which was preceded by Catechism instruction.

The following Sunday we had communion or Lord's Supper, which was partaken of by a large number.

Our Sunday school and church service attendance has increased in the past few years. Our enrollment in Sunday school is 170, with a good average attendance.

We had our Children's Day program Sunday evening, June 5th. The program was given by the smaller children, which was well rendered to a full house.

Our church also had a Vacation Bible School, for a period of four weeks. Had school in the morning only. This seems to give the best satisfaction. At the close of the term, the scholars, assisted by their teacher, gave a program, or rather a review of the most important things they have learned. Which proved that the teacher and scholars put in good time at study.

We have revised and added to our church ordinance, and are having it printed into both the German and English languages.

May the blessing of the Lord rest upon our church publications and all its workers, and all who are longing to be blessed.

Sincerely yours,
M. J. Auerheimer.

THE 32D ANNUAL CONVENTION

Of the C. E. Union of the Eastern District Conference, held Memorial Day at the West Swamp Church

The Convention was opened by a short season of prayer and singing conducted by Rev. S. M. Rosenberger. The president gave a short welcome address, after which the Minutes of last year's Convention were read and accepted. Under the heading of business the following reports were read:

The Executive Committee's Report was read by the Secretary.

The President's Report was as follows:

Again we come to the close of another year in the history of the C. E. Union. A year which was filled with opportunities for service in the kingdom of the Master. Some of these opportunities we have seen and others no doubt de failed to recognize or embrace. Looking backward over the activities of the Union we now see

many instances where we have failed. We regret exceedingly, that another society in our union saw fit to disband during the year—the Allentown Society. Still another society reports that they are on the verge of discontinuing. We cannot understand just why this condition exists in our union. Is it because the young people of the Eastern District are not interested in the aims and ideals of C. E.? Is it because the leaders in our various churches lack inspiration and enthusiasm? Or, is it merely because this reflects the general conditions? These questions we cannot answer ourselves and we wish to recommend the appointment of a competent committee to make a thorough survey of the problem.

From the reading of the minutes you will have noticed that there were several resolutions adopted by last year's convention which required further action. The one requesting the appointment of a Field Secretary was not complied with because we could not see how we could ask any one to take up the work of such an office without meeting their expense and no provision was made for the expense of the office. If the office is to be continued we believe that this condition should be corrected. Another resolution directing that four musicales be held by the union was not carried out because the physical handicap of distance seemed too great to overcome. During the past few months it was the privilege of the president to visit the following societies: Bally, Deep Run, E. Swamp, First Phila, Quakertown, Souderton, and West Swamp. We also visited Flat Land, where a young people's society is contemplated. We wish that we had been able to visit every society in the union. Most of the societies visited seemed to be prospering but one or two reported that they were losing members and that the interest was waning.

Looking forward into the future of the union we believe that we have the nucleus for a much bigger and better union. The opportunities which are present are so great that it would be lamentable if the young people of the Eastern District and more particularly of the C. E. union are not awakened to the blessed privilege that is theirs of serving the Master. By careful thought and earnest prayer we believe that we can make our union more useful and larger.

We wish to take this opportunity to thank our associates in

the work of the past year. The Executive Committee was always willing to aid in everything requested. To the pastors of the union we also wish to say Thank you for assisting in the activities of the year. Several past presidents of the union were also a great help in the planning of the program for today.

Looking forward to a bigger and better year in 1927-28 and praying God's richest blessing and grace for all of you, we are
Yours in His service,
William Kremer, Pres.

The Treasurer, Russel Boorse, gave the following report:
Bal. on hand, May 30, 1926, \$68.51
Offerings, May 30, 1926, 82.00
Dues paid by West Swamp 5.00
Do., East Swamp 2.00
Do., Zionsville 2.00
Do., Quakertown 3.00
Interest 4.06

Total \$174.57
Expenditures
For speaker, May 30, 1926, \$15.00
For publicity 5.00
For registration book 2.50
Other expenses 7.50
Bauman Fund 82.00
Balance on hand 62.57

Total \$174.57

The Corresponding Secretary's Report was as follows:

The union has 9 senior societies with a total membership of 322 active members and 48 associate members. 1 intermediate society with 16 members and 6 junior societies with a total membership of 157 active members and 13 associate members.

Mabel Weller, Cor. Sec. Mission Secretary's Report:
The general outlook on missions in our union is not as good as it might be. The total offerings for missions was \$200, which is considerable less than last year. However, the progress made on the Bauman Fund is very gratifying and we are looking forward to the completion of the fund. Four societies are supporting orphans in India and several are helping to provide flowers for the sick and shut-ins.

Edith K. Ross, Sec. Good Citizenship Committee's Report:

The committee worked in conjunction with the Sunday school convention officers in circulating petitions relating to Sabbath observance. One set of petitions was sent to the Congressional Committee in control of the District of Columbia and another set was sent to the Legislature of Pennsylvania. We secured quite a few signatures to these petitions and we believe that they helped

materially to influence the vote of the legislators.

Mr. Clarence Shelly and Rev. Neuschwander reported that approximately \$4,600 was in sight for the Bauman Fund.

A motion was made and passed that if the new Executive saw fit that a Field Secretary was needed, they should appoint one, and by another motion passed, that his or her expenses should be paid out of the Treasury.

Another motion made and passed that the present Bauman Bungalow Fund Committee should remain the same for the ensuing year.

The Convention also passed the Recommendation of the Executive Committee that a fee of 15c should be paid by each member of the Union as dues toward the expenses of the union. Each member paying his dues to his or her treasurer of each society.

A motion was made that a Competent Committee be appointed to investigate and make a thorough survey of all societies, as to why they are falling back and disbanding.

The convention appropriated \$100 towards the procuring of valuable Mennonite books which are being kept in the Perkiomen School Library.

Another motion was moved and seconded that a committee be appointed to work out a plan by which a retreat could be held in some part of the Eastern District.

Rev. Neuschwander gave a short explanation of the coming Bluffton Retreat and urged the young people to attend if at all possible.

The following committees were appointed:

Nominating—Clarence Shelly, Earle Bechtel, Warren Weiss, Miss Anna Moore.

Auditors—Harry Detweiler, Norman Schantz.

Resolution—Jacob Fretz, Norman Bechtel, Roland Johnson, Miss Wilhelmina Kuyf.

A vocal solo was rendered by Mr. Abram Fretz of Philadelphia. The morning topic was then taken up. "Why C. E.?" was very ably discussed by Mr. Arch McQuilkin, the Vice-President of the Pennsylvania State Union.

He stated that C. E. was the place to train young people for the work the Master has in His kingdom.

He cited the 9th chapter of I Cor., where Paul describes the training he got for his Christian service, and where he says: "I must become all things that by all means I must have some influence upon some lives." He further said that we are to be:

1. God's witnesses, and

2. To develop our talents, so as to make our lives to be of service to our fellow men.

We can compare our Christian Endeavor Society to a business college.

It is a school to produce a good foundation, to strengthen our character and to develop our talents fit for service. It should create a desire to serve Christ with mind, body, and soul.

A cornet solo was rendered by Millard Fretz of Deep Run.

The Question Box was conducted by Norman Bechtel of Philadelphia.

The following questions were discussed:

1. What makes a successful society?

2. Who makes the best Endeavorers?

3. Does publicity pay and how can we get it?

4. How can backward members be made forward?

5. Should one who makes a good president be continued in office indefinitely?

6. Is a debate a good thing in a regular Sunday meeting?

7. How can indifferent members be aroused?

8. What should be the attitude of the Endeavorers toward the regular prayer meeting of the church?

9. Is it better not to take the pledge than take it and not keep it?

10. How can members be induced to give systematically and proportionately?

11. What will strengthen a society?

12. What is the best way to enliven a dead or dying society?

13. How can people be broken of the clipping reading habit?

14. How can we have meetings that are not cut and dried?

15. What does the society expect of the pastor?

16. What do our pastors expect of us, and how may we fulfill their expectations?

17. Is it wise that every church have three societies—Junior, Intermediate, and Senior?

18. What ways of working would you suggest for the Citizenship Committee?

19. How can we get rid of the long-winded brother?

20. How can we make folks understand that sentence prayers are not whole paragraphs?

21. What are the vital or leading principles of Christian Endeavor?

22. Is there any advantage in naming a society, "Christian En-

deavor", or is "Young Peoples" just as good?

A vocal duet was given by Messrs. Berky and Shelly of Bally.

Rev. Soldner offered prayer and pronounced the benediction.

The afternoon session was opened by a song service conducted by William Leber of Souderton.

Prayer was offered by the president.

A piano duet was rendered by Mary Reese and Allen Stauffer of the Zionsville society.

(To be concluded)

PROGRAM OF SUNDAY SCHOOL CONVENTION

To Be Held in Salem Church, Munich, N. D., July 17 at 2 P. M.

Opening exercises by the Chairman—H. A. Thiessen.

Hymn—By the Munich Sunday School

Reading of Minutes of last meeting

Hymn—Rosehill Sunday School

Theme: How Can We Interest the Primary Classes in Their Sunday School Work?—Miss Leona Bartel

Men's Quartette—Munich Sunday School

Poem—Rosehill Sunday School

Women's Quartette—Members of all the schools

Theme: Interesse zu wecken in den Oberklassen um den persönlichen Segen daraus zu bekommen—Andreas Benke

Choir—Composed of members of all the schools

Recitation—Munich Sunday School

Men's Quartette—Rosehill Sunday School

Theme: Wie kann das geistliche Leben in der Sonntagsschule gepflegt werden?—A. A. Thiessen.

Solo—Sisters Albracht

Poem—Alsen Sunday School

General singing and collection

Closing remarks by Rev. Edward Duersen

MARRIAGES

Reinert-Hossom—June 11. Howard Hossom, to Mary Reinert, both of Frederick, Penna. Rev. Freeman Schwartz, pastor of the Eden church, Schwensville, Pa.

Berry-Musselman—Dwight Musselman to Fairy Berry, June 16. Rev. Musselman, of Bluffton, Ohio, the groom's father, officiating.

OUR HOPI MISSION FIELD

Very interesting. A brief resume of our Mission to the Hopi Indians in Arizona, describing their homes, religious beliefs, our missionary activities, etc. Suitable for mission study classes, or missionary meetings. Compiled by Miss Anna Stauffer. Published by the Pacific District Conference. Paper bound, 25c each, postpaid. Order from Elfriede Fast, Paso Robles, Calif. 27

THE MENNONITE JOTTINGS

June 30, 1927

On June 26, twenty-eight young persons were received into the Berne, Ind., church through baptism.

Dr. and Mrs. Lorentz, missionaries to China who have been spending some time visiting at Moundridge, Kan., left last week for Freeman, S. Dak.

Miss Catherine Niswander of the Chicago mission was in Mt. Lake, Minn., last week and gave a report on city mission work in the Bethel church.

Rev. C. E. Krehbiel, field secretary of the General Conference, left his home in Newton, Kan., per auto, last week to attend the meeting of the Pacific District Conference.

The Mennonite Male Choir of Berne, Ind., gave a sacred concert at Ebenezer church, Bluffton, Ohio, on Sunday evening, June 26. The concert was sponsored by the Ladies' Missionary Society of the Ebenezer church.

The Berne, Ind., church was favored on Sunday June 19 with a sermon by Rev. S. T. Moyer and in the evening with a sermon by Prof. J. F. Balzer, of Northfield, Minn. Prof. Balzer is a son-in-law of Rev. C. H. A. v. d. Smitten, editor of the Bundesbote, and Rev. Moyer is one of our missionaries to India, now home on a furlough.

Rev. A. J. Neuenschwander of Philadelphia conducted a series of meetings in the East Swamp church, near Quakertown, of which Rev. Howard G. Nice is pastor, during the past week. The Ministers' Meeting of the Eastern

District Conference was held in the East Swamp church on June 27.

Dr. Thierstein of Bethel College will spend the summer in Berkeley University, Cal., devoting his time to studies.

Rev. S. M. Musselman, of Bluffton, Ohio, spent several days in eastern Pennsylvania last week visiting friends in Milford Square, his former home and Philadelphia.

The Christian church of Moundridge, Kan., added twenty persons to its membership through the rite of baptism. The service was followed by the celebration of the Lord's Supper in which practically the entire membership participated.

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VOL. XLII.

BERNE, INDIANA, JULY 14, 1927

No. 27

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Korba, via Champa,
C. P. India,
May 23, 1927

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Chhuri, August 8th, 1926.
Reverend Sir:

Rani Sahiba Chhuri has got a big boil on her right shoulder. I therefore most respectfully request your Lordship to kindly send Venerable Priestess for her treatment. Every possible arrangement of lodging etc., is made. Elephant is sent to Gerua Ghat. Kindly treat this letter very urgent.

Yours obediently,

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After all these humble pleadings we could not refuse to go, though during the rains it is almost impossible to get to Chhuri, which lies on the other side of the Hasdeo River. During the rains this river is often in flood and dangerous to cross. The year before, several people were drowned because the small ferry boat upset in the swift current.

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bungalow, John, one of our evangelists, said he wanted to have a word of prayer. He committed us into the care and keeping of the Almighty, and prayed that our ministry in Chhuri might be blessed by HIM. We then started off to the river. Here the boat was ready to take us to the other side. As we were standing there and looked across the vast body of water, which at this place was about a half a mile wide, we were glad to know that we had not taken our lives into our own hands, but had committed them into the safety of the everlasting arms of God. We were soon in the boat which was pushed upstream for a long distance by two men with long bamboo poles. We were told that they had to do this because in midstream the boat would drift down so far, that by the time we would get across we would just about touch at the proper landing place on the other side. This proved to be correct. As soon as the boatmen started to cross the stream their poles were too short and in spite of rowing with utmost energy, the boat drifted quickly down stream even below the landing place and we had to be pushed upstream again. The boat got stuck on a sand bank, so we had to be carried a short distance to dry land. Mrs. Suckau got across without mishap. When my turn came both men got into quicksand and sunk waist deep. It was only by the prompt help of two other men that I was brought to land without getting drenched.

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With kindest greetings to all our dear friends, we remain as ever,

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THE MENNONITE JOTTINGS

June 30, 1927

On June 26, twenty-eight young persons were received into the Berne, Ind., church through baptism.

Dr. and Mrs. Lorentz, missionaries to China who have been spending some time visiting at Moundridge, Kan., left last week for Freeman, S. Dak.

Miss Catherine Niswander of the Chicago mission was in Mt. Lake, Minn., last week and gave a report on city mission work in the Bethel church.

Rev. C. E. Krehbiel, field secretary of the General Conference, left his home in Newton, Kan., per auto, last week to attend the meeting of the Pacific District Conference.

The Mennonite Male Choir of Berne, Ind., gave a sacred concert at Ebenezer church, Bluffton, Ohio, on Sunday evening, June 26. The concert was sponsored by the Ladies' Missionary Society of the Ebenezer church.

The Berne, Ind., church was favored on Sunday June 19 with a sermon by Rev. S. T. Moyer and in the evening with a sermon by Prof. J. F. Balzer, of Northfield, Minn. Prof. Balzer is a son-in-law of Rev. C. H. A. v. d. Smitten, editor of the Bundesbote, and Rev. Moyer is one of our missionaries to India, now home on a furlough.

Rev. A. J. Neuenschwander of Philadelphia conducted a series of meetings in the East Swamp church, near Quakertown, of which Rev. Howard G. Nice is pastor, during the past week. The Ministers' Meeting of the Eastern

District Conference was held in the East Swamp church on June 27.

Dr. Thierstein of Bethel College will spend the summer in Berkeley University, Cal., devoting his time to studies.

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missionaries are more in earnest about it than most of us realize. From what Bro. Suckau told me during his last furlough, I know that he is in dead earnest about this matter of intercessory prayer by mission friends.

P. H. Richert, Secr.

THE 32D ANNUAL CONVENTION

Of the C. E. Union of the Eastern District Conference, held Memorial Day at the West Swamp Church

(Concluded)

Mr. Robert McClay, State Intermediate Supt., gave an excellent talk on "Our Intermediates". He reported 400 Intermediate societies in Pennsylvania. Intermediates are those members between the ages of 13 and 18 years. All young people between these ages are in a class by themselves. Statistics show us that the majority of cases in court are young people between these ages, and that more crimes are committed at this period than any other. On the other hand we have more conversions than in any other period.

With an Intermediate society, members are fitted and better equipped to enter the Senior society.

The purpose of an Intermediate society is to keep the young people in the church. What are we to give to these young people in order to keep them? Present the Word of God in a simple but pleasing manner and we must be the Big Brother and Sister to them.

Mrs. Horace Boorse of Quakertown, in her pleasing manner, rendered a vocal solo.

The next address of the afternoon was given by Rev. S. T. Moyer, missionary to India, who, with Mrs. Moyer, is on furlough at the present time.

He gave a vivid description of life in India, and explained that India has a sunny side and, therefore, needs the missionary. He said that our life was a two-fold race.

1. With God.
2. With our fellowmen.

He also explained that the church of today cannot remain alive without missions. That it was a challenge to the Christian nation.

Mrs. Moyer and Miss Lehman, also on furlough, offered a few words in appreciation of what the people here in America have done for them.

A very interesting letter from Dr. and Mrs. Bauman was read

by the president.

The roll call was next in order. Every society responded.

The offering was taken which was turned over to the Bauman Fund. (\$80.)

A motion was made and passed that the secretary sent a letter of sympathy to Mrs. Francis Clark, also one of appreciation to Dr. and Mrs. Bauman in India.

Reports of committees were next in order. Auditor's report was read and adopted. The Nominating Committee reported the following officers which were duly elected:

President—Norman Bechtel, 4912 Knox St., Phila., Pa.

Vice-President—Wm. Kremer, 6215 Limekiln Pike, Phila., Pa.

Rec. Sec.—Miss Vera Wiest, 2515 N. 7th St., Phila., Pa.

Cor. Sec.—Miss Mabel Willer, Natick, Pa.

Treas.—Russel Boorse, Quakertown, Pa.

Mission Treas.—Miss Mary Rosenberger, Quakertown, Pa., R. No. 2.

Junior Supt.—Mrs. Harvey Kulp, Souderton, Pa.

Chorister—Abram Fretz, 2953 N. 12th St., Phila., Pa.

Pianist—Miss Marion Shelly, 48 W. Haines St., Phila., Pa.

The Resolution Committee reported the following resolutions:

1. Resolved: That we sincerely thank the Almighty God for the privilege of again meeting in our annual convention, and that we render our heart-felt thanks for fine weather we are enjoying on this convention day.

2. Resolved: That we hereby express our appreciation to the West Swamp Brothers and Sisters who have so kindly received us today, and to the Young People's Society and Ladies' Aid Society, who have both done much to make each individual's visit to the convention very enjoyable.

3. Resolved: That we as a Young People's Convention be grateful to our Lord for the strength He has given us to arrive near such a worthy goal in the work of the Bauman Bungalow Fund, and be it furthermore resolved that we extend our efforts beyond the ultimate goal.

4. Resolved also: That we manifest during the coming year an active interest in the fulfillment of the plan to raise money to pay for the Mennonite Library being held in the vaults of the Historical Library at Perkiomen School.

5. Resolved: That the careful and painstaking efforts of the president and other members of the Executive Committee during

the past year in investigating the status and conditions of the societies in the union, be and are hereby heartily commended. That this convention, fully comprehending the regrettable condition particularly as to the comparative small number of societies, therefore, earnestly recommend the careful compliance of the incoming officers with the action of the business session. And resolved that they render whatever assistance possible to the pastors in their efforts at revitalizing and reorganizing societies.

6. Since it has pleased our kind Heavenly Father to call from this earthly realm the Founder of Christian Endeavor and a true Friend of Youth, into the life beyond, Be it, therefore, resolved, that we as Christian Endeavorers of the Eastern District Conference of Mennonites cultivate in our hearts a deep gratitude and memory for that noble Christian leader and friend, our beloved Francis E. Clark.

7. Resolved: That we commend the Good Citizenship Committee for the faithful performance of their duties in having petitions circulated and forwarded both to Congress in an effort to close the District of Columbia Sabbath, and to our State Legislature this spring when bills were introduced to open our Holy Lord's Day to commercialized sports. We, as a Young People's Convention, therefore, wish to go on record as opposed to any weakening of our Pennsylvania Sabbath laws, and we thank the Almighty God that the Biennial attempt to push bills through the Legislature nullifying our precious Christian Sabbath laws again utterly failed.

8. Resolved: That we are pleased at the thought of the possibility of a Retreat being arranged for our young people here in the Eastern District Conference, and we would urge the committee which is to be appointed to resolve that the Retreat not only be a possibility but a reality.

9. Resolved: That we as a convention go on record as unalterably opposed to any weakening or crippling of the 18th Amendment and its enforcement laws. We trust the new Good Citizenship Committee will be alert and active should prompt action be necessary on the subject of law enforcement both as to the Sabbath Day laws and temperance laws.

10. Resolved: That we heartily thank all who took part and will take part in this splendid program and we especially thank

the Almighty God who has safely brought back to us for furlough Brother and Sister Moyer, as well as Sister Lehman of the Middle District Conference.

Respectfully submitted,
Miss Wilhelmina Kuyf,
Rolland Johnson,
Norman Bechtel,
Jacob R. Fretz.

The convention message was given by Dr. Forest Dager of Philadelphia. In his eloquent tone he spoke on "Our Best for Jesus Christ". In part he said: Christ loves me, He saved me, I will see to it that I give my best for Him.

We can give our best for Christ

1. In Preparation
2. In Thought
3. In Service.

In preparing we must first get hold of the right material and secondly we must put it together in the right way. All the material we need we can find in God's Word which is the Greatest Constitution in the world. The right connection we must gain by living faith. Insults and rough places shall not move us from our Lord.

He defined the Golden Chain as follows: No breath—no sigh, no sigh—no word, no word—no book, no book—no religion.

Just as we bathe our physical body we must bathe our mind occasionally. "Cleanse the thoughts of our hearts by the inspiration of Thy holy Word." There is enough power in Christ to move all the machinery of the church to success.

To climax his address he spoke on Service. To serve we must be—

1. Honest.
2. Obedient (To obey is better than sacrifice).
3. Loyal.
4. Enthusiastic (Greatest asset in life).
5. Prompt.

To be of good service to Christ and to our fellowmen, we must grip and grasp all opportunities available.

Another cornet solo was offered by Millard Fretz of Deep Run. The convention body bowed their heads in silent prayer for a short time in memory of Francis Clark, founder of Christian Endeavor, who recently passed on to the spiritual world.

The banner was awarded to the Zionsville society with 100% members present.

Rev. Neuenschwander closed the convention with prayer and benediction.

Mrs. Norman S. Schantz,
Recording Secretary.

THE MENNONITE

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EDITORIAL

As in many other localities, one of the Philadelphia papers gives news items of interest of events occurring twenty-five years ago in each issue. In the one for the Fourth of July it was noted that all the police stations in the city were filled to capacity with intoxicated persons taken in by the officers. At that time the police force was less than one-half of the present number and the population of the city was not half as large as today. Today, less than one-half of the police stations are in use, the others having been closed and police are arresting every intoxicated person they can pick up, yet the fewer stations on the Fourth of July had plenty of room for the accommodation of such guests as the officers might succeed in gathering in. Yet, there are persons who say that prohibition is a failure and there is as much drunkenness as ever.

In the same city there were many streets that were rough and shabby twenty-five years ago. Those who lived on them were renters and gave every evidence of poverty. A walk down these streets today will be a revelation to the one who can remember what they were a quarter of a century ago. The buildings are in good repair, the people are living in comfort and there is every evidence of prosperity. No street seems too small to be without its quota of automobiles. One cannot help but see other evidences of prosperity and this at a time when there is a great depression in industry and many wage earners are without work. The growth of the banking business had been marvelous throughout the entire country and hardly a banking institution exists that has not found it necessary to erect a larger and better building for the care of its business.

A POWERFUL PLEA FOR PRAYER FOR REVIVAL

By Dr. R. A. Torrey

"Wilt Thou not revive us again: that Thy people may rejoice in Thee?" (Psa. 85:5.)

"It is time for Thee, Lord, to work: for they have made void Thy Law." (Psa. 119:126.)

There can be no doubt as to the reason for this all. There are no saloons where liquor is legally sold and most of the money that went over the bars now goes into the banks, or for the purchase of homes or automobiles and other luxuries. Soup houses have gone out of business. Institutions for the cure of drunkards have closed their doors. The families who once sent their children to work in the factories as soon as the law allowed or earlier are now sending them to high school and many of them to college.

That there are plenty of violations of the law cannot be denied, but law is always broken by some one, and it is becoming more and more uncomfortable for the law-breaker. The habits of an entire population cannot be changed over night by enacting laws. The law-breaker must learn that it is exceedingly dangerous for him to trifle with law, and many violators must suffer punishment before there is a general realization that it is better and safer to be law-abiding than it is to take liberties with the law. In this same city twenty-five years ago the Fourth of July was celebrated with fireworks and noise, and the day following the Fourth it was not uncommon to have the papers present two, three, or even more columns of names of persons who were either seriously hurt or killed by fireworks. Laws were made and attempts were made to protect the foolish against hurting themselves with fireworks. People said the sale of fireworks could not be stopped. At first it seemed as though this prediction was true, but the officials kept on the job and gradually eliminated the dangerous celebration of the national holiday. Today Philadelphia is as dead and quiet on the Fourth of July as the typical small business street in any large city on a Jewish holiday. If, in the course of years, the public can be led to abolish the absurd celebration of the Fourth with fireworks there is every reason to suppose that as time goes on the liquor problem will be solved in spite of the attitude of the defeatists and those who are persistent in law violations.

One of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world today, is the cry of the Psalmist of old, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" The great need of the hour is revival—a true, God-sent revival; not a revival gotten up by man's machinery, but a revival sent down from God Himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the churches throughout our own land and other lands today would be appalling if we did not believe in a God who answers prayer. Yes, if we did not know that God does answer prayer, and did not know from the Word of God itself and from the experience of the real church throughout the centuries that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals; as I talk with men and women in positions of influence and power in the church, my heart would be sick, yes nigh unto despair, if I did not know God and did not know that He answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living Gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fullness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches, the neglect of real prayer and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches today, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening and overwhelming if one did not believe in a God who answers prayer. There is no time to go into details, nor do

we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of many things: Conditions in our universities, in our colleges, in our high schools and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls. These facts are brought to me wherever I go, East or West, North or South.

But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are today or worse. God has heard prayer, and He is just the same today. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, AND GOD HEARD. All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe He will do like things, or far greater things, again.

Pray, pray, PRAY! Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and BE SURE YOU PRAY THROUGH.

OUR HOPI MISSION FIELD

Very interesting. A brief resume of our Mission to the Hopi Indians in Arizona, describing their homes, religious beliefs, our missionary activities, etc. Suitable for mission study classes, or missionary meetings. Compiled by Miss Anna Stauffer. Published by the Pacific District Conference. Paper bound. 25c each, postpaid. Order from Elfride Fast, Paso Robles, Calif. 27

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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MY SHEPHERD

"The Lord is my Shepherd, no want shall I know,
I feed in green pastures, safe-folded I rest;
He leadeth my soul where the still waters flow,
Restores me when wandering, redeems me when oppressed,
Let goodness and mercy, my bountiful God,
Still follow my steps till I meet thee above.
I seek by the path which my forefathers trod,
Through the land of their sojourn, thy kingdom of love."

"Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven. Matt. 5:16

CHRIST IN ALL OF LIFE

In this day and age, many people are much alarmed at the unbelief prevalent in our day. It is true, there is much of that but the greater danger lies rather in half-belief. We are like the Laodicean Christians, it is not that we do not believe in Christ but that we do not trust Him for all of life.

The most hopeful sign of the modern day, and with our young people of today is that more than ever before men want to take Christ for all of life. He is not only Christ of the Sabbath but also of the week day. He is not only the Christ for the minister but for every kind of working man irrespective of type as long as it is worthy.

Only when men take Him as their touchstone in the home, in the community, the state, in our recreation and finally but most important of all the individual life. It is with the individual where all other good springs forth. Like the fountain, where there is a strong source there will always be a good flow of fresh water, so when we have Christ as our Fountain head there will be no lack in any part of life.

Pearls from Our Mission Co-Laborers

ATTITUDE OF INDIA TO CHRISTIANITY

Not long ago during morning prayers with the servants, a little discussion came up and one of the men said, "The Hindus say the missionaries are getting recruits ready for war, that is why they spend so much money and effort gathering children, educating, feeding, and clothing them, after a while they will want them for war." This, from the jungles of India 60 miles from the railway where there is little contact with the white man.

Another day they said, "The Hindus say, 'Why should we become Christians, we have enough to keep us, we don't need any help to support ourselves.'" A false impression from the helping out "poor Christians."

An educated young Hindu, not long since, said to a missionary "I like the first chapter Genesis very much." "Why in the world do you like the first chapter of Genesis so well, what is there in that that appeals to you so much?" said the missionary.

"Oh," said the Hindu, "it says in there that God gave man herbs and fruits to eat, I like that, that is like our Hindu belief, that he should not take life." "Well," said the missionary, "as far as we Mennonites are concerned, we too do not believe in taking life." "Oh, but you kill animals," said the Hindu. "Yes," said the missionary, "I would not kill a man who has in him a living soul but an animal does not have a soul so I could kill an animal."

"I like that verse of Christ," said the Hindu, "where He says, 'I am the way, the truth and the life,' that is a good verse." "Yes," said the missionary, "that is just about the whole of Christianity." "To be a Christian," said the Hindu, "is to be Christ-like, is it not?" "Yes," said the missionary "that is it." Is it necessary to leave my Hindu people and join the Christians, could I be Christ's disciple without, the young man did not ask, but evidently thought.

The missionary went on to say, "In whatever religion I can best become like Christ that is the religion for me, if I can be more Christ-like or a better man by being a Jain or a Mohammedan or a Hindu than by being a Christian then that is the religion I want."

"What is the impelling force in your religion to help you to be good?" said the missionary. "Mukti, (salvation) the search for happiness," said the Hindu. "Well, what is 'Mukti'?" said the missionary. "Oh, Mukti is to be rid of all desire," said the Hindu. "Well, I do not call that happiness," said the missionary, "if I lost all desire how could I feel any happiness?"

"One reason we people do not want to become Christians," said this young high class Hindu, "is because of the class of people we would be thrown with as our associates, although it is most wonderful what you missionaries succeed in doing with them." (So many, many Christians come from the lower classes while the higher classes are really very far superior to them in character.)

This young Hindu pores over the Christian Scriptures and must be having a real struggle in his heart weighing the relative merits of his own religion and that of Christianity.

There are many such. Pray for them.

Mary Y. Burkhard
Basna via Raigarh C. P.

CHRISTIAN ENDEAVOR MEETING July 24, 1927

A. J. Neuenchwander

Topic: "What Are the Causes and Cures of Unrest?" Psalm 43: 1-5; Matt. 11:28-30.

The Scripture Brought Down to Date

Just at this time, one might think Russia to be the nation the Psalmist had in mind. Many in the nation plead for deliverance from an ungodly nation.

Man's spirit wants freedom. The Indian feels that he is held in oppression, by England. Is there as much cause for unrest as there is in India claim?

Light and truth will still lead an individual or a nation to peace and rest. Ignorance of the masses, as the Greek Church tried to keep those under her control, is certain to breed unrest.

No one need hesitate to come unto Him, who promised rest. To take his yoke is to share it, and shared burdens always make them lighter.

The Prayer Thought

Ask God to: direct you to the right source for rest from strife, give grace to help persons who are in trouble, to use our carrying power to lighten others' loads.

Thank the Lord for: peace and rest in Christ, for those who lead and direct to abiding rest, for the Church and her worship that brings peace.

The Topic Forum

1. What are the underlying causes for unrest?
2. Is it ever a good sign when unrest manifests itself? Under what conditions?
3. Will the hopes and desires of man ever be completely fulfilled?
4. How is it that Christ can cure all ills and all unrest?
5. Upon what conditions does Christ promise rest?

Causes and Cures for Unrest

It would not be fair to charge all the unrest to an evil cause. There are some causes that are far from evil that also bring unrest, such as ambition, high ideals, distant goals. These causes for unrest are a blessing, for they help to cure the other undesirable motives for unrest. A high ideal bring with it the desire to remove everything that stands in the way of attaining it, thus proving to be a real help to the individual or the group. Of the undesirable factors that cause unrest, we might name, injustice, poverty, inequality, selfishness and greed; and underlying all these is the root evil—sin. The reason why these evils have not been rooted out is, man has wrong ideals, false conceptions and unworthy desires. Wealth, honor, social and political positions are conceived as the highest good that man can attain. To obtain these ends all kinds of injustices are perpetrated.

In all ages men have held forth one panacea, to cure the ills of their time. This panacea has varied much. In the Greek state the upper class wanted leisure for thought and time to enjoy the beautiful. They got leisure at the cost of slavery—it did not pay. The Magna Charta, signed in 1215 was to give political and personal liberty to the people, and was touted as the sure cure of all England's ills. The big barons profited most, while the serfs continued to suffer. If a democracy could be set up, then surely all men would have equal rights. Has it cured all causes of unrest in America? Universal education, when all should be able to read and write, was championed as the sure remedy for social and political grievances, but did it do it? Equal suffrage and temperance legislation were supposed to remove poverty and corruption, but what of it so far?

The fact is that all these measures are needed and every Christian citizen needs to help in introducing the needed reforms, but the keystone, yes beyond compare with others, Jesus Christ, is able to cure the ills of men because He alone can give a new heart, new and worthy goals. Let Christ be your source of inspiration for rest from unrest.

ures are needed and every Christian citizen needs to help in introducing the needed reforms, but the keystone, yes beyond compare with others, Jesus Christ, is able to cure the ills of men because He alone can give a new heart, new and worthy goals. Let Christ be your source of inspiration for rest from unrest.

Illustration

Jacob Riis, the immigrant boy who landed in New York, penniless, became the great leader for the uplift of the masses, because he felt a responsibility for others. To help cure the causes for unrest we must have a keen sense of responsibility for others.

CHRISTIAN ENDEAVOR MEETING July 31, 1927

A. J. Neuenchwander

Topic: "Great Missionary Characters." II Corinthians 11: 23-28.

The Scripture Brought Down to Date

The first foreign missionary had to blaze many trails, in many respects. Modern missionaries are still following in his foot-steps.

Paul certainly stands high when one considers his labors. But all his labors were for only one purpose—"to save some".

Those who suffer at the hands of their countrymen, are still with us. Read the stories of the native preachers in various lands.

Physical danger is hard and wearing, but it is the anxiety for the welfare of the converts that weighs heaviest on a true worker.

The Prayer Thought

Thank God for: the great missionaries who went forth on little more than faith, for the many who have sacrificed that others could go, the increasing throng of converts in mission fields.

Pray the Lord for: a spirit of devotion to work at home as others have worked abroad, for a deeper appreciation of the missionaries' lot and labors, for new recruits in our own church.

The Topic Forum

1. Is it still as necessary to send out missionaries as 100 years ago? Why? or Why not?
2. Would you think the missionaries' lot and work as hard today as when the pioneers went out? Give reasons for your answer.
3. Are the missionaries of today as great and noble in their attainments as those of a century ago?
4. Which one of our Mennonite missionaries do you think greatest and why?
5. Why are you preparing to go, or not preparing to go as a missionary?

Great Missionary Characters

As these lines are written, fire crackers are being shot off and flags are waving, for the great men of our country. It is well that our children should learn to appreciate what our forefathers have accomplished. What are we doing to celebrate the memory and accomplishments of the heroes of the cross? Our nation has many heroes, but the heroes of the cross outnumber them greatly, since they have been working and winning victories for Christ in all lands and all ages since Christ.

Since Paul, every age has had its great missionary characters. Ulfilas, the missionary to the Goths, about 310 was taken captive by them, and in turn he made them captive to Christ. Patrick, the missionary about whom many misconceptions exist, was sold as a slave into a foreign land. Boniface worked mightily among the Germanic tribes and implanted Christianity instead of worship of Thor. At 75 years of age he was killed in 755 A. D.

Among the more modern missionary heroes, who were leaders in new countries we must name: Charles Fredrick Schwartz, called the founder of the "native Christian church in India." Count von Zinsendorf of Moravia: he became the leader of Moravian missionary movement. William Carey has been awarded the title, "Father of Modern Missions." He pioneered in India.

In America Roger Williams, the apostle to the Indians, did more than carry the gospel to them, but he was the leader of the Baptist Church in America. He was the first of a long list of men who ministered to the native Americans.

No list of great missionary characters would be near complete without Livingstone being mentioned. Robert Morrison in China, and Dr. J. C. Hepburn in Japan, John G. Paton of the Pacific Isles were all outstanding leaders in their particular fields of labor. We need to say with the sacred writer, "time will fail to tell," etc.

Illustration

Many books are on the market and are helpful, but if one desires a historic statement of the growth of Missions, read "The Missionary Enterprise," by Edwin M. Bliss. I can never think of great missionary leaders without associating the idea with this book, and a class at Bluffton College, taught by Dr. Mosiman some twelve years ago.

Striking while the iron is hot is all right, but too many men strike while the head is hot.

THE USE OF OBJECTS IN TEACHING

A teacher that can draw is twice a teacher. One that knows how to use objects is four times a teacher.

When we introduce objects into our teaching, we strike at once a note of reality. Objects are most valuable in gaining and holding attention.

There is the danger in the use of objects that we shall confuse rather than explain. If the matter needs no explanation, our object teaching must be very simple and clear, or it will merely make an easy truth appear difficult. In such a case, the use of objects is merely for emphasis.

For example: all scholars know what is meant by paying attention, and understand that if they are not paying attention they get no good from the teaching.

What they need is to have the fact emphasized. You may do this by taking a bottle, still corked and attempting to pour water into it. Of course the water will run down on the outside. Now you may say to the class: When you are not paying attention, your minds are stopped up and all my teaching runs off and away. None of it gets into your head or heart.

If you are teaching the Beatitudes, "Blessed are the meek." You may show the class a full head of wheat hanging over, as picturing the humility of those that really possess the most ability. But if you are teaching the parable of the "Good Samaritan", you have in the parable itself all the illustration you need.

Some teachers also seem to think that if one object lesson upon a theme is good, two object lessons of the same theme would be twice as good, really, they are not half as helpful as one would be. The two destroy each other. The best objects for use are those most closely and naturally allied to your theme. Take the lesson of the creation. An object lesson may be built upon a flower seed, laid beside a pot containing a grown plant of the same flower. Here is a bit of creation the children have seen in their doorways and nature henceforth will have a new meaning to them as being allied to those great and mysterious first days.

The class can be taught to make representations of various objects of use or ornament in Bible times. For example: dolls dressed so as to exhibit oriental costume, a sling, harp, book roll, different forms of shields, shepherd staff, fisher's boat and net, models of the tabernacle and temple with the contents, etc. Some of these objects may be whittled

from wood by the boys. Some may be molded from clay or putty and some may be constructed of cloth, paper or paste board. Whatever object is made, let it be fashioned large enough to be seen over the room, and let it be made strong enough to use over and over. Though you may think you will never again have need of a certain object there is always a next time.

It is well to plan far ahead for the use of objects in teaching. Some lessons will require much thought to find suitable objects for use.

In teaching, do not expose objects, but keep them hidden until you have reached the point at which they belong. Then introduce them impressively, as if bringing forward a treat.

It is not necessary to have an object lesson every time. It is quite well not to. Emphasize the truth with a story, a picture or a poem.

The wise teacher always has more than one arrow in his quiver, more than one string for his bow.

Mrs. Ruth Moyer
Souderton, Pa.

"We must use our influence to stir public opinion. We want a new interpretation of patriotism that will take it from the hands of the militarists. We want a patriotism whose highest form is not dying for one's country but living for it. Take the bandage from your eyes and show some courage. The time is short and you are up against all sorts of opposition, from the pulpit to the press, but I have great confidence in truth. If we can unite the people against war, our governments will be forced to chain the dogs of war until they starve to death, and posterity will thank us for the efforts we have made."—Arthur Ponsonby, member of British Parliament, now visiting in America.

"I consider it important that the United States participate in the forthcoming economic conference called by the League of Nations, not only in order that this government may be adequately informed of discussions in their relation to American interest, but also in order that the American point of view may be duly presented, in the hope of contributing to the development of sound economic foundations of friendly intercourse and prosperity. The United States is taking its part in the study of the problem of arms limitation at the invitation of the League of Nations. This country should also stand ready to aid in the study of means to promote economic progress."—President Coolidge.

THE S. S. LESSON

July 24

David and Goliath

I Sam. 17:31-37, 40-42, 48-51.

Golden Text: "The Lord is the strength of my life; of whom shall I be afraid?" Psa. 21:7.

The Philistines were the enemies of the people of God. They seemed to be having everything their own way. If Israel could not meet one of their champions how much less could they meet the whole army. From a worldly point of view there was no chance of victory of any kind for the people of Israel, but there was one thing to be considered. God was still concerning Himself about Israel and it was He who could show that the weakest of Israel with God helping him was stronger than the mightiest of the enemy. It has always been the assurance of God's people that He has chosen the weak things of this world to confound the mighty.

Israel was greatly discouraged because of the daily challenge of the giant with no one to go out and meet him. The power of iniquity will always be arrogant so long as there is no one ready to defy them and fight them to a finish. Discouragement is a dangerous thing. It disarms the mighty. It makes cowards of those who might be victors. The discouragement of Israel came because they looked to themselves for deliverance rather than to God. When we trust in our own strength we are generally helpless. Of our own strength we can do nothing. They should have more faith. God had given them a giant in the form of a king but he too became timid when he should have asserted his strength. But when neither king or people looked to God their prospects became gloomy.

David was not one of the soldiers who were expected to defend the nation. He was still regarded as being too insignificant. He had older brothers who were on the battle line but who had no more spirit than the rest of the army. We can see in this incident some reason why the Lord rejected them when He sent Samuel to select a king from among the sons of Jesse. The youth of David was considered a reason why he should not yet take part in the struggle of his nation against its enemies but youth has its responsibilities. No one is too young to do his or her part in the battle against the hosts of evil.

David's preparation for the conflict that was to bring him into the forefront of his nation was unconscious no doubt but it was a preparation nevertheless. The shepherd's life hardened him and made strong his arm and

sure his aim. His solitary life in the fields alone with God and his flock developed his trust in God and made him a man of faith and skill when he met the bear and the lion. This little battle was a preparation for the big battle to follow. All of our little struggles are preparations for the severer ones that may arise. If we are sure of God's leading and God's care in our smaller conflicts our faith will be all the more stronger when the mightier conflicts confront us.

David's watchword, when he went into battle was, "The Battle is the Lord's". It was the Lord's because David recognized that God and not he was doing the fighting. It was the Lord's because the honor of God was in the hands and the glory would be His. It was the Lord's because there was no doubt in the mind of David how the conflict would end.

David's weapons were the simplest. A sling and a few stones but they were effective because he had learned how to use them by long and continued practice. It was an absurd thing that Saul should offer his armor to a boy. Saul was large while David but a slim youth. Saul was accustomed to its use while David was not. We can do nothing well with unfamiliar means. David knew this well and abode with what he knew he could use. Our weapons in the fight against sin must be familiar ones. One can not be a power in prayer unless one is a praying person. One cannot use the Word of God against the giants of trial and temptation unless one has the word continually before him and keeps it in his heart. Faith is the victory that overcomes the world, but faith brings its rewards only to those who live, walk and pray by faith. It would be well in this connection if one were to read Paul's description of the Christian soldier, Eph. 6:11-18.

Goliath entered the conflict full of contempt for his opponent and his God. He was conscious of his own strength and of an easy victory. His fall came sure and quick. The God whom he despised had decreed it and the giant had to fall. There is no power on earth that can successfully withstand God.

A UNIQUE SUNDAY SCHOOL PICNIC

It was an ideal day in the month of June, when this picnic took place. A park called the Chautauqua Park, the property of a prosperous little town of the Middle West, was the scene of this picnic. It began about two

o'clock in the afternoon. Boys and girls, large and small, were brought to the picnic grounds by an auto truck. Others came walking and all of them were happy, eager, expectant faces. Soon a number of games were in progress and the smaller children amused themselves with all kinds of devices provided just for their childish amusement and delight. The elders sat together in groups, visiting comfortably, or watching the games of the children.

Toward evening, the whole company was called together by the beloved superintendent. A short program followed and they were all invited to partake of a most bountiful picnic feast. You should have seen the faces and noted the appetites of those children! Heaps of sandwiches of every description disappeared on short notice! Good pies and cakes were plentiful and the ice cream at last! No wonder these youngsters were delighted. Such things do not come their way very often. One of the little fellows was overheard saying: "I got ready for this all day. I didn't eat much dinner!" This bountiful feast was provided by the patrons of the school, who take a loving interest in these boys and girls. After the feast the children went home with happy hearts and kindly feelings for the dear people, who take a Christian interest in their spiritual welfare.

This Sunday school is a part of the activities of a Mennonite church in the Middle West. It is certainly an effective way of doing home missionary work among needy children of the town. The superintendent, who is commonly called Uncle Sam, is the soul of the work. He has a staff of devoted and faithful teachers, who endeavor to instill the Christ love into the hearts of these boys and girls. The sessions of the school are from three to four o'clock every Sunday afternoon, in the Mennonite church. This work certainly is worthy of emulation by others of our congregations, located in a town or city.

This mission Sunday school was begun about eighteen years ago. The present superintendent, together with others saw the need of such work. These dear people had a vision and in the name of Christ, who loves needy children, went to work. Their labor of love certainly is not in vain. The true and lasting results of this labor is known to Him only, who said: "Whatsoever you have done to the least of these, My brethren, you have done it unto Me."

One Who Is Interested.

CONCERNING MISSIONARY PETER'S CONDITION

Miles City, Mont.,

June 26, 1927

Dear Mission Friends:

We are spending the afternoon of this our eighth Sunday in Miles City in a pretty little park near our temporary home. You will be surprised to learn that we are still waiting for the operation.

After five weeks in the hospital, during which time there was noticeable improvement in draining the system of poison, which restored the appetite, the doctors advised that the patient leave that environment for a time so as to gain strength more rapidly.

The Presbyterian minister at once located a house on a quiet street, which, with trees, lawn, screened porch, and complete furnishings, has been our comfortable home since June 1st.

Here we have been happy and content to live our own lives free from outside responsibilities, intent on obeying the doctor's orders, and enjoying the quiet little pleasures that come our way.

The patient who was moved from his room to the elevator and taxi in a wheeled chair, responded wonderfully to this new program with a steady gain in weight of about four pounds a week. He takes his daily walks along the near streets, and even to the clinic for the treatments, sometimes, though that is almost a mile away. Thus, the first weeks of anxiety for me as I daily climbed the hospital steps again and again in going to and from my room and for my meals, have gradually changed to confidence, courage, and hope.

All these blessings we take out of the hand of God in answer to many prayers that have been offered in our behalf. The continual support of Bro. Habegger, who came to relieve us on the station at Lame Deer, has meant very much for us.

Only now as we study similar cases at the hospital do we realize in what danger we were all through the long winter and how gracious God was in sparing us an acute attack one hundred miles from reliable medical help. Mr. Petter labored under great difficulties all during this time, though still directing the work, translating and superintending the printing. He should have had relief and medical attention a whole year ago.

Since here in Miles City we have received many letters assuring us of the love, prayers, and sympathetic interest of a host of mission friends, and this has been a source of great comfort and daily deliverances.

Our Christian Indians have also written letters full of solicitude but with child-like simplicity and confidence that God would hear their continued prayers in our behalf.

All winter we labored under false impressions as to the seat of the trouble. It took the Forsyth doctor perhaps half an hour to locate it and the Miles City surgeon less than ten days to relieve the acidity of mouth and stomach without administering a drop of medicine.

We have had kind treatment here in Miles City and we have confidence in the house doctor as well as in the youthful surgeon who was first assistant to the Mayo Bros. themselves, and who came to relieve Dr. Garberson, the regular surgeon as he left for a trip to Europe some time in May.

We may now expect the operation will soon take place, quite likely before this appears in print. Thanking you one and all for your prayerful support.

Sincerely,
Mrs. R. Petter

MINISTERIAL MEETING AND MEDITATION

A day of meditation and prayer was the 27th of June, 1927, at the East Swamp church by the ministers and deacons and lay-members who accepted the invitation to meet with them, of the Eastern District Conference. The services opened with a song service conducted by Bro. Nyce, the pastor of the church, with Mrs. Nyce at the piano. A. M. Fretz read the assigned lesson, chapter 15, of John. S. M. Rosenberger, the president of Conference, who had arranged for the meeting, made appropriate introductory remarks, giving us the setting of the Scripture lesson. The ministers followed in alphabetic order, using the verses of the lesson as follows: Boyer 2, Foulke 3, Fretz 4, Martin 10, A. S. Shelly 14, E. S. Shelly 15, H. W. Shelly 16, Soldner 18, Swartz 20, Unruh 21. Each meditation closed with a brief prayer, or prayer-hymn. Without attempting to reproduce here the thoughts expressed, we wish to say the underlying spiritual lessons of the chapter were very ably unfolded and impressed, and all felt the sacredness of the occasion, the spiritual uplift that came to us personally and the helpful and inspiring feeling as our small company in imagination joined the other small company in the upper room sitting at the feet of the Master teacher and walking with Him down the vale to the

garden.

Alvin J. Miller, formerly of Maryland, who has served as director of Mennonite relief in Russia for about seven years, gave a thrilling picture of conditions, relative to our church and religion in general under the present governmental regime.

The good ladies of the Aid Society of the church prepared a sumptuous luncheon in the picnic dining hall on the grounds. At the close of the meeting a hearty vote of thanks was given them for their hospitality. These meetings are to be held four times a year. The next is to be on September 5 (Labor Day), with a program, including the sisters and their work in the church, and a basket lunch and social hour. Deep Run, having a fine grove for the occasion, will likely be selected for the place.

REPORT OF THE ANNUAL S. S. AND C. E. CONVENTION

Of the Dallas and Pratum Church, Held at Dallas, Oregon June 21, 1927

The convention was opened by singing "Sweet Hour of Prayer". A. G. Rempel of Dallas led the singing.

Devotional was led by A. G. Rempel.

Mr. Fred Zurcher was the chairman of the forenoon session of the S. S. Convention.

"How Can Missionary Efforts Best Be Created in the S. S.," by D. J. Steiner, Pratum.

1 Teachers should do the instructing.

a) Necessity

The mission of the church is missions.

b) Reasons why it should be taught in the S. S. Youth is the most impressionistic period of life. They will lead the parents to become interested.

2. Methods of instruction.

a) Interpretation

b) Illustrative.

c) Supplemental.

d) Substitutional.

"How Can Interests and Participation Be Obtained in Adult S. S. Classes?" by A. Hieenthal. 1. Teachers must be well prepared but not say more than necessary. Encourage members of class to talk.

2. Teacher must talk to keep order and interest. Must have definite points to draw from the lesson.

"Qualifications of a Good Teacher Taking Christ as Our Pattern," by Mrs. G. H. Braun, Dallas.

1. To know God.

a) Instrument surrendered in God's hands.

2. To know God's Book.

a) Must have a teaching knowledge not only a saving knowledge.

b) Teacher is a mouthpiece for God.

3. Lessons must be practical.

a) Christ used practical lessons. He took examples from the different classes of people with whom he was dealing.

4. Must be a praying teacher.

a) Success comes through much prayer.

5. Consuming love that loses self.

Recitation by Esther Lambert from Pratum.

Music by Dallas.

"How Can the Interest for the S. S. Work and Bible Work be aroused and Imparted to the Scholar?"—Rev. J. M. Franz, Pratum.

1. The Bible is God's revelation to man. It must be made real to all and thus become interesting.

2. Spend most time teaching the real Christ instead of historical facts.

3. Tending of lambs and feeding of the sheep is the work of the S. S. teachers.

Song by Pratum.

Report of the S. S. secretaries.

Forenoon session was closed with prayer by Rev. J. M. Franz. Ernest Roth of Pratum was the chairman of the C. E. Convention held in the afternoon.

Song service was led by Mr. D. J. Steiner.

Devotional and prayer by Rev. John Roth, Whitewater, Kans.

"Definite Missionary Efforts Young People Might Undertake."

—Mr. C. E. Funk, Pratum.

1. Society should aim to win at least one member per year.

"Study of Our Missions."—by Elizabeth Diehm, Dallas.

1. Have mission programs once a month.

Instrumental music—Dallas.

"A Definite Prayer Circle Study."—by Emma Scholes, Pratum.

1. Pray for the missionaries at the various places.

a) In Russia pray for widows and orphans that they may be steadfast in a land that mocks God.

Men's Quartet—Pratum.

Report of the 1926 Retreat by Dallas and Pratum.

Quartet by Dallas.

Round Table Questions by Jacob Stauffer Jr., Pratum.

Music—Dallas C. E.

"Aim of Our C. E."—by John Neufeld, Dallas.

1 To practice Christian fellowship.

2. To be heart and mind in the work.

3. To work for Christ and the Church.

Ladies Quartet—Pratum.

Recitation by Helen Kempel.

Talk by Rev. S. S. Baumgartner.

The convention was closed with prayer by Rev. S. S. Baumgartner.

The following resolutions were adopted:

Resolved:

1. That definite literature and methods for the study of our mission field be introduced into our S. S. and C. E.

2. That our C. E. and S. S. field secretary be encouraged to visit the churches in the interests of C. E. and S. S. work.

3. That whenever the Executive Board of the S. S. deems it advisable to work toward the organization of young people's classes, for the purpose of creating interest and participation on the part of the members of the classes.

4. That memory work be encouraged in the S. S. and C. E.

5. That we thank the Lord for the beautiful weather He has given us and the favorable circumstances which made it possible to have this blessed meeting, by singing the Doxology.

6. That we express our appreciation toward all those who through their participation have made this convention a success.

7. That we leave this place with renewed courage and inspiration to faithfully wait upon our charges in the various places of the Lord's work.

Alma Stauffer,
Sec. Pratum

MARRIAGES

Wismer-Gehman—On June 15, 1927, in Perkaskie, Pa., by Rev. A. M. Fretz, Abram M. Wismer of near Plumsteadville and Aquilla H. Gehman of Silverdale.

DEATHS

Weierbach—At her home in Springfield township, Bucks county, Pa. Olivia, nee Moyer, wife of Zeno W. Weierbach on June 5th, 1927 aged 80 years, 1 mo., and 3 days. Funeral services and interment on the 9th at Springfield Reformed church, by A. M. Fretz, assisted by Rev. W. J. Kohler.

Moyer—At her home in Lansdale Pa., on June 7th, 1927, Hannah, nee Shifer-Weiss, widow of the late William S. Moyer, aged 89 years, 8 mo., and 1 day. Funeral and interment on the 12th at West Swamp. Funeral services by her pastor, A. M. Fretz, assisted by S. M. Rosenberger. The deceased was a member of the Deep Run church.

THE MENNONITE JOTTINGS

July 14, 1927

Rev. A. S. Shelly will make a trip to Winnipeg, Man., in the interest of Home Mission work. Rev. N. B. Grubb will supply in the Germantown church during his absence.

Rev. N. B. Grubb, of Philadelphia, celebrated his 77th birthday and the 55th anniversary of his ordination by preaching in his old pulpit in the First church, Philadelphia, July 3, the Sunday nearest to the date of these events.

The date of the celebration of the Anniversary of the Old Folks' Home, Frederick, Pa., has been set for September 10. It is expected that the interest and attendance this year will register the same interest as in previous years. Weather conditions being favorable this event usually brings together a great number of people from the community and the churches of the Eastern District Conference.

The trustees of the General Conference are an important body and even though we seldom hear from them directly they are nevertheless active in matters of vital interest to the Conference. Bro. J. W. Krehbiel, secretary of the Board, informs us that since last August he has passed out 103 original letters and about 300 copied ones. A recent action of the Board was an agreement with the Board of Foreign Missions to administer a gift of \$20,000.00 from a donor unknown to them.

Bro. Alfred Habegger wrote on July 8: "Bro. Peter has not yet been operated according to a letter we received yesterday from Miles City,

Mont., but likely it will not be long anymore. Bro. Peter continues to improve under the treatment he is getting and his blood had been becoming purer, because of the elimination of the uric acid that was in his blood. The surgeons are very fine Christian men, who are taking every precaution so as to make it as favorable for Bro. Peter as possible."

The last graduating class of Freeman College numbered thirty-six. Seven completed the four-years' academy course, eighteen the four-year normal course, eight the one-year normal course and three the two-year college course. Rev. W. S. Gottschall preached the baccalaureate sermon and Dr. J. W. Kliever of Bethel College gave the commencement address.

On the evening of June 25, Missionary Ed. Kaufman delivered an address on China in Bethel church, Mt. Lake, Minn. In the lecture he told of the causes that led to the recent difficulties in China and the attitude of the Chinese toward Christianity and the white race. Dr. and Mrs. Lohrenz, also missionaries under the General Conference in China, were in Mt. Lake on the same date and took part in the program. They also spoke in the Valley church.

Plans are well under way to publish a book on the General Conference Mennonite Mission work in India. A committee in India is cooperating with furloughed missionaries to this end. The book is to be a memorial of the 25th year of the starting in India of the first overseas work of the church.

It will contain interesting historical articles and jottings, well written articles on the present work, and upwards of 100 pictures. The aim of the committee is to make this an inspirational educational volume worthy of a place in every Mennonite home. It is planned that this memorial of the 25th anniversary shall be a record of the hand of God, blessing and guiding the work these 25 years. The book will probably be ready for the printers early in the New Year 1928.

The West Zion church (Moundridge, Kans.) was the scene of an impressive service Sunday evening, June 26, when Rev. P. K. Regier was installed as its pastor. Rev. J. M. Suderman, former pastor of West Zion, led the services and also conducted the installation service; Bro. Suderman chose for his text Ezek. 33: 1-9 and John 10:1-5. Rev. Plenert who has served the church faithfully for a little over a year spoke a few words of farewell and appreciation for the support given him after which Bro. F. D. Meyer in behalf of the West Zion congregation presented Rev. and Mrs. Plenert with a writing desk. Rev. P. P. Wedel then spoke on "The duties of a congregation to its pastor" and Rev. J. M. Regier of Pandora, O., spoke on the duties of the pastor. Rev. Suderman then read the installation service, the congregation was asked to pledge its support to the new pastor by rising. Bro. Regier then made a few closing remarks to the congregation. Music was furnished by a male quartette, a duet by Rev. and Mrs. Plenert, the choir gave two numbers, "The Holy City" and "The Lord is

my light." After the benediction by Rev. P. K. Regier the audience joined in singing "Blest be the tie."

Rev. B. B. Janz who is travelling in the interest of Russian Mennonites spent the last week of June in Mt. Lake visiting and speaking in the churches. Accompanied by Rev. N. N. Hiebert he visited Minneapolis where he hoped to make arrangements for the printing and distribution of Bibles in Russia.

Rev. M. M. Horsch, pastor of the Second Mennonite church, Beatrice, Neb., writes: "On Pentecost we had a very good baptismal service, the first one conducted in the English language. Six young people were added to the church. Two weeks later Communion was celebrated and in connection with it a short English service was held."

The Mission Workers of the West Zion church held their regular monthly meeting at the O. C. Rupp home on Thursday afternoon June 23. Roll call was answered by giving the name of a living missionary. Mrs. D. W. Galle led the devotionals. The subject, "The life and work of Wilfred T. Grenfell" was given by Miss Helen Schmitt, Miss Frieda Pankratz and Mrs. E. W. Rupp. The Misses Elizabeth and Hilda Dyck sang "Send out the message" and Mrs. D. H. Schmitt's S. S. class of little tots sang, "Jesus bids us shine." Mrs. J. M. Regier of Pandora, Ohio, spoke very interestingly of the work of their mission societies. Twenty-five members were present and seven guests.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JULY 21, 1927

No. 28

NEWS FROM BRO. PETER

The Lord be magnified! Indications are that operation was successful this morning. Patient is in good condition and resting well. Doctors are doing their utmost and splendid Christian special nurse is in attendance. The Lord be praised!

Mrs. R. Petter.

26 So. Jordan,
Miles City, Mont.
July 15, 1927, 2:30 P. M.

Later

Sat. 8:00 A. M.
Patient seems in fine condition—far better than I expected, but situation remains critical for five or six days, until kidneys resume their normal duties. Unite with me in prayer.

Mrs. R. Petter.

MISSIONARY PETER OUT OF DANGER

Telegram

July 19, 1927.
"Before they call I will answer and while they are yet speaking I will hear." Isaiah 65:24. Surgeon pronounced patient out of danger Sunday noon. Everybody marvels.

Bertha Petter

A VISIT TO OUR GIRLS' HOME IN WINNIPEG

On the occasion of the annual meeting of the Home Mission Board which this year was held in Winnipeg, it was our privilege to visit our Girls' Home. On Sunday evening, July 10th, the six members of the Board were all asked to bring brief messages from God's Word to the Mennonite worshippers in Winnipeg, including a large number of the girls for whose benefit the home has been established. The brethren there have rented a Reformed church for Sunday nights, in which they conduct their services.

The Sunday evening of our visit two of the immigrant girls sang a duet most effectively. The expressions on their youthful faces betrayed that they had not always walked on beds of roses. The soprano especially was gifted

with a very beautiful voice. We learned that she is an orphan, her father and mother having both been murdered in Russia.

After the service the Board members and Rev. Peter Dirks and Rev. B. B. Janz were invited to spend an hour with these Mennonite girls about forty of whom assembled at the Girls' Home. Quite a number that usually gather with these were not in the city at this time, the families in which they serve having gone to summer resorts, taking the girls with them.

Soon those present gathered around the piano with their "mother" at the instrument, singing a group of songs. Many of them have strong and beautiful voices. Their harmony was splendid. Directly one of the girls arose and addressed us, thanking the Mission Board for creating the Home for them. She was deeply moved when she related how they, lonesome and homesick, had before found only the street and the store buildings as a common meeting ground where they might share with each other their griefs and their trials. She told us of the many exceedingly happy evenings they had spent together in the Home since its founding last fall. A few of the Board members responded, stating among other things that the thanks belonged not so much to the Board as to the friends who had so generously contributed for this work.

The girls then sang a few more songs, being unable at times to control their emotions. When we learned that a number of these girls were orphans, and others had only one of the parents living, we were not surprised that the eyes of many filled with tears when they sang "The song that mother sang" and the closing song "God Be with You Till We Meet Again". A few withdrew from the group to weep out their emotions alone.

We received a glimpse of the thought life of the sorely treated young people. Some have no other home on earth, and to such this Home is an especial blessing. One broken-hearted orphan girl

had just received the news that her brothers and sisters, who had already obtained their passports, were now turned back and were compelled to stay in Russia.

Brother and Sister Peters are very well qualified to care for this work. As fast as we could observe they have the full confidence of all the girls. Sister Peters, a former school teacher, is a real mother to them.

The Home has definite rules. On Sunday and Thursday nights it is open for all the girls to gather. They have had as many as 70 girls at one time. The Home is then packed to capacity. The evenings are spent in Bible study, singing, and simply visiting. They must always leave not later than 10 o'clock. Before they leave they join in singing "Muede bin ich, geh zur Ruh." Then with an affectionate farewell kiss for their housemother they depart in groups to go to their places of service.

It is expected that some 150 girls will again be employed in the city next winter. And how they do appreciate this Home! When we consider what a need this Home fills, and that the number of similarly employed girls and their social conditions are the same in Saskatoon as in Winnipeg, how we do wish that the condition of our treasury might be such that we could establish one there too. It has been decided to take this step as soon as the treasury permits. But we dare not start a new work if that would mean the neglect of other Home Mission fields.

The Board voted to make an appeal to the Ladies' Missionary Societies of our churches for the support of their Girls' Home. The money needed will be at least \$100 a month at each place.

J. M. Regier.

Thirty-four diplomas were issued at the graduating exercises of the Teacher's Training classes held in the Berne, Ind., church, on July 10. The superintendent of the school, Bro. J. F. Lehman, was in charge of the ceremonies. Rev. Ralph Loose, of the Evangelical church of Decatur, gave the address.

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE ANCESTORS

C. Henry Smith, Ph. D.

IV.

In the Land of Wooden Shoes

Amsterdam, sometimes called the Venice of the North, is not only a city of canals, but a city of bicycles as well. There are six hundred thousand people in Amsterdam; and half as many bicycles, one for every second man, woman, and child in the Dutch metropolis. The traffic policemen at the street intersections direct, not four-wheeled, but two-wheeled vehicles; and the danger to the pedestrian of being run down is much greater from the latter than the former. Walking down a village street one Sunday afternoon just outside of Amsterdam with a number of American tourists, I heard a Dutchman on a bicycle mutter to a fellow countryman in his native tongue, as he vainly rang his bell trying to clear his way through the group of unresponsive Americans, "These are no Amsterdamers." Had they been they would undoubtedly have quickly jumped aside to make way for the bicyclist as he rang his bell. The Americans did not recognize the signal. Amsterdam is a quaint and historic old city, but since this is the story of a Mennonite pilgrimage, and not a treatise on the Dutch metropolis I must forego the temptation to speak of matters not strictly connected with my subject, however interesting such matters may be in themselves.

The Mennonite congregation here is the largest and perhaps the second oldest in the world. It was founded by a disciple of Melchior Hoffman in 1530, Jan Trypmaker, who the next year was beheaded at Rotterdam, a martyr to his faith. Originally every division of the church was represented in the city by a separate organization, but in the early part of the nineteenth century eleven congregations united into one with a central meeting house on one of the main canals

called Singel. This congregation now has a membership of some seven thousand. Some years ago a second meeting house was erected in the opposite end of the city; but the congregation is still a unit. Menno himself spent some time here in 1542-3, as well as Leonhard Bouwens and other early leaders.

The congregation is served by four ministers, two of whom it was my pleasure to meet—one, Dr. Kuiper in his beautiful home near Vondel Park; and the other, Reverend Dijkema, in the church. Dr. Kuiper accompanied me to the home of Dr. Appeldoorn, one of the professors of the Mennonite Seminary and the University of Amsterdam, with which the Seminary is affiliated. After being introduced to Dr. Appeldoorn, his wife and daughter, I was soon asked in German in what language I preferred to carry on the conversation—English, French, or German. For very obvious reasons I replied in favor of the first; and so throughout a very pleasant evening both the wife and daughter as well as the learned doctor discoursed in an English as good as my own. Likely they could have spoken equally well in both the other languages, to say nothing of their own native tongue, which for some reason Hollanders do not expect Americans or Europeans to take the trouble to learn.

I found the whole family very much interested in, and informed about America. The reason for this I soon discovered in the fact that an older daughter during the preceding year had attended an American college—Bryn Mawr. A copy of Sinclair Lewis' Babbitt, lying on the table, Mrs. Appeldoorn said, had been sent her from America by the daughter.

"It's too bad," I said, "that the two most widely read current American books just now in Europe, judging by their apparent popularity in the book shops, are Babbitt, a story of sordid mediocrity, and the Life of Henry Ford, who to the European represents American passion for money. 'Americans are not mere worshippers of wealth,' I said, 'nor dull witted, ignorant shop keepers.' 'Babbitt,' I suggested, 'does not properly represent real America.' 'That is very likely true,' Mrs. Appeldoorn replied, but quickly added, 'That impression is no more erroneous, however, than the general American opinion of the typical Dutchman, as a man with wooden shoes.'"

Wooden shoes, I learned by the way, are not a badge of Dutch stupidity, as I had once thought, but a foot gear well adapted to

the low, wet, mucky soil of the country for the man who works in the fields or gardens. "I wear them," said Rev. Leendertz, "when I work in the garden; they are the only kind of a shoe that will keep your feet high and dry in this wet country, and they are easy to kick off when you come into the house." I am sure that if my garden were as moist and muddy as are those of Holland I would wear wooden shoes myself. The institution is not passing by any means in the little kingdom of canals and windmills.

I did not discuss questions of theology with Dr. Appeldoorn; but from other sources I learned that the religious leaders among the Dutch Mennonites were quite liberal as compared with American standards of orthodoxy. The Mennonite Seminary which is affiliated with the University of Amsterdam, trains practically all of the Mennonite preachers throughout Holland; and ever since its founding over one hundred years ago, it has maintained rather liberal views on theology.

The services in the meeting house along the Singel on Sunday morning were interesting to me. Realizing that I would not understand much of his Dutch sermon, Dr. Dijkema, who was the preacher in charge for the day, very kindly wrote out for me in English an order of the program with text and Scripture readings; and then had an usher seat me in a pew next his young son who spoke a perfect English. And so with these two aids and my slight acquaintance with the language I was able to catch the drift at least of what the preacher was saying.

The church building, first erected in the late sixteenth century, like the one in Crefeld, is a simple structure without bell, or tower, standing back somewhat, and reached by means of a narrow hall way running through business rooms built between the auditorium and the street. No one unacquainted with Mennonite history or Mennonite ecclesiastical architecture would suspect that the small door opening out from the hall way to the street led to a hall of worship. The big room on the inside seemed nearly square, and was modeled after a pattern commonly seen in pictures of Mennonite meeting houses of two centuries ago. Along the north wall, near the middle, stood the high pulpit reached by a stairway, and topped by a canopy something like a modern sounding-board though not designed for that purpose. Along the same wall on each side of the pulpit

extended a high bench occupied by a half dozen members of the "Vorstand", ruling elders, dressed in black, with black gloves and silk hats. Around the other three sides of the room extended five or six rows of benches, with long desks in front for Bibles and hymn books. These were for the exclusive use of the men of the congregation. The large square in the center occupied with movable chairs was reserved for the women. Under each of these chairs I noticed a small perforated wooden box-like affair which I was told was filled in winter time with heated stones to warm the feet of the older women, quite after the style of the accommodations for our own New England great-grandmothers a century and a half ago. Back in one corner of the room there was a large drum stove. Two galleries extending along the three sides completed the seating arrangements. All told, the seating capacity of the room may have been about fifteen hundred. Such in brief is the simple appearance of one of the oldest Mennonite meeting houses in the world, in which worships the largest, most influential, and perhaps wealthiest congregation of the entire denomination on both sides of the Atlantic.

The big Bible which lay on the desk before me bore the date 1739; while the hymnbook was printed in 1759, and evidently was not of Mennonite origin. The singing was all congregational. There was no choir, but a "Vorsinger" seated on the bench with the ruling elders, led this part of the service. All voices united in singing the melody. There was no part singing, and no notes in the song book accompanying the words. In fact the song service, barring the use of an organ of course, differed very little from that of the Amish Mennonites in Illinois some fifty years ago, when they still sang out of the old Ausbundt, some three hundred years old.

These old hymns may seem rather antiquated to an American brought up in this jazz age; but there is much to be said in their favor. It is quite characteristic of American restlessness and desire for constant change that in each generation in the Mennonite church we must have at least one or two revisions of our hymnbooks. We get tired of the good old hymns that have survived the ages; and our passion for something new and different is so strong that we even invite our own amateur rhymesters to submit copy for the new hymnal. Each new revision is likely to

have a number of such amateur attempts at so called poetry and music. Let us hope that the coming production will spare us from the good intentions of our near poets. Between the jazz music and cheap poetry found in many of our modern church and Sunday school hymnals and the two-century-old hymnal of the Dutch I prefer the latter.

Although the Mennonite congregation in Amsterdam numbers some seven thousand members and children, and the main church building seats fifteen hundred, yet on the Sunday when I attended there were hardly more than three hundred worshippers present at the services. In the other church that day there were about two hundred. This was an average attendance I was told. To an American Mennonite, who is accustomed to almost a hundred per cent. church attendance, especially in the country churches, this may seem rather a poor showing. But throughout all the city churches not only in Holland, but also in northwestern Germany church attendance is very small. In Hamburg with a membership of nearly four hundred, there were present at the services on Sunday when I visited there, besides the preacher and myself just eleven other persons by actual count.

The Amsterdam congregation is organized. On one of my later visits to the office of the church secretary I was shown the church records. A card index record is kept of every member, many of whom of course are not personally known to the church officials, with statistics as to birth, baptism, names of the two sponsors still required of every applicant for baptism, marriage and such other information as may seem necessary. The records include over four thousand families. This may seem rather large in comparison with the entire membership; but in Holland there are many more divided families than in America. In many cases a husband, wife, or child may be a Mennonite, while the rest of the family may be scattered among other evangelical churches, or may even be Catholics. Children, the secretary said, usually follow the mother in their church affiliations.

(To be continued.)

Rev. C. E. Krehbiel, field secretary of the General Conference, attended the Pacific District Conference. On July 3 he preached in the Mennonite church at Escondido. On his return to Kansas he stopped off to visit the brethren at Aberdeen, Idaho.

THE MENNONITE

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EDITORIAL

The problem of church financing is an endless one. So long as money is needed for carrying on the Lord's work means must be found for securing that money. In the earliest days of the Christian church the problem was a simple one, but, almost from the very beginning it began to become a complicated matter. A Christian commune was established at Jerusalem with the approval of the Apostles. This was an experiment and its continuance was demonstrated to be impracticable. The pooling of all the means of the Christians soon resulted in leaving them paupers; with the severe taxes that the Romans imposed and with persecution closing the normal avenues of employment against them they came to such a state that the Gentile churches had to come to their relief and supply support for them. The community of goods, as approved by the Apostles should be regarded as having been a discipline rather than a fixed policy for the Christian church to continue. We fail to find any other New Testament body following Jerusalem in this matter. This does not mean that it was a failure, but it shows that it served its purpose and impressed the duty of stewardship thoroughly upon the members of the early church.

Even though communism was abandoned very early in the history of the church, none of the members felt relieved of the responsibility for consecrating their means to the service of their Lord. Paul had no money, but when money was needed he gave the work of his own hands to the support of the Gospel. The churches who owned Paul the spiritual father, on the other hand, generously gave of their means to his support, often laying

ing themselves under severe burdens in doing so.

As we read the New Testament we note that certain principles were laid down with reference to giving. They were to give systematically—upon the first day of the week. They were to give proportionately—as the Lord had prospered them. Their gifts, generally speaking, were for two purposes, namely, for the support of the Gospel and for benevolences. We cannot discover that this obligation to give for these purposes has in any way been modified or abolished in our day.

We live in a complex age and our giving sometimes gets confused. Money is often given with the idea that it is for the support of the Gospel when, as a matter of fact, it is for the gratification of personal vanity or for selfish denominational aims. Sometimes it is given with the vague idea that it is an investment and dividends amounting to personal benefits are to result for the giver's reward. It may even be given in response to a spirit of rivalry, which is but another form of vain display. This most important fact about giving should be that it is "unto the Lord"; that it is the Lord's money that we return to Him as His stewards and that it is given for His use only. To keep these things in mind helps one to avoid the idea that giving is a hardship or that it is a penalty one has to pay for being a Christian.

The Jew lived under the law, and had to meet the mandates of law by giving a tenth. Like all law this was a burden placed upon those who needed the restraining power of law, but the Christian lives under grace and not under law. He does not give because he must but because he feels that he ought to give. Giving with him, therefore, becomes a privilege—a joy. It is something that contributes in a large manner to his happiness and welfare. God is not honored by forced gifts, but He delights in the tokens of devotion that His loving children bring to Him.

In our day there are two great outstanding problems with which we are confronted. We cannot help but be impressed with the existence of great needs. Support of the Gospel has become infinitely more than just seeing to it that a few leaders in the church do not suffer from starvation. Benevolence means more than just responding sympathetically to appeals of the needy ones with whom we are confronted. Our Gospel support must now provide for a ministry so maintained that it can function

effectively and efficiently. This involves a training for that ministry, elaborate Home and Foreign missionary machines, a religious press and numerous church buildings wisely located and equipped. Our benevolences have taken on a universal aspect, and call for the support of local churches in the relief of the miserable wherever they may be found in all this wide world. In other words, there can be no limit to our charities and the amounts that should be given for the relief of the distressed.

The burden of Christian leadership is to impress upon the Christians of today the glorious fact of their privilege to support the Lord's work wherever there is need for it. Let us remember that God does not open the doors of opportunity to His people when they have no means of taking advantage of these opportunities. He never sets before us an impossible task.

We sometimes hear that people are getting tired of drives and quotas. In individual cases there may seem some justification for their complaints, for mistakes are always a possibility and the heart and the head do not always work together. Given a need and a man or a body of men whose duty it is to meet the need and errors of judgment and lack of tact are rather apt to become like the proverbial monkeywrench thrown into the machine. On the whole, however, an unenthusiastic response to a justified appeal has its origin in a lack of vision on the part of the giver. We are not to weary in well doing and liberal, systematic and proportionate giving should form a major part of one's well doing.

CORRESPONDENCE

Deer Creek Mennonite Church, July 6, 1927.—Kind Readers of the Mennonite: Harvest is here and farmers are busy harvesting and threshing. A good deal of this work is done with combines.

Emil Dester's were saddened by the accident that happened to their son Ralph. A horse kicked him and he died two days later. In such hours it is a comfort to know that we will meet our loved ones again.

Dr. Herbert Dester and his wife who will sail for India this fall, are at home with their mother.

Dr. J. E. Hartzler spent one evening with us and brought us a stimulating, helpful message.

The Vacation Bible School that could be held this year had an average attendance of somewhere in the twenties.

The Children's Day Program

was given on the first Sunday morning in June. The church had been decorated beautifully for the occasion.

Greetings to all the readers,
Corr.

Hebron Church, Buhler, Kans.—Dear Mennonite and Readers: A few weeks ago we had Dr. and Mrs. Lohrentz in our midst and the congregation had made preparation for same. Dr. Lohrentz and Mrs. Lohrentz each gave a noble talk of later conditions in China. After the talk, the ice cream and cookies were served and everybody felt like having a good time. Rev. J. M. Regier and wife from Pandora, were here for the occasion, and it was a regular home-coming evening. We all had a spiritual blessing. Rev. Regier preached the sermon Sunday before and as I listened to his sermon my mind went back when Rev. Regier and also Dr. Lohrentz at the age of seven years were my scholars in a district school. I just could not help but rejoice. One a preacher of the Gospel and the other a missionary doctor, both servants of the Gospel, the good cause.

Brother John B. Froese died June 24th and was buried June 26th at Hebron cemetery. Brother John had a cancer in the stomach, and so to say starved to death. He is now where he had so longed to go. No hunger, no pain.

C. P. Froese

C. E. CONVENTION PROGRAM
To Be Held at Bethel College Chapel,
Newton, Kans., Aug. 17, 1927,
2:00 P. M.

Opening.—Rev. H. A. Fast.
Male Quartet—Tabor church.
Convention theme: "Winning the Loyalty of Youth for the Church."—J. K. Dirks, chairman.
"Shortcomings in the Church that Tend to Alienate Youth."—Waldo Epp.
Music—First Street Menn. Church, Newton.
"The Need for Enlarging the Progressive Tendencies in the Church that Challenge Youth."—Curt Siemens.
Music by all Juniors—Led by Elizabeth Penner.
"Helps and Hints on Junior C. E. Work."—Mrs. Paul Erb.
Saxophone Quartet—Goessel Church.
7:00 P. M.
Pipe organ solo—Prof. A. D. Schmutz.
"Youth's Responsibility in Fostering Christian Virtues in Business and Social Life."—Ben Bargaen.
Mixed Quartet—Hillsboro church.
"The Responsibility of Youth in the Spiritual Ministry of the Church."—Helen Dyck.
Male Quartet—Buhler Menn. church. Close.
The use of the English or German language will be optional with the speaker.
Program Committee.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Halsstead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"When Jesus came into the
coasts of Caesarea Philippi, he
asked his disciples saying, Whom
do men say that I the Son of man
am?" Matt. 16:13.

"WHAT THINK YE OF CHRIST?"

"What think you of Christ?" is the
test.
To try both your state and your
scheme;
You cannot be right in the rest
Unless you think rightly of Him;
As Jesus appears to your view—
As He is beloved or not,
So God is disposed toward you,
And mercy or wrath is your lot.

Some style Him "the Pearl of great
price,"
And say He's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys;
Like Judas, the Saviour they kiss,
And while they salute Him, betray;
Oh! what will profession like this
Avail on the great Judgment Day?

It asked what of Jesus I think,
(Though still my best thoughts are but
poor)
I say He's my food and my drink.
My Life, and my Strength, and my
Store;
My Shepherd, my Trust, and my
Friend,
My Saviour from sin and from thrall;
My Hope from beginning to end—
My Portion, my Lord, and my All.

BLUFFTON RETREAT

Are you planning to be there?
August 3-11 are the dates. It
promises to be the best Retreat
ever held at Bluffton. We are
hearing of a number who are
planning to come. Are you one
of them?

There are some outstanding
special features which will be of
great help and interest to all who
come. Such men like Ed. G.
Kauffman, Dr. J. E. Hartzler,
"Witty" Sprunger and a large
number of other able leaders will
be there. The large Mennonite
Pageant is well under way.

The spiritual interest seems to
be outstanding this year. Our
motto is, "That we may know
Him and His power." The Sun-
set Hour and devotionals will be
very inspirational.

Advance folders have gone out,
other folders are just ready to
leave the press. All former Re-
treaters and pastors will receive
folders. These are asked to be
missionaries for the cause. If you
do not have access to information
please write to the Secretary,
Vernon Smucker, Wooster, Ohio,
or to the Chairman, A. R. Keiser,
Dalton, O.

Pearls from Our Mission Co-Laborers

BUNDIA

About 26 years ago Bundia was
born in a typical little village of
Chhattisgarh called Panchperi
(Five Trees). Her childhood days
she spent like the other children
of the village, playing in the dust
of the streets in her birthday
clothes. Good that she was too
small to realize what Hindoo vil-
lagers whispered about her. "Noth-
ing good is written on her fore-
head." Fate is against her. Her
father died when she was a mere
baby 3 months old. She lost her
mother at the tender age of two
years. Her uncle took her into
his house and gave her in mar-
riage to a boy about her own age
when she was 8 years old. At
the age of thirteen or fourteen,
she went to live in her husband's
home. Her husband was good
to her but alas! the gods were
angry with her. Her husband
lived only three years. Poor Bundia,
only 16, was now a despised
widow. Her youngest brother-in-
law took pity on her and took her
as his second wife, but no good
came out of this. On account of
frequent quarrels in the family,
he put her out of his house. From
this time on she had to shift for
herself. She worked at odd jobs,
and even ventured to go to the
coal fields with others of her vil-
lage. Being much underfed, she
could not stand hard work. Bun-
dia soon got sick. Now her trou-
bles began in all seriousness. No
strength to work, no food, and
finally she became a paralytic
which made the use of her legs
impossible. In this condition she
came to us—a half starved, lousy,
almost naked creature crawling
like a child, pitiful and repulsive.
The matron of our girls and some
of the girls came to us begging
us to keep the woman. Hearing
her story, we could not harden
our hearts and send her away.
We let her stay on the porch of
our Girls Home for want of other
room. Soap, water and clean
clothes already made a great

change, and good food and medi-
cal care soon gave her strength
to stand on her legs and as the
days went by, to limp along the
road for a few paces. Now, al-
though somewhat unsteady she
is able to walk. Even before she
could walk, she started to make
herself useful by winnowing rice
and helping with the babies of the
Home. About two years ago, we
had to dismiss our matron. We
tried in vain to get another that
is able to handle the work. It is
difficult to get a capable and de-
pendable matron unless we are
willing to pay a high price. The
high salaried ones often are not
what we need in a small board-
ing like ours, where girls must
learn the common everyday
housework and cooking. Rather
than getting an inefficient matron
or a too high minded one I do
the work with the help of Bundia.
We have 24 girls, who are all at
home now. Of these 5 attend the
Janjgir Girls School and during
this coming school year several
more will go there. Three girls are
only three years old now, four are
between 5 and 8 years old. These
little ones needed a great deal of
our care the last two years. They
must have their daily baths and
oil rubs. Their hair needs atten-
tion because of the almost un-
avoidable "louse-hunting." With
the housework the larger girls of
school age help, but the school be-
gins at 7 a. m. and so about all
they can do in the morning before
the opening of the school is to
get breakfast, comb their hair and
make the beds. It is true that I
had to spend much time in the
Boarding in order to help Bundia.
But this faithful woman who is
now learning to read and write,
did and is doing all that she can.
If you could see our happy group
of girls, you would have to admit
that Bundia is not such a bad ma-
tron after all. What a difference
between Bundia's condition when
she came and now! Then a help-
less, dirty and superstitious beg-
ging creature; now a happy
Christian, clean and willing to
make full use of the talents that
she possesses. I often think when
I see her the Lord will certainly
reward her for her faithfulness in
the use of the meager talents with
which she has been endowed.

And to you, dear readers, the
saving of Bundia shows that even
what is done to the "least of
these" is not done in vain.

Mrs. P. A. Penner

Every Christian is a bondhold-
er in the kingdom of heaven.

CHRISTIAN ENDEAVOR MEETING August 7

A. J. Neuenschwander

Topic: "What Does the Bible
Reveal About God?" Genesis 1:1;
I John 4:16.

Consecration Meeting
Suggestion: A splendid plan
would be to have the committee
in charge ask each member to
write out his idea of God. Hand
these signed or not. Have a num-
ber read at the opening of the
meeting.

The Scripture Brought Down
to Date

The Bible does not prove God.
God is presumed.

God created in the beginning,
and I believe is still at it.

Throughout the Old Testa-
ment, God cared for His people;
in the New Testament His love
is fully manifested in Jesus
Christ.

You and I cannot prove God,
but we can experience and know
God if we will.

The Prayer Thought

Pray God for: A keener sense
of appreciation of what He is, for
more patience in study to know
Him, for a readiness to follow
Christ to a fuller knowledge of
His plan.

Thank the Lord for: the Bible,
for men and women who have fol-
lowed the vision, for Christian
homes where we learn to know
God as Father.

The Topic Forum

1. What part of your knowl-
edge of God has come from what
others have said, of what you
have read, of what you have ex-
perienced?

2. How did people know God
before the Bible? How does that
differ from the heathen's situa-
tion today?

3. What other ways beside the
Bible are there that can give us
information about God? Is it
safe to follow these?

4. Why do people have such
different ideas about God? Is this
a help or hindrance?

Revelations About God

From the Bible, from experi-
ence, and from the life of others
and from the guidance of the Holy
Spirit, we know certain things
about God. God is in these ways
revealing Himself to us.

We know that God is tremen-
dously interested in the welfare
of man, both for time and eternity.
The Old Testament gives us in
the main God's dealings with His
chosen people. Here and there
we find incidents in the Bible that

God was working in and among
other nations and peoples as well.
These glimpses show us that at
all times men have sought and
responded to God.

The Bible reveals to us that
God is eternal, infinite, powerful,
holy, invisible, just and righteous.
The eternal, infinite and power
characteristics are revealed in
connection with the creation story.
To me the Bible story reaches
back much farther than to the
pious Bible scholar who dated it
4004 B. C. The power of God is
by no means limited or circum-
scribed by the creation act. This
characteristic is seen until this
day. That He is eternal and in-
finite can be seen again and again,
when we see how differently God
leads and directs from what man
plans. The holiness of God is re-
vealed in so many words in the
Bible, but the Bible story reveals
to me a more potent proof of
God's holiness than the stated fact,
when I see His holiness reflected
in the action and lives of His chil-
dren. In this way we might take
in turn God's righteousness, His
longsuffering, His love, His un-
changeableness, and His mercy.
Scripture passages can be found
to substantiate all these attri-
butes, but these attributes as seen
manifested in men, prove that
what is revealed is true. Now if
these facts are attested to and we
have never found any occasion to
question or doubt any of these
statements, then why not accept
as fact other things revealed
which we have not as yet proved
nor experienced.

Illustration

We do not hold the pantheistic
belief that God is everything and
everywhere, but no illustration
can bring forth our belief more
clearly than that God is ready to re-
veal Himself to anyone, and at
any place, than the story of Jacob
at Bethel. After Jacob had a quiet
moment for reflection and
thought, and he was ready to ap-
preciate God, behold God was
there. God's Word reveals to us
the characteristics and attributes
of God, but in our daily life, if
we give God a chance, He will re-
veal Himself to us individually.
Give us ears to hear, eyes to see,
and hearts to receive Thy revela-
tions to us.

STEWARDSHIP OF TAL- ENTS

Much has been said and writ-
ten on the stewardship of money
and time (although not too much,
for we need to be reminded very
often of our duties and privileges
in the kingdom of God). But it
is also of interest, especially to
young people who are thinking of

ADOPTED BY THE GREAT CHRISTIAN ENDEAVOR CONVENTION AT CLEVELAND

"Resolved, that the thirty-first international convention of Chris-
tian Endeavor, representing 4,000,000 young people, with an annual
growth in membership totaling tens of thousands, many of whom
will become first voters, puts itself squarely and irrevocably on record
as favoring the strict enforcement of all law and especially in favor of
the maintenance and support of the Constitution, including its
Eighteenth Amendment.

"We note with deep distress a flagrant disposition on the part of
many people to disregard and violate such laws as do not suit their
own personal habits or convenience. We regard such an attitude on
the part of any of our fellow citizens as most tragic because it under-
mines the very foundation stones of our national being and welfare.

"We take special umbrage over the attitude of older people in
attempting to foist upon the younger generation the responsibility for
the violation of the prohibition laws. We make bold to say that if
the fathers and mothers and elders of our nation were to set such
an example before young people as the age and experience of the for-
mer would surely demand and justify, the youth of our land would
constitute no unusual problem in this respect.

"We note with peculiar satisfaction that the unchallenged records
of many of our educational institutions show that there is a steady
diminution in the amount of drinking on the campus and that even
though a noisy and selfish minority still persists in violating the law
of the land, as well as their own best interests, the overwhelming
proportion of the student body is not engaged in law breaking.

"We call upon the alumni of our various colleges and universi-
ties to rise above the practices in which, unfortunately, too many of
them have engaged in bringing back to the campus the outworn and
illegal habits of the past generation.

"As Endeavorers, we not alone avow ourselves in hearty sym-
pathy with the Constitution, including the Eighteenth Amendment,
because it is the law, but because we believe it is the best law yet
framed. We also believe that self-supporting legislation, both na-
tional, state and local, ought to buttress the Constitution, and we
profess ourselves as unalterably opposed to any dry amendments of the
so-called Volstead Act that would weaken its power.

"Furthermore, we announce our determination to see that so far
as our votes and influence are concerned the enforcement of the law
shall be in the hands of those who both politically and personally
believe in it, and are conscientiously supporting it.

"We call upon the great political parties for an unhesitating and
clear cut declaration of their principles upon the matter of constitu-
tional prohibition, and for the nomination of such men as can be
trusted to support the Constitution and its accompanying statutory
legislation."

the value of an education and
whether they should attend high-
er institutions of learning or not,
to consider the stewardship of
our talents. Does our Master ex-
pect or require of us that we seek
to cultivate and make the most of
those talents which God has given
us? That we should use these
to the glory of God is an accepted
theory with all Christians, al-
though we are sometimes in
doubt as to how this is to be
done.

Too often education is thought
of merely as a means of making
a better living, or for leadership,
to lift one above one's neighbors.
These things are not wrong, but
should not be our motives in
seeking an education. If our mo-
tives are selfish and low, we may
well question whether God wants
us to spend time and money for
schooling. As Frank Swinnerton
was recently quoted in the Chris-
tian Endeavor World: "It's not

what one does that matters. I
mean—just 'does'. It's the rea-
sons that matter. They're the
really essential things. If you do
a brave thing from a cowardly
motive you fail."

But, take for instance, the
Christian who can sing, and has
trained his voice. His training
has helped him to overcome self-
consciousness, and, having learn-
ed to articulate clearly and inter-
pret music, his mind is free for
putting the message across with
all the fervor of his faith and feel-
ings. The Spirit of God is not
hindered by technical worries on
the singer's part, from going out
to the hearers of the song. The
natural singer without training
may by consecration be able to
please and benefit others, for God
does bless all sincere efforts in
His cause; but lack of training is
always a handicap. Every one
loves music. The world pays well
those who work hard for musical

excellence. Music plays a large
part in our worship. Would it
not be a wonderful thing if each
young singer in our church choirs
made it a matter of duty to get
all the training possible, and con-
secrated this talent to our Great
King. How worthy a cause, and
how glorious a theme to give the
best emotions of one's heart to!

Similar reasons might be given
in favor of training for pub-
lic speaking and writing. Why
should the gifts God has given
us be neglected when the same
gifts, given to people who do not
confess Christ, would be prized
and cultivated and used to win
their possessor's fame and money.
It is true, Jesus called ignorant
men into His service, and taught
them and blessed their service so
that they did great things for
Him. But He could also use an
educated Paul for even greater
service. Lack of education is no
excuse from service, while its
possession is a great help.

To my mind the study of
science is a wonderful help in
appreciating the greatness of our
glorious God. We little human
beings, with our finite minds, so
engrossed with the little matters
of our daily living that we scarce-
ly have time to look at the beau-
tiful sunsets, the distant moun-
tains, the flowers, and the green
things about us, the numberless
stars in the heavens above us at
night—we get such a cramped
view of life, and our faith in the
eternal God is tied down and
hampered by so many trivial
things. How we need to get a
glimpse of the great universe
which God has made, and the
strange and wonderful things in
it, so that we may have a better
understanding of Him who made
it all, and learn to trust Him for
every need of our lives. All is
His; are we not His children?
Will He not care for us, and is
He not abundantly able to? We
were made in His own image;
shall we not strive to be like Him
as much as He gives us the abil-
ity and opportunity? "Be ye
therefore perfect, even as your
Father which is in heaven is per-
fect." Matt. 5:48.

Justina Thiessen,
Aberdeen, Idaho.
Y. P. C. E., First Mennonite Ch.

The Board of Foreign Missions
of the Presbyterian Church in the
U. S. A. announces that a num-
ber of dwarfs, who live so far
back in the forest as to be almost
inaccessible for the missionaries,
attended a recent meeting in the
Cameroun, West Africa, and that
one of them remained behind to
learn more of Christianity, prom-
ising to attempt to win over his
people to Christianity.

THE S. S. LESSON

July 31

David and Jonathan

I Sam. 18:1-4; 19:1-7.

Golden Text: "There is a friend that sticketh closer than a brother." Prov. 18:24.

The period covering the life of David in the Old Testament is so full of war and bloodshed that it is really refreshing to have presented to us this beautiful picture of the friendship of David and Jonathan. It is all the more lovely because the two men are so situated by position in life that the most natural thing to be expected of them would be an attitude of hatred and rivalry. To all outward appearance Jonathan was the heir of his father, King Saul, who might rightly expect to inherit the kingdom from him, while David stood in the way of Jonathan's ever becoming king. Human interests are so wrapped up in our friendships that one would almost expect that a friendship between Jonathan and his rival, David, would be beyond the pale of possibilities. But beyond all self interest is the will of God. He has a way of making seeming impossibilities become possible. Those who serve Him rightly are ever ready to sink their self-interest in deference to the will of God. True friendship is a union of souls that often finds a way of overcoming the most imposing difficulties. One can really only become a true friend as one stands in true relation with his God, for friendship is a heavenly thing and must find its inspiration in things that are more like heaven than earth.

It would seem that as David was destined to become king he would do all in his power to realize that office already assured to him, but David here shows wisdom in that he patiently waits upon the will of God. One of the signs of fitness in the service of God is a willingness to bide God's own time. In not being sufficiently patient we often fail and thus defeat the will of God. In His own time He will open a way for us but it is folly on our part to interfere with the wisdom of God to hasten matters.

We note that after his notable achievement with the giant, Saul retained David in his service. David had proved himself not only a hero, but a man worthy of trust and confidence because he was a man of faith and sought strength from God for whatever he did. In an outstanding crisis he measured up to be worthy of confidence. Many can stand at the forefront and prove themselves worthy, but there are other tests, the tests of every day, that mean

more than the unusual tests that come but once in a lifetime. David had now to meet the test with ordinary commonplace service. Most of us have our hands full of commonplace things and chaff under them, but we need these tests as much as we need the outstanding ones, if not more so. They show whether we really are patiently waiting upon the Lord and whether we are as reliable in the smaller things as we are in the more conspicuous ones.

Jonathan was drawn to David and David to Jonathan because they both of them recognized the worth of friendship that can set aside self-interest. They loved one another for one another's sake. In both of them there was an element of the godly character of love that must show itself in the acts of loving devotion that love inspires.

Because of their love a mutual covenant was made. It was a pledge of continued faithfulness to one another. No doubt they each realized that there were many possibilities of their friendship being wrecked. The covenant was a measure to prevent just such an occurrence. With them there was the will to love. A great many people hate because they cultivate the will to hate. Why then not foster a spirit of love that excludes the possibility of hatred and strife? The world would then be as beautiful as love could make it instead of being as miserable as hate compels it to be.

Jonathan proved his friendship with gifts that were of greatest value to himself. The raiment and the arms of a prince were his glory. In giving these gifts he was sharing his glory with another. Strife comes only too often because so many people want all the glory for themselves. It is the nature of true friendship to give gifts, not gifts that are but useless knickknacks, but things of real value that involve sacrifices. Again, Jonathan showed his love by interceding for his friend. Our Great Friend came from heaven to earth to share His glory with us. He loved us though we came of the race that hated His heavenly Father. He emptied Himself for us. He now intercedes for us. His kingdom is our inheritance. His love for us was to the death.

SAY MISSIONS WILL CONTINUE IN CHINA WITH MODIFICATIONS

Christianity and the Christian church will continue in China and not be wiped out by the Nationalist movement; missionary

work will be continued from America and from Europe but may be considerably modified in organization and control, according to the consensus of opinion of a large number of missionaries, mission leaders, and Chinese Christians of whom Dr. A. L. Warnshuis, secretary of the International Missionary Council, New York, recently asked the question "What is the future of the Christian church in China?" The results of the query have just been made public by Dr. Warnshuis.

"Three facts stand out plainly in all of these answers," said Dr. Warnshuis. "First, there has been raised up in China a Christian community of 800,000 people, including many second, third, and fourth generation Christians; they are daily giving evidence of loyalty to their faith by carrying on churches and schools despite persecution and the absence of missionaries; they cannot be robbed of their religion any more than can we in America. Second, the Chinese are eager for American and European missionaries to work with them in interpreting the Gospel to China—to work side by side with them and not over them. Third, there is steadily growing—forced partly by the present situation—a Chinese Christian church to be controlled by the Chinese, and as it grows stronger to be financed by the Chinese though for some years mission money will still be needed for its work; it will probably be a church without the denominational divisions of western Christianity, and with some modifications in its ritual and forms to suit the Oriental mind and spirit, but it will be founded upon the teachings of Christ."

"There is no other organization in China today working so hopefully for a new day of freedom as is the Chinese church," replied the Rev. J. H. Bruce, a Canadian missionary just returned from North Honan. "Though comparatively small in numbers, the teaching and activities of the church have won the approval of all classes except the Russia-controlled communists. Christian standards of conduct are given prominence in the Chinese secular press, and Christians are occupying many of the highest positions of responsibility in the nation. The evacuation of the missionaries can be thought of only as a temporary measure of expediency, for the task of the church is far from fulfilled."

Dr. James H. Franklin, secretary of the American Baptist Foreign Mission Society, who has just returned from a visit of several months studying conditions in China, says: "Very much of the foreign scaffolding has been shattered everywhere, and unsound portions of the structure erected by us may have fallen. But if Christ has been the Foundation we may go forward in confidence that on it the Chinese, preferably with our fraternal cooperation, will erect a superstructure that will abide. Let us be grateful for some part in the foundation. work. Let us covet cooperation with the Chinese Christian architects and builders of the superstructure."

The new Chinese Christian church, according to the Rev. Courtney H. Fenn, a Presbyterian Missionary in Peking, will be "not an imported denomination or group of denominations, not an exclusive or anti-foreign body, not a mission permanently supported and controlled by foreign churches, but of the Chinese, by the Chinese, and for the Chinese, foreign churches and missionaries accepting such part in its life as the Chinese Christians wish, and making such contribution to its evangelistic, educational and literary work as may be agreed upon in actual conference."

"It will be a failure, loss of the Chinese than of the western Christians, if the future does not bring a united Christianity to China," in the opinion of Stanley High, assistant secretary of the Methodist Board of Foreign Missions, who has just returned from a study of conditions in China. "It was our desire for denominational propaganda that perpetuated on Chinese soil those divisions which are the most striking mark of Christian incompetency in the west. The present crisis affords us of the west a second chance on that great issue. Temporarily, at any rate, the structure of our ecclesiasticism in China has been dismantled. The missionaries have been largely evacuated. The hands of western secretaries and bishops and of western boards rest for the moment, less heavily upon the church in China. As a result there has been released among the leaders of the Chinese Christian community a new demand for a united church."

"The Christian church of the west may need inter-Christian competition to keep it thriving. The Christian church in China is under no such wasteful compulsion. That church, in fact, cannot afford the luxury of competing denominations. Its members, in increasing numbers are asking that our cooperation in the future shall be Christian rather

WEDNESDAY SESSIONS

Forenoon

Opening Service
Bible Study—Prof. J. Quiring.
Topic: The Responsibility of the Laymen in Getting the Church to be Permeated with the Spirit of Jesus Christ.—P. R. Schroeder.
Discussion opened by Ezra Mullett.

Afternoon

Opening Service
Bible Study—Prof. J. Quiring.
Topic—How Do We Know When a Church is for Jesus Christ?—J. E. Amstutz.
Discussion opened by J. E. Kaufman.
Business sessions will be interspersed in the various sessions as ordered by the presiding officers.

S. K. Mosiman
J. M. Regier
A. R. Keiser
(Program Committee)

DEATH

Dester—Ralph Henry Dester was born April 7, 1924. On Friday evening, June 24, he was kicked by a horse. This resulted in his death, June 26, 1927, bringing his age to 3 years, 2 mo., and 19 days.

He leaves to mourn his death his parents, two brothers, and one sister, his grandfather, two grandmothers, two uncles and three aunts besides other relatives and friends.

Funeral services were held June 28. Rev. Licht from Medford spoke at the house, Rev. Friesen at the church.

CONTRIBUTIONS

REPORT OF TREAS. OF EX. COM. OF MISSION SEWING SOCIETIES FOR JUNE 1927

Sew. Soc., Pratum, Oregon, Gen'l. Treas. Foreign Missions, \$100.00; Sew. Soc., Berne, Ind., Do., \$80.00; Bethel Mission Soc., Wolf Point, Mont., \$97.00; Mis. Sew. Soc., Immanuel Ch., Los Angeles, Calif., Do., \$25.00; Sew. Soc., Pratum, Oregon, Gen'l. Treas. Home Missions, \$10.00; Sew. Soc., Berne, Ind., Do., \$200.00; Sew. Soc., Inman, Ks., to help send Dr. Dester to India, \$19.00; Menn. Mission Soc., Upland, Calif., Do., \$41.75; Ebenzer Sew. Soc., Gotebo, Okla., Hospital, India, \$40.00; Northeast Alexanderwohl Sew. Soc., Goessel, Kans., Do., \$10.00; Sew. Soc., Reedley, Calif., Do., \$30.00; Do., Hospital, China, \$30.00; Emmanuel Sew. Soc., Aberdeen, Idaho, Orphan, India, \$30.00; Dorcas Soc., Menn. Ch., Wayland, Iowa, Native Teacher, India, \$30.00; Sew. Soc., Beatrice, Nebr., Three orphans, India, \$120.00; Menn. Mission Soc., Upland, Calif., Two Biblewomen, India, \$38.00; Do., Two orphans, India, \$45.00; Do., Lepers, India, \$15.00; Do., New Church for immigrants, Canada, \$41.00; Bethel Sew. Soc., Mt. Lake, Minn., Orphan, India, \$30.00; Do., Evangelist, China, \$60.00; Rev. R. Patter's, Montana, \$25.00; Grace Menn. Mission Soc., Pandora, Ohio, Rev. E. B. Steiner's, \$63.50; Sew. Soc., Pratum, Oregon, Flood Refugees, \$10.00; Menn. Ladies Aid Soc., Monroe, Wash., Do., \$59.92; Bethesda Sew. Soc., Marion, S. D., Mrs. Lindscheid's Sewing Classes, Okla., \$15.00; Northeast Sew. Soc., Goessel, Kans., Postage and Printing, Ex. Com., \$1.00; Swiss Sewing Circle, Whitewater, Kans., Do., \$1.80; Sew. Soc., Beatrice, Nebr., Do., \$7.32; Bethel Sew. Soc., Mt. Lake, Minn., Do., \$2.00.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

Gratefully acknowledged,
C. F. Classen, Treas.

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CONTRIBUTIONS
Emergency Relief Commission, for Month of June, 1927.

For Russia: Christian Cong., Moundridge, Kan., \$41.00.
General Fund: First Menn. Ch., Upland, Calif., \$33.62; First Menn. Ch. and S. S., Philadelphia, Pa., \$66.62.

For Canada: San Marcos Menn. Ch., Paso Robles, Calif., \$14.27; Medford Menn. Ch., Medford, Okla., \$9.98; Hillsboro Menn. Ch., Hillsboro, Kan., \$94.43; Hillsboro Jr. C. E., Hillsboro, Kan., \$12.22; Miss Emma Ringelman, Geary, Okla., \$5.00; Mr. J. W. Regier, Los Angeles, Calif., \$50.00; Catherine Roth, of West Swamp, Pa., Cong., \$5.00; Mr. Jacob Froese, Inola, Okla., \$25.00; Mr. H. P. Unruh, Meno, Okla., \$10.00; West Zion Cong., Moundridge, Kan., \$31; Children's Day of the Friedental Cong., Tampa, Kan., \$36.55; Emanuel Cong., Aberdeen, Ida., \$44.65; Sewing Soc., Butterfield, Minn., \$25; Mrs. Kuehner, Upland, Calif., \$5.00; Sew. Soc., Inola, Okla., \$60.00; First Menn. Ch., Newton, Kan., \$138.35; Mrs. Adolph Goering, Moundridge, Kan., \$25.00; Miss Anna A. Goering, Moundridge, Kan., \$15.00; Mr. John T. Neufeld, Chicago, Ill., \$10.00; Tabor Menn. Ch., Goessel, Kan., \$5.00; First Menn. Ch., Lostwood, N. Dak., \$52.79; Mr. Solomon Krehbiel, Mercer, Kan., \$3.00; Young People's Soc., Bethany Ch., Quakertown, Pa., \$12.00; Mennonite Ch., at Pulaski, Ia., \$39.35; Bethesda Cong., Henderson, Nebr., \$88.51.

For Siberia: Bethel S. S., Inman, Kan., \$31.80.
For Mexico: Sicah Cong., Cordell, Okla., \$6.44.
Flood Sufferers: Bethel S. S., Lustre, Mont., \$5.00; Bethel Menn. Ch., Perryton, Texas, \$62.50; Eden Cong., Inola, Okla., \$22.25; Bethesda Cong., Marion, S. Dak., \$130.00; Zion Menn. Ch., Donnellson, Ia., \$43.62; Upper Milford Menn. Ch., Zionsville, Pa., \$14.00; Wisner Menn. Ch., Wisner, Nebr., \$57.00; Bethesda Ch., Henderson, Nebr., \$100.74; German Bethesda S. S., Henderson, Nebr., \$69.30; Eden Cong., Inola, Okla., \$6.00; St. John Cong., Pandora, Ohio, \$83.96; Buhler Menn. C. E., Buhler, Kan., \$13.35; Christian Endeavor, Freeman, S. Dak., \$10.00; Preachers' Conference, Bridgewater, S. Dak., \$31.73.

Kuhlman's Mission: S. S. Class, No. 33, Berne, Ind., \$15.70.
June 1st, 1927, balance.....\$ 7.04

Received for:

Russia.....41.00
Siberia.....31.80
General Fund.....40.24

Canada.....817.10
Mexico.....6.44
Flood Sufferers.....649.45

Kuhlman's Mission.....15.70
Total.....\$1608.77

Paid out during the month.....\$1595.49

July 1st, balance.....\$ 13.28
Gratefully acknowledged,
C. F. Classen, Treas.

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C. F. Classen, Treas.

Missionary Society, Hanston, Kan., \$10.00; Anna Hichert, Wichita, Kan., \$14.00; Schweizer Ch., Whitewater, Kan., \$77.10; Bertal Ch., Corn, Okla., \$18.73; Eden S. S. Festival, Inola, Okla., \$31.50; Friedensberg S. S., Avon, S. Dak., \$50.00; Menn. Ch., Springfield, Pa., \$21.00; Bethany S. S., Freeman, S. Dak., \$35.00; Mrs. P. C. Wedel, Galva, Kan., \$95.24; Menn. Ch., Goshen, Ind., \$150.00; Conference Trust Fund, (interest), \$440.43; Herold Ch., Bessie, Okla., \$8.70; Alexanderwohl Ch., Goessel, Kan., \$144.00; Bethel College Y. M. S. S. class, Newton, Kan., \$35.00; Christian Ch., Moundridge, Kan., \$80.00; Menn. Ch., Deer Creek, Okla., \$17.11; First Menn. Ch., Halstead, Kan., \$41.97; Guadenberg Ch., Whitewater, Kan., \$48.85; Goessel Menn. Ch., Goessel, Kan., \$42.00; Hebron Ch., Buhler, Kan., \$28.75; Friend, \$2; Menn. Ch., Burro, Kan., \$11.00; Tabor Ch., Goessel, Kan., \$134.22; Home Mission Board, \$100.00; Menn. Ch., Hutchinson, Kan., \$7.70; Grace Ch., Pandora, Okla., \$56.26; Goessel Menn. S. S., Goessel, Kan., \$30.00; Menn. S. S., Girls, Hillsboro, Kan., \$30.00; Bethel Ch., Inman, Kan., \$34; Middle District C. E. Fund, \$100.00; First Menn. Ch., Upland, Calif., \$44.59; Schweizer Ch., Alsen, N. Dak., \$9.01; Ruff-Salem Ch., Ruff, Wash., \$9.67; Menn. Ch., and S. S., Pratum, Ore., \$33.25; Catherine Roth, Quakertown, Pa., \$102.00; Menn. Ch., Pulaski, Ia., \$20.70; Canton Ch., Galva, Kan., \$20.40; Zion C. E. Soc., Polk Station, Ore., \$15.00; Bethel S. S., Perryton, Texas, \$15.20; Immanuel Mary-Martha Circle, Los Angeles, Calif., \$10.00; Bethel S. S., Inman, Kan., \$36.77; Zion Ch., Dallas, Ore., \$14.68; Sew. Soc., Deer Creek, Okla., \$21.36; Brudertal S. S., Hillsboro, Kan., \$71.08; Hoffnunsau Ch., Inman, Kan., \$77.44; Menn. Ch., Wadsworth, Ohio, \$14.50; First Menn. Ch., Mt. Lake, Minn., \$80.00; Salem Ch., Dalton, Ohio, \$70.00; C. H. Regier, Elbing, Kan., \$10.00; Margarethe Regier, Elbing, Kansas, \$25.00; B. R. and G. A. Regier, Elbing, Kan., \$50.00; San Marcos C. E. Soc., Paso Robles, Calif., \$10.88; First Menn. Ch., and S. S., Philadelphia, Pa., \$83.25; David P. Epp, Laird, Sask., \$25.00; Immanuel New-Hutterlith Ch., south of Doland, S. Dak., \$100.39; Menn. Ch., Hillsboro, Kan., \$53.66; Bethany Y. P. Soc., Quakertown, Pa., \$15.00; First Menn. S. S., Chicago, Ill., \$20.00; Menn. Ch., Inman, Kan., \$13.15; F. Bussnitz, Whitewater, Kan., \$25.00; Immanuel Menn. S. S., Los Angeles, Calif., \$30.00; Bethel Ch., Mt. Lake, Minn., \$31.07; The Ladies' Ex. Com. of Sew. Soc., (received by Mrs. J. G. R.), \$297.20.

Total, \$4,578.54.
Balance in Bank on June 1, 1927, \$540.69.
Gifts for General Fund, \$2,303.23.
Gifts for Orphans, Teachers, etc., \$335.00.
Gifts for India Station, \$87.00.
Gifts for China Building Fund, \$40.00.
Interest and Rents, \$440.43.
Gifts for Sundries, \$1,372.88.
Total, \$5,119.23.
Paid on Orders during the month, \$4,273.05.
Bank Fees on Overdraft, \$.25.
Balance in Bank on June 1, 1927, \$845.93.
Gratefully acknowledged,
J. G. Regier, Treas.
Newton, Kansas.

Gratefully acknowledged,
J. G. Regier, Treas.

Gratefully acknowledged,
J. G. Regier, Treas.

Gratefully acknowledged,
J. G. Regier, Treas.

Gratefully acknowledged,
J. G. Regier, Treas.

THE MENNONITE JOTTINGS

July 21, 1921

The Pacific District Conference, held in Upland, Calif., selected Colfax, Wash., as its meeting place for next year.

The Bergfelder church, Mt. Lake, Minn., Rev. D. P. Eitzen, pastor, received nine persons by baptism and three by letter on Sunday, July 3.

The Salem congregation, Dalton, Ohio, was favored with a visit from Dr. and Mrs. Mosiman of Bluffton College on July 10. The Doctor preached an inspiring sermon.

A recent addition to the Russian Mennonite community in Rosthern, Sask., consisted of a party of 14 persons who arrived via China through Vancouver.

The churches of Moundridge, Kan., hold union services in the city park during the summer. On the evening of July 10 the large choir of the West Zion church rendered the cantata "Calvary".

The Second church, Philadelphia, had arranged to make extensive alterations to the church building in order to offer better facilities for Sunday school and Young people's work. The present plan involves a larger use of the space in the basement of the church.

Sister Hillegonda van der Smisen, of the Bethel Deaconess Home, Newton, Kans., celebrated her 79th birthday on July 5. The sewing circle of the First Mennonite church of Newton, arranged a surprise for her in honor of the occasion.

Rev. M. M. Lehman of the Chicago Mission church has accepted a call to the lately organized church in the town, Gretna, Manitoba, under the Home Mission Board. He expects to begin his work in the new charge with the 1st of September.

Missionary and Mrs. S. T. Moyer who are in this country on a furlough from their work in India have been spending some time in Berne, Ind. Mrs. Moyer's home. On the 17th Brother Moyer was in Souderton, his home church. The event was celebrated with a special missionary meeting and a special offering for the cause was lifted.

The Souderton, Pa., church recently purchased a pipe organ which will be installed as soon as the building can be prepared for it. The organ has about 700 pipes, it is nine feet deep, ten feet wide and seventeen feet high. A special organ room is to be added to the church and the instrument will be operated by an electric motor and blower. The organ will be ready for use about Sept. 1.

The Home Mission Board of the General Conference met in the city of Winnipeg on Friday, July 8th. The sessions continued through that day and Saturday and closed on Monday, the 11th. The Sunday intervening was spent visiting a number of the immigrant settlements in the surrounding country. The appointments for these visits by the different members of the Board were made by Rev. G. A. Peters of the Girls' Home and Rev. Benj. Ewert. All returned for a united service in the city in the evening.

An interesting speaker at the Gretina Institute, Gretna, Man., of which Prof. H. H. Ewert is principal, was the German Consul, Max Lorenz, located at Winnipeg. Consul Lorenz spoke in terms of highest appreciation of the Mennonites and the work conducted by Prof. Ewert.

Bro. Alvin Miller, recently returned from Russia where he was engaged in Mennonite relief work for eight years, spoke in Bethany church, Quakerstown, and in the West Swamp church on Sunday, July 11, on the work in Russia and also of the Mennonites from Russia who have settled in Canada with whom he is well acquainted.

Bluffton College has started a campaign to raise \$50,000.00 for an addition to Ropp Hall, the Ladies Dormitory. The campaign is to be pushed as rapidly as possible in order that work may be started on the building in fall. Dormitory accommodations are badly needed for girls in the institution and a larger attendance of girls is assured if rooms can be provided for them. The new structure when completed will have accommodation for double the number of persons now occupying Ropp Hall.

Family reunions are an institution in Eastern Pennsylvania and on such occasions many members of the various clans gather and rehearse their family history. Among the families of Mennonite descent who have announced dates for reunions are: The Bergey family in Hallman's Park, Skippack, Pa., July 30; the Clymer family, at the home of Clayton Rickert, Dublin, Pa., Aug. 20; the Fretz family,

Perkasie Park, Aug. 6; the Moyer family, Perkasie Park, Aug. 27; the Musselman family, Menlo Park, July 16; and the Yoder family, Dorney Park, July 30.

The C. E. society of the Berne, Ind., church recently enjoyed a double treat when Rev. S. T. Moyer, returned missionary from India, and Rev. Henry Klopfenstein, returned missionary from Africa, gave addresses on the subject, "Where Are Missionaries Most Needed?"

Miss Vivienne Musselman and Miss Mary Hostettler, two Bluffton College girls, are with the Peace Caravan fostered by the Friend's Service Committee. The Caravan is composed of nine teams: six of these teams are composed of College men and three of College women. The Caravan travels via Ford under the Peace section of the Friend's Service Committee which pays the expenses for the summer. The Bluffton team will travel in the Middle Western Ohio and perhaps in Eastern Indiana. They are also booked to lead a discussion at the Bluffton Retreat. The purpose of the Caravan is to travel in the smaller towns and villages and interest people in thinking along peace lines. It is purely an educational movement. In preparation for the work, those participating in it spent several days in conference at Haverford College, Pa., meeting Wilbur K. Thomas, John Nevins Sayre and Frederick Libby. Other teams are travelling in the Mohawk Valley, North Carolina, S. Dakota, Nebraska and Indiana. Approximately twenty young people are spending their summer this way.

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by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, JULY 28, 1927

No. 29

MISSION NEWS

Missionary Petter's long-looked-for operation took place Friday, July 15th. Mrs. Petter writes as follows:

"The Lord be magnified! Indications are that operation was successful this morning. The patient seems in splendid condition and is resting well, but the doctor tells me that the situation remains critical until kidneys take up normal function. The prayerful support of our churches has meant so much to us. We need their prayers especially now.

"Mrs. R. Petter"

Let us be grateful for the Lord's help so far, and continue to pray for complete recovery.

The missionaries from China will do some visitation work this summer. Dr. and Mrs. Lorehntz and Mrs. H. J. Brown will divide up the work among the churches in Minnesota, North and South Dakota, northern Nebraska, and perhaps also Montana. We bespeak for them a hearty welcome everywhere. Bro. and Sister Voth are attending a summer Bible school in Colorado at Denver, and then will visit churches in Oklahoma, Nebraska, and Iowa. And since Kansas is his home, he will make occasional visits here when otherwise resting.

Sister Goertz is visiting the churches in the Pacific Conference this summer. When the brethren, H. J. Brown and S. F. Pannabecker came back to visit the mission stations in China, they received a hearty welcome by the natives. This is a hopeful sign for our mission work there, thank the Lord!

Dr. and Mrs. H. E. Dester, Deer Creek, Oklahoma, and Sister Augusta Schmidt are preparing to go to India with Bro. and Sister Wiens some time next October. Good mission friends have paid his debt of some \$1500, and the treasury looks at present strong enough to permit the sending of these workers. Let us thank the Lord and continue to pray for all of them.

On Sunday, March 6th, Theodore and Edna Suckau were baptized. P. A. Penner's from Champan and P. W. Penner's from Janjir were with us on that glad day.

Brother J. R. Duerksen read

the Scripture for us at the morning services on March 13th for the first time. It is a great joy to the whole congregation when a new missionary has so far mastered the difficult task of reading the Hindi, that he is able to take this part of the service.

Theodore and Edna left for Naini Tal on March 14th. Theodore passed with honors in three divisions in the Senior Cambridge examination, coming first in the United Provinces. Government has awarded him a scholarship of Rs40/- per month. Edna passed the preliminary Cambridge examination, coming second in the United Provinces. She is awarded a scholarship of Rs10/- per month. We rejoice with their success and thank God for their success.

On April 18th Brother and Sister J. R. Duerksen left for Lander to attend the language school and on the 25th we left for Naini Tal. Duerksens will stay till the end of August. We return the end of June.

With kindest greetings, we remain,

Yours in His glad service,
C. H. and Lulu Suckau.

NOTICE OF ORDINATION

Dr. and Mrs. Herbert E. Dester are to be ordained as missionaries on Sunday, August 20th, D. V., in Bro. Dester's home church, Deer Creek, Okla. He goes to India as our second medical missionary. We solicit the prayers of all our mission friends for them and their work.

P. H. Richert, Sec'y.

KORBA NEWS

The Sunday before Christmas, at the baptismal services we were privileged to baptize a young Brahman woman. Her name is Tara, which means "star". We pray that she may become a bright shining light for Jesus.

Brother and Sister J. R. Duerksen are hard at work studying Hindi, and are making splendid progress. Mr. G. M. Roberts is their pandit.

On January 2d we had communion services. 91 partook of the Lord's Supper.

A priest of Korba had to take red oxide of mercury while performing a certain ceremony of worship. He nearly died from an overdose. Brother Duerksen and I went to see him a number of times. Later he was taken to Bilaspur where he made a slow recovery. He says: "No more red oxide of mercury for me."

During October one of the important village gods disappeared. They say that he had been neglected in worship and so ran away. He was found in the forest about two miles from Korba the latter part of January. (More about this in a separate article later.)

We have had delightfully cold weather in January. The thermometer fell to 46 degrees, F.

Considerable touring was done during the cold season. Practically all of the area to the east and west of us was reached with the Gospel.

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C. H. and Lulu Suckau.

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE ANCESTORS

C. Henry Smith, Ph. D.

IV.
In the Land of Wooden Shoes (Continued)

As in the state churches throughout Europe, so among the Mennonites also, membership is preceded by a period of catechetical instruction, and is not the result of a momentary impulse received in a revival meeting as frequently happens in America. Protracted meetings are not common in Holland either among the Mennonites of other denominations. The city is divided for convenience into four districts; and over each is placed one of the four ministers who is responsible for all the pastoral as well as catechetical work of his district. I was also shown the council room, something like an American bank directors' room, with a long table surrounded by heavily upholster-

ed chairs in which the "Vorstand" holds its weekly meetings, and directs the affairs of the big congregation.

Of special interest to me was the large collection of books and manuscripts relating to the history of the Mennonite church which the church authorities have been collecting for several centuries. This Mennonite library, the largest and most complete in the world, consists of some four thousand books, and numerous manuscripts and letters, some of them very rare and valuable to students of Mennonite history.

The rarest books including some editions of Menno Simon, as well as other early authors not found anywhere else, are kept in a fire-proof vault. The rest of the collection should be kept in a fire-proof building, though it is not. A printed catalog of both books and documents makes the collection available to such students of history as may wish to use it. Dr. Kuehler of the Seminary is the librarian, but in his absence Rev. J. C. Wagemaker, the assistant librarian, kindly showed me through the collection, and through his courtesy I have been permitted to have copies made of such of the manuscripts as have any bearing on the emigration of Mennonites to Pennsylvania.

In Amsterdam as well as in other European cities I was also interested in following the trail of old Mennonite books in the old book stores. Wherever I inquired, in Zurich, Leyden, and Stuttgart, I found that the old book business like the old rag business in America was in the hands of the Jews. But in Amsterdam I had expected to find at least one antiquarian not of the usual type. Before I left for Europe Rev. S. M. Grubb of Philadelphia, knowing of my interest in things historical, sent me an address which he said looked interesting, and suggested it might be worth while looking up. The address was Menno Hertzberger, Singel 454, Amsterdam, Antiquariat. A man dealing in old Mennonite books, by the name of Menno, and whose last name was Hertzberger, almost like Hersh-

berger, and living just two doors below the Mennonite meeting house—of course he must be a Mennonite. I thanked Rev. Grubb for the information and promised him that I would be sure to look up Menno when I got to Amsterdam.

In due course of time I called at the address where I found a valuable collection of old Mennonite books, some of which I purchased. Menno himself was not in at the time, but his partner was and waited on me. After I had made my purchases and agreed upon the price before informing the book seller of the fact that I was an American, I remarked in German:

"I suppose Menno Hertzberger is a Mennonite."

"Oh, no," replied the partner, "He is a Jew."

"A Jew," I exclaimed in surprise, "But why is he called Menno?"

"Because that is his name," answered the junior member of the firm, after some hesitation, surprised in turn at my perfectly foolish question.

Had I been quick witted enough to realize that there were Menno's before there were Mennonites I might have known that in Holland at least the former need not necessarily connote the latter, whatever might be the case in America. But I didn't think of that then.

"Mr. Hertzberger was born in Sneek" he said, (which, by the way, is near Menno Simons' birthplace) "and in Friesland Menno is a common name. It is the same as Emanuel."

Whether the partner told me the whole truth or not I do not know, but I was convinced more than ever nevertheless, of the Shakespearean adage that there is nothing in a name; at any rate Menno in Friesland is not the same as in America.

While the Jews of Amsterdam, who are mostly of Portuguese extraction by the way, run true to form as owners of second-hand stores, yet an American is surprised to find that unlike their race in New York, they are not the financial leaders of the city. That role is played by the Mennonites I was informed by my young friend Dyjkema, son of the preacher mentioned above, who kindly offered to take me through the city one Sunday afternoon.

"In America," I said, "the Jews are everywhere the leading bankers and financiers."

"We don't like them well enough here to let them do that," he replied.

Of the ten presidents of the big banks in Amsterdam, six of them I was told were Mennonites, including Vissering, the president of the national bank of Netherlands, whose name consequently is found on all the paper currency in circulation throughout Holland.

"Does Vissering attend church regularly?" I asked my young friend.

"No, not very often," he replied. "He is a very busy man, and is often out of the city."

"How many of these six bank presidents were in church this morning?" I asked next.

"Only one of them," he answered, "the president of the Bank of the East Indies."

We passed this bank building in the course of the afternoon visit, and found it to be a fine large building equal to some of the finest bank structures in Chicago or Philadelphia. It is the largest of a number of East India banks in all Holland.

The Mennonites of Holland, it will thus be seen, hold an important place in the financial and economic structure of their country. They are well known, highly respected, and socially prominent. Although small in numbers they exercise an influence in the life of the nation far beyond other groups in proportion to their numbers. They occupy a position in Holland quite similar to that held by the Quakers in England and America, who are also small but highly influential groups in the latter countries.

Young Dyjkema, although preparing himself for a business career, and about to leave for London when I saw him to better equip himself for his life work, yet seemed very much interested in and well acquainted with the art galleries of the city. He pointed out to me especially the works of Rembrandt of which Amsterdam, being the artist's native city, has a large number. The two masterpieces here are the "Night Watch" for which the painter at the time received sixty dollars, but which now could not be bought at any price, and the "Guild Masters". Of added interest to me was the fact that Rembrandt is claimed by many Mennonites as one of their number. This claim, however, it seems to me, rests upon rather slender foundation, arising no doubt out of the artist's deep friendship for a Mennonite preacher, van Anso, whose portrait he painted, and which now hangs in the National Prussian gallery in Berlin. The suggestion

sometimes heard that Spinoza, the philosopher, was also of Mennonite stock, likewise arises out of the fact that the philosopher who was of Portuguese Jewish descent in Amsterdam was befriended and given a home in a Waterlander Mennonite family, after he had been disowned by his own race and city. Vondel, however, well known Dutch poet of the seventeenth century, after whom the big city park is named, was of undoubted Mennonite connections, although he became a Catholic later in life. Mennonites the world over seemingly take to business rather than to art.

Mennonite congregations are found in all the large cities of Holland—in Rotterdam, the Hague, Haarlem, Utrecht and the rest; but lack of time forbade my visiting many of them. In Leyden I was chiefly concerned in looking up an old book store dealing in Mennonite. In looking through one of their book lists in which sales had been checked off I was interested in finding that many of their sales had been made in recent years to Princeton, Bluffton, and Scotland. Needless to say a mere glance at the name of the building in which the store was housed, Solomon's Temple, made unnecessary any further inquiry as to the racial connections of the proprietor. Just a few doors away is the office building of a local orphanage occupying the site of the house in which John Robinson, the pastor of the Pilgrim Fathers, lived, preached, and died. That there was a close association between the Mennonites of Holland and the English separatists both in Leyden and Amsterdam there can be no doubt. The group under John Smith which founded the English Baptist branch of the church was actually at one time a part of the Mennonite congregation at Amsterdam; and it was for their benefit that the Hans de Ries confession of faith was written. That Mennonite influence was strong in southeastern England from whence all the English Independents came is shown by the fact that a number of Anabaptist martyrs with Menno's peculiar view of the incarnation were burned at the stake here during the reign of Queen Elizabeth. This view of the incarnation which Menno evidently inherited from Melchior Hoffman was almost a sure test of the Mennonite type of Anabaptism in Holland and northwestern Germany during the latter sixteenth century.

(To be concluded)

FORMER GOV. ALLEN OF KANSAS DISAGREES WITH CRITICS OF CHRISTIAN SERVICE IN ASIA

Former Governor Henry J. Allen of Kansas, touching Colombo, Ceylon, on a trip around the world, sent home for issuance through "Association Men", national organ of the Y. M. C. A. in the United States, a statement of interest to critics of missionaries, especially at this time of disturbance in China.

"The so-called world traveler," he asserts, "knows as little about Christian missionaries as he does about most of the things he witnesses upon a hurried globe trot. He repeats tales he has heard from unsympathetic traders about missionaries he has not seen, whose work he has not studied, and the evaluation of whose services he has received from persons whose interest in it is as casual and unsympathetic as his own."

Governor Allen does not defend "some foolish and unimportant missionaries who brought no higher preparation for their job than an emotional evangelism." He pays special tribute to that form of missionary endeavor in Asia, of which he found many "worth-while monuments in the domain of education and physical well-being." He recalls that "the Master healed before He preached and satisfied the hunger of the multitude before He sought to correct their ways."

Of the large expenditure for missionary work in China, he says: "I am inclined to believe it has had at least as effective a result as has the same amount of money expended at home for the good of other people by those who wish to express their altruism in this spiritual fashion. I also believe the type of character and ability represented by the missionary in Asia is fully as high in all respects as his co-worker in the church life at home."

Governor Allen says that "in Japan the most popular Americans I met were engaged in missionary education." He praised the results of mission work in Hawaii, Siam, Singapore, and the Straits Settlements, and adds a special word of commendation of Y. M. C. A. service and methods in India.

The Sewing Society of the West Zion church, Moundridge, Kan., met at the home of Mrs. Menno Schwalter to give a farewell reception to Rev. and Mrs. Plener who had served in the West Zion church for some time. Mrs. Plener was presented with a beautiful quilt which had been made by the society.

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EDITORIAL

Some rich Americans have made investments in the little Central American Republic of Nicaragua. There is nothing benevolent in making investments. Americans who are down there are only thinking about how much richer they may become by exploiting that country. Now it happens that political conditions are rather unsettled in that little country. The people of Nicaragua prefer settling their own political differences in their own way. It may from our point of view be a very foolish way, but after all, it is no more of our business than some of our political corruption is the business of the people of Nicaragua. Of course with our feeling of superiority we think that they are rather crude. Perhaps some day we may be able to show them how to make a fine art of corrupting the ballot, but if they do not want to learn of us, we should let them go on their own way. This is what the wise Government we happen to have does not want to let them do.

With the political shake-up that Nicaragua has treated itself some of the investors in the United States find that they are losing money. The little rebellion has been smashing up American property and making it uncomfortable for the American money grabber. This is going too far to suit some people. An American mob may burn a "nigger" in Georgia or a hooded secret society may boycott the Jews in another state, while another state may refuse to enforce an item of our national Constitution that it does not like, but the National Government can or will do nothing. It assumes that such things are matters that the individual states must settle for themselves. But now that

American property has been assailed in Nicaragua it becomes our patriotic duty to send marines down there to save the profits of the capitalists. It is strange that our government is so anxious about the investments in foreign lands. The sending of soldiers amounts simply to the military arm being used to guarantee the private investments of our rich men. If our benevolent government is so ready to lend its aid to investments why does it not concern itself about some of those at home? The little merchant at the corner store may be squeezed by money lenders and sold out a dozen times for all that our government cares. The farmer may see his crops rot or sell them for less than it has cost him to produce them and to help him out of his trouble on the part of the government would be denounced in Washington as entirely too socialistic.

Any thinking American who read in the papers of the warfare in which our marines are having a part in Nicaragua should blush with shame. The American marines have no business down there. Their presence has been resented by an element in Nicaragua just about in the same way as our fathers resented the presence of English and Hessian soldiers in the colonies. Naturally some one had to get hurt and it looked as though others would also get hurt and then came the terrible slaughter. Several hundred natives were blown to pieces by bombs thrown upon them from the air by American troops.

The slaughter would have been impossible if it had not been for the presence of the American marines. There was no reasonable excuse for their being down there except in the interest of American capitalists. We are not very well liked in South America anyway, and we wonder why, but there is a reason now that will dispel all doubt. The giant of the north who cares so little for the lives of those with whom he has no reason to quarrel can't be trusted—or at least that will be the attitude of Latin America. The blot on our honor cannot be wiped out, but if the marines are withdrawn the blot will not grow bigger as it surely will while the American military is encamped on the soil of Nicaragua.

CORRESPONDENCE

Upland, California.—On Wednesday, June 29, the Pacific District ended a most successful conference in our church. A large number of delegates were

present and all received a blessing and inspiration from the helpful messages given.

Preceding the Conference, the Young People's Retreat was also held here. The young people showed great interest in the meetings, a number having come from some distance to attend the sessions. Lectures were given by Dr. Kliever of Bethel on Missions and on the Ten Commandments; by Rev. King of Washington on Mennonite History, and by Dr. Hartzler of Bluffton, Ohio, on Hebrew History, while Rev. Galle of Idaho conducted the chapel service. The evening meetings were devoted to vesper services at which various local ministers spoke, followed by a series of lectures on the "Teachings of Jesus" by Dr. Hartzler. We were very fortunate indeed to have Dr. Kliever and Dr. Hartzler with us and their respective lectures on the Ten Commandments and the Teachings of Jesus were especially enjoyed and well attended.

Since the resignation of our former pastor, Rev. Horsch, now of Beatrice, Nebraska, took effect on May first we have been without a regular pastor. During May Mr. Dirks of Los Angeles preached to us. At present Albert Penner who served us last summer during Rev. Horsch's vacation is serving us for the summer months. A committee is now busy looking for a minister and we hope when Mr. Penner leaves for school in the fall we shall have obtained a pastor to take his place.

Through the efforts of our Christian Endeavor and other organizations in our church we have enjoyed a number of special programs during the year. At various times such organizations as the Women's Glee Club of the Bible Institute of Los Angeles, the Women's Glee Club of LaVerne College, and the Men's Glee Club of LaVerne College rendered sacred concerts. Not only our own members but also members of other churches in town attended these concerts. Visiting missionaries and Christian workers also often speak to us. We have had Miss Anna Stauffer of Los Angeles in our midst for several months and have enjoyed occasional talks from her. We also had with us for several weeks a missionary from China who returned during the recent trouble. She had many incidents to relate to show how the Lord protected her and her co-workers in difficult and often dangerous situations. These experiences help to strengthen the faith of those who hear them and should encourage

us to do greater things for our Master because we know our labor for and with Him.

Correspondent

Salem Mennonite Church, Ruff, Wash.—Dear Mennonite: It seems as though there isn't very much to report from our congregation and still we must say that Lord has blessed us wonderfully.

These past three months our religious meetings have been conducted as usual. May 9, Bro. P. R. Aeschliman was with us and many outsiders from other denominations came to hear him. Bro. Aeschliman is always welcomed by the many friends he has at Ruff to stop off when on his way to the coast to feed us with the Word of God.

A sister who has been a faithful worker in our S. S. for some time was baptized and joined our church, June 5. June 12 our S. S. was postponed for all S. S. members attended the Open Door S. S. and C. E. Convention held at Menno. The convention was well attended by members from the different Menn. S. S. in Wash., and as a proof that the convention work is growing is shown by the fact that we need two days for the convention when we started with one day convention eight years ago. The day after the convention our Rev. D. D. King left for Upland, Cal., where he was a faculty member for the Young People's Retreat and also attended the Pacific Dist. Conference.

July 4 Dr. J. E. Hartzler gave a very inspiring lecture at the Menno Church on "Peace". Many of our church members attended and all spoke very highly about the lecture.

The weather has been very favorable for the wheat since May 15. The farmers have started to harvest fall wheat and will start to harvest spring wheat in about two weeks.

Corr.

DEATH

Froese—John B. Froese was born in Reno Co., Buhler, Kans., Oct. 1, 1875. In 1897 he became a member of the Hebron church through baptism at the hands of Elder Bernhard Buhler. He was married to Mary Epp, March 10, 1898. The union was blessed with one child. After suffering from cancer of the stomach for twenty years he passed away June 27 at the age of 51 years, 8 months and 23 days. He leaves to mourn, his wife, one daughter and son-in-law, two grandchildren, six brothers and two sisters. Funeral services were held in the Hebron church, Rev. P. E. Franz officiating. The church choir and a male quartette rendered a number of selections during the service while Rev. H. Adrian spoke at the cemetery. The remains were laid to rest in Hebron cemetery.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. 6:8.

SERVICE

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way!"—Henry Van Dyke.

Pearls from Our Mission Co-Laborers

SEEING KORBA'S OUTSTATIONS

"Could you not leave your language study for a few hours in the afternoon?" said Mr. Suckau one morning, "I have some business to look after at Gerva and I would be glad if you could go along to see that place." Now what student of Greek or Latin in College has not felt a bit of joy when on a rather warm morning in spring the announcement was made in chapel: "The class will not meet today." So we too were delighted over the suggestion of going for a short trip instead of pegging away at Hindi in an afternoon which, we were quite sure, would be rather warm.

Gerva is an outstation about five or six miles north of Korba. The road to that village leads through the jungle and also through a bridgeless river. For this reason the ordinary, old method of traveling by Ford is not possible. We used the method which requires buffaloes and oxen. We started somewhat late because the oxen had gone off into the jungle to graze and could not be found at once. Some of the school boys had been sent in search of them and they had not

been able to find the animals until three p. m., or later. When they finally brought them our tonga was soon ready to leave. Mrs. Suckau and Mrs. Duerksen took the back seat facing backward while Mr. Suckau and I climbed up in front facing the other way, that is turning our backs toward them. The driver sat on his customary seat between the oxen.

The oxen of India when hitched to such a two-wheeled carriage trod nearly as fast as horses ordinarily do, so before long we had covered the first three quarters of a mile and arrived at the bank of the river. Here two of the school boys, whose study hours were over for the day, were waiting for us with a pair of buffaloes. The oxen were now unyoked and the big, strong buffaloes were yoked to the tonga in order that they might relieve the oxen from the tiresome task of pulling us through the river bed. The river bed is about half a mile wide and during the dry season it is mostly dry sand. A comparatively narrow stream of water winds its way through the sand. At its deepest it was about three feet.

After the buffaloes with much straining at the yoke had pulled up the opposite bank of the river they were again replaced by the oxen and we rode on to Gerva at a fairly good speed.

When we arrived at Gerva a group of men and women were just completing their day's work. They had been working on the foundation of a house which our mission is building in that place. They had dug out the earth for the foundation and were now beginning to fill these trenches with a kind of concrete. Both men and women were carrying baskets of small round stones on their heads and some of them were carrying water in four- or five-gallon tin cans. Others were stamping down the stones and mixing in a sort of brownish, gravelly earth. While they were pounding away with their wooden stampers they kept the material well soaked with water in order to make it as compact as possible. The work was supervised by Dukaloo, one of the native evangelists. The house when it is finished will provide a nice home for Dukaloo and his wife or whoever else may be stationed there. Besides the living rooms for these people the house will also contain a Sunday school room in which they may conduct

their Sunday school, which we hope will be begun as soon as the house is finished.

After Mr. Suckau had given instructions in regard to the building work we were taken into the little mud hut in which Dukaloo and his wife were living at the time. Then we were cordially invited to partake of the evening meal which had been specially prepared for us. The meal consisted of cooked rice and chicken curry. There was plenty of it and of course it tasted very good. After we had finished eating Mr. Suckau read a passage of Scripture and led in prayer. By this time it was getting dark and we had to start for home. The moonlight was bright and the air cool so we enjoyed our ride immensely. When we came to the river we made the crossing as before, the boys having kept the buffaloes on the side where we left them. Soon we were home again.

Shortly after this we made another visit to an outstation about ten or twelve miles east of the Korba village. The name of this station is Bheisma. There is a road to this place over which it is possible to run a Ford so the driving back and forth was very ordinary.

We went to this place on the afternoon of Good Friday, having been invited by Rageram and his wife for the celebration of the birthdays of their two little girls. Rageram is an evangelist and his wife, like Dukaloo's wife, is one of the Bible women. The birthdays of the two little girls were not just on this date but nearly so.

The little family of five were living in a little straw hut under a big tree. They brought beds out for us to sit on and we were barely seated until a large audience of boys surrounded us. Mr. Suckau began to talk to them and they answered his questions with many smiles. Then he began to teach them the song, "Jesu Masih Mera Prana Bachaiya" (Jesus has saved my life). At first the singing on the part of the boys was very feeble. Maybe it was because they were sitting on the ground. Mr. Suckau made them stand and after that they sang with good volume. I cannot say the same for harmony. It was encouraging though to see the willingness of those non-Christian boys to learn a Christian song.

After this we had our birthday dinner. It was again rice and

chicken curry. Again we ate to our hearts' content, not being bothered by either knives, spoons, or forks. The greater part of our conversation of course had to be interpreted and yet we got very much joy out of this visit and were blessed through it.

The mission house for the evangelist's family at Bheisma was almost finished. It is built on the same plan as that at Gerva. It is close to the place where a bazar (market) is held every Friday and where many people gather. There will be many opportunities for the evangelist and the Bible women to preach, to sell Bibles and to do personal work. Much of the mission work in India must be done through native workers. The many, many people cannot be reached by the missionaries alone. For this reason all of the five main stations of the General Conference have their outstations. The Christian Indian workers who are working in these places certainly need our prayers. If all the Christians at home and we here will join our prayers for the work in India then the Lord will surely make all our mission stations, together with all the outstations, great centers of blessing. May God give us all much joy in intercession.

Yours in His service,
Jacob R. Duerksen.

CHRISTIAN ENDEAVOR MEETING August 14th, 1927

A. J. Neuenschwander

Topic: "Modern Prejudices to Be Overcome." Acts 10:34, 35.

Can we be open and frank and confess, our, not any one else's, prejudices? An open confession will help to overcome the prejudice.

The Scripture Brought Down to Date

God compelled Peter to get over his prejudice. Why wait so long? The Jews thought that the Gospel was for them and them alone. Is anything like that in our white race today?

All men, whatever the race or color, can respond to God. We act at times as though we still doubt it.

Men demonstrate their character by their deeds and reaction to God's call, not according to the color of their skin, or the slant of their eyes.

The Prayer Thought
Thank God for: Jesus' life and

teachings on brotherhood, for those Christian leaders who grew bigger than prejudices, for a sincere effort and success of C. E. in banishing prejudice.

Pray God for: more Spirit-filled believers who do "Whatever He would have me do," patience and winsomeness with those who have prejudice, his blessing to promote international good-will.

The Topic Forum

1. What causes prejudices? Why are some people more prejudiced than others?

2. How can we learn to overcome prejudices?

3. In your own life, were your prejudices built on large or small things? Why permit them to continue?

4. Name five reasons why we should seek to overcome prejudices.

5. Why do you think Christ never showed any prejudice? Give several reasons.

Modern Prejudices—Their Remedy

Prejudice shows that a man or woman is not completely rounded in character. Prejudice makes us half blind. We cannot see even the good things in others because of prejudice. Race prejudice is the most prevalent of all prejudices, although other prejudices play an important part in making man unhappy in the final end. Achievement, ability, learning, wealth and position often make people prejudiced against others. Here is a man who has achieved noteworthy things, and he notices that someone else is also making good in the same line. Often prejudice will make the first man speak unkindly or untruthfully about the other man. In any case to be blinded by prejudice is most unfortunate.

Race prejudice seems to be most prevalent. Each nation or race seems to think that they have made the best and most progress possible under the circumstances. If another race has failed, we so often ascribe their failure to their inferiority, and often forget that many other elements come into play. Rivalry often causes the most bitter prejudice. One nation gets possession of a port or a harbor, and another one feels jealous about it because of the keen rivalry. War and much suffering often result from such prejudices.

Let us think that prejudices exist only in large groups, such as nations or races, we need to face the fact that prejudice often creeps into our Sunday schools, our Christian Endeavor societies. We need to have the spirit of Christ deeply imbedded to meet

the situations and conquer the prejudices.

Jesus Christ was never known to show prejudice. He saw the value and worth in the other man or woman. His heart was filled with love and compassion for the spiritual as well as physical welfare of others. We need the mind of Christ, and the love of Christ to rule supreme and then we will be able to overlook and forgive anything that might lead to prejudice.

Illustration

Abraham Lincoln, whose praise is sung this Independence day, might well serve as an example of how to triumph over prejudice. He knew that Salmon P. Chase and William H. Seward were both jealous of his election and popularity with the people. Lincoln knew the value of each man, and elected both to important posts in his cabinet. The bigness of Lincoln was rewarded in the overcoming of prejudices that might have proved fatal in the crisis.

BETHEL RETREAT

The Bethel Retreat at Newton, Kansas, is to be held this year from August 18 to 27. A full program has been arranged with experienced leaders. The S. S. and C. E. conventions of the Western District are supporting the Retreat by an offering each and by each electing a committee of three which has charge of the work.

The forenoons are occupied by classes in Church History, Teacher Training, Mission, and Bible, under competent, experienced leaders. Courses in Church History and Teacher Training run through four years of Retreat sessions. The Church History Book No. 3 costs 50c. The Teacher Training Book costs \$1.00. Please send in your registration fee (\$2.00) at once to the undersigned and state whether you will want the text books so there may be no shortage of books.

Room and board for the 10 days is \$10. Get up a group from your church and come with the definite purpose of fitting yourself better to serve the Lord in your church.

A feature of this year's Retreat is the daily forum or discussion period in which practical questions of church, S. S., or C. E. and Christian life are to be taken up. To make this period most profitable you are requested to send in at once any such question which you should like to have discussed to the undersigned.

Write for programs or any other information to

C. E. Krehbiel,
Newton, Kansas.

HOW CAN C. E. CREATE A DESIRE IN ITS MEMBERS TO TAKE A MORE ACTIVE PART?

Christian Endeavor is the connecting link between the Sunday school and the church. The Sunday school is more for the children, and the church for the older people. For many years the young people had no society connected with the church and Sunday school, until Christian Endeavor came into existence. Dr. Francis E. Clark saw the great need of a society for the young people, and organized the first Christian Endeavor society.

One fine thing about the early history of Christian Endeavor is the spirit of goodwill and unanimity that prevailed among the young men who first gave themselves to the movement. If Dr. Clark had tried to push his will through, it is possible that the movement would have been wrecked at the start. But his sincerity and his modesty, as well as his kindness, disarmed everyone and made the whole group enthusiastic over this great movement. Dr. Clark wanted no authority over men or societies. His one aim was to do the wise and helpful thing that would inspire the young people the world over. Therefore, it is the duty of the young people to push this great movement along. One way to help the members do this is through encouragement.

Encouragement is one of the most important factors in getting members to take more active part. Often a member is criticized when he takes part in a meeting. Criticism in this case is not short of crime. It discourages the members and many will cease taking any part at all. We should be very sincere in our encouragement to others. If we encourage others to go forward we encourage ourselves, and gain greater benefits than the ones whom we encourage.

We often hear the expression, "The society can get along without me." But this is not true. If we all should think this way, would we have any Endeavor societies? No! Each member should feel it his duty to be present at the meeting and to take part in some way. It is true that we cannot all talk, but we can all try to do the best we can. The short prayer of the publican, "Lord, be merciful to me a sinner"—a prayer which came from

the heart—meant more than the prayer of the Pharisee who exalted himself. It is the talk which comes from the heart that counts the most.

Another reason why members fail to take active part, is the lack of knowledge of the topic. Many members come to the meeting not even knowing the title of the lesson to be discussed. They should be made to see the importance of studying the topic. There are many lesson helps available, and if there is a point which is not understood, the older and more experienced members are only too willing to help. They will find that if they study the lesson every week, it will be easier for them to take active part.

Sometimes, if a member is given work to do for the society, either as officer or as chairman of a committee, he will feel it his duty to do something for the society and will take more active part in the meetings.

The society should be kept frankly religious and loyal to the church. Keeping the society religious does not mean that we should not have socials and other amusements. Socials are a very good thing to the society in helping to keep it together, and to gain new members. They also create interest in the society. But we should be careful what kind of socials we have and not to have them too often, so as to kill the interest.

One of the best ways to arouse the interest of the young people is to relate the society to an interdenominational program, and elect delegates to a convention. Thousands of young people have had their lives literally changed by attending Christian Endeavor conventions. When one hears the lectures and sermons given by great speakers at a convention, one cannot help feeling that it is his duty to do something.

The reward we receive for our work here on earth is not only eternal, but also temporal. So let us not grow weary in well doing, for in due season we shall reap if we faint not.

Blanche Aeschliman
Almota, Wash.

"There is no finer page in the history of civilization than that which records the advance in medical science. The heroism of those who have worked with deadly germs and permitted themselves to be inoculated with disease, to the end that countless thousands might be saved, was less spectacular but no less far-reaching than that on the battlefield or of an isolated rescue from a burning building or a sinking ship."—President Coolidge.

THE S. S. LESSON

August 7

David Spares Saul. 1 Sam. 26: 7-14, 17, 21.

Golden Text: "Be not overcome of evil, but overcome evil with good. Rom. 12:21.

We are accustomed to speak of this period of David's life as the period of his being an outlaw. For years he was pursued by the forces of Saul and had no safe refuge except with the handful of faithful followers who clung to him in his dangers. His plight suggests to us the many saints of God who were pursued from place to place in all ages never finding a safe place to lay their heads. Not only do we recall the plight of the Christians of the primitive church, but of our Mennonite forefathers as well. Hunted like wild beasts, they had to keep themselves in secret fastnesses with no one to come to their rescue. But they were protected, as was David, because God had a great work for them and had given them a message which the world needed. It is the lot of the faithful to find themselves hated, despised and persecuted. Jesus warned His disciples that the time would come when men would think they were doing God a favor by killing them. The times of such dangers are not past, even in our day. The past years we have seen how in many quarters of the world Christians were persecuted to death. One thing is true, however, all the hatred and persecution will never defeat the purposes of God. Many may honor their Lord by writing their confessions in their own blood, but God will always have others ready to take up His work. The workers may die but the work will go on.

Saul was pursuing David because he recognized in him a dangerous rival. God had declared that the kingdom should be taken from Saul, but Saul thought he would make sure of his throne by killing David, as though Saul with all his power could be able to withstand the purposes of God. He should have learned the lesson the first time David spared his life, but he didn't. That is the way with evil men, they meet with defeat and still continue in their wicked course. It is not that God would not be merciful to them, but it is that, in spite of God's mercies, they persist in defying Him and endeavoring to thwart His will.

It would seem that God was working to give David a chance to take vengeance on Saul. This

was the second time that Saul was entirely in his power. But David had a higher vision of God than to think of Him as the God of vengeance. He recognized that when Saul was in his hand he had the supreme opportunity of returning good for evil. The test of true character comes in just such moments. God was giving David an opportunity to show that he was not so evil minded as his enemy and David did not disappoint by returning evil for evil.

Saul felt himself secure in his camp guarded by his followers, but he had to realize that to trust in men is a very dangerous thing. Abner and the rest were unreliable guards. Trust in man's help in anything is always that way. David was trusting in Jehovah and while in a very much more dangerous position than Saul, was perfectly safe. No wonder that such a one could say: "The Lord is my shepherd" and "Thou preparest a table before me in the presence of mine enemies."

There are several practical lessons to be emphasized. The first of which is that it does not become one to return evil for evil. Showing mercy is one of the characteristics of a God fearing man. We may also note that the time sometimes comes when we have our enemies at our mercy. No enemy is so strong but that there is a flaw in his defense. How will we take such an opportunity? Certainly not to wreak our vengeance upon that one upon whom the tables have been turned. Had David listened to the advice given him he would have stained his hands with murder. There is a higher law than the law of the sword, the law of God, and it says to all: "Thou shalt not kill." Peter Miller who lived during the Revolutionary War had an enemy who sought his ruin. That enemy was caught betraying his country and condemned to be hanged. Miller left home, walked a long distance to the camp of General Washington to plead for the traitor's life. "Your friend was justly convicted and must pay the penalty of his crime," said Washington. "That man is my bitterest enemy," said Miller. "If you can plead for an enemy that way," said the General, "we can show mercy," and the man's life was saved.

David was getting out of persecution in the right way. He was respecting the law of God, showing mercy to his enemy and leaving vengeance to his God, for "Vengeance is mine and I will repay, saith the Lord."

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REPORT OF THE 31ST ANNUAL SESSION OF THE PACIFIC DISTRICT CONFERENCE
Held at Upland, California, June 26-29, 1927.

The Pacific District Conference was very fortunate this year in having J. E. Hartzler, President of Witmarsum Theological Seminary, Bluffton, Ohio; and Dr. J. W. Kliever, President of Bethel College, Newton, Kansas; Rev. C. E. Krehbiel, Field Secretary of the General Conference, present.

Sunday, being Mission Festival, Dr. J. W. Kliever, President of the Foreign Mission Board, preached on "Salvation in No Other." Text: Acts 4:12. I. Need saving materially; II. Need saving mentally; III. Need saving spiritually.

Afternoon Address—Dr. J. E. Hartzler, "The Old Faith in a New World."

Evening Address—Dr. J. E. Hartzler, "New Palaces for Old."

MONDAY

After a word of welcome by Rev. Albert Penner, local pastor, the actual session of the conference was opened by Rev. M. J. Galle, President of the Conference. The president based his conference sermon on the conference theme: "The Bible, the Word of God." Text: Psalm 119, 105.

As the conference secretary was absent J. H. Ensiz was appointed to act as secretary with Rev. John K. Licht as assistant for the German report.

Time arrangement:

Morning session—9:00 a. m. to 12:00 m.

Afternoon session—1:30 p. m. to 4:00 p. m.

Evening session—7:30 p. m.

The following committees were appointed by the chairman: Auditing Committee: Jacob Krehbiel, Isaac Steiner, Arthur Richert. Resolution Committee: Rev. H. J. Krehbiel, Mrs. P. A. Kliever, Elizabeth Wirkler, and Rev. F. F. Jantzen. Nomination Committee: Ed Haury, J. H. Sticky, and Alfred Wiebe.

The following churches were represented at Upland: First Mennonite Church, Upland, Calif., with 29 votes; First Mennonite Church, Monroe, Wash., with 12 votes; First Mennonite Church, Aberdeen, Idaho, with 15 votes; First Mennonite Church, Reedley, Calif., with 40 votes; First Mennonite Church, Schrag, Wash., with 10 votes; First Mennonite Church, Paso Robles, Calif., with 5 votes; First Mennonite Church, Shafter, Calif., with 6 votes; Emanuel Church, Pratum, Oregon, 16 votes; Emanuel Church, Aberdeen, Idaho, with 9 votes; Emanuel Mennonite Church, Los Angeles, Calif., with 12 votes; Mennonite Church, Escondido, Calif., with 2 votes; Zion Church, Dallas, Oregon, with 7 votes; Colfax Mennonite Church, Colfax, Wash., with 7 votes; Salem Church, Ruff, Wash., with 6 votes; San Marcus Mennonite Church, Paso Robles, Calif., with 8 votes.

Motion was made and carried to extend an honorary vote to each of the following visitors: Dr. J. W. Kliever, Dr. & Mrs. J. E. Hartzler, Miss Elizabeth Goertz, Mr. and Mrs. C. E. Krehbiel, and Mr. Borntrager.

1. Bible Study: This paper, "The Bible, Its Author" II Tim. 3:16; II Peter 1:21; Hebr. 1:1, 2; John 16:12, 13, was read by Dr. S. S. Haury, Upland, California. (Since all papers that were read at the conference will be sent to "The Mennonite" for publication no summary will be given in this report.)

2. Topic: The Primary Department in our Sunday School was discussed in a paper by Rev. F. F. Jantzen, Paso Robles, California.

With song and prayer the morning meeting was dismissed for the noon meal, which was served in the basement of the church.

The afternoon program was started with devotional exercises in charge of Rev. C. E. Krehbiel, Newton, Kansas.

3. Topic: "The Teen Age in Our Sunday School." Rev. J. M. Franz, Pratum, Oregon, who was absent, had sent the paper in, which was read to the conference. The discussion was led by Miss Emma Ruth, Reedley, Calif.

4. The next paper, "The Senior Department in Our Sunday School," was read by Rev. D. D. King. Rev. C. E. Krehbiel led in the discussion in the absence of John Hilty, Los Angeles.

5. Bible Study: "The Bible, Its Authority," Heb. 2:1-4; II Peter 1:19; Rev. H. J. Krehbiel, Reedley, Calif.

Evening Session: Address by Dr. J. W. Kliever, Newton, Kansas.

TUESDAY

Rev. P. A. Kliever had charge of the devotional exercises.

6. Bible Study: "The Bible, Its Message" Luke 24:27; John 5:39; Acts 10: 43; Heb. 13:8. Since Mr. Herman Neufeld, Reedley, Calif., was absent this paper was discussed by Rev. C. E. Krehbiel, Field Secretary of our General Conference.

7. Topic: The Junior Dept. in the Christian Endeavor, by

Rev. P. A. Kliever, Monroe, Wash. The discussion was led by Mr. D. Dahlem, Upland, Calif.

8. Topic: The Intermediate Dept. in our Christian Endeavor, by Rev. M. J. Galle, Aberdeen, Idaho. The discussion was led by Miss Niswander, Upland, Calif.

Just before the close of the morning session a short service was held in tribute to Mr. F. E. Clark, founder of the Christian Endeavor, who had recently passed to his reward.

The afternoon devotion was in charge of Rev. F. F. Jantzen, Paso Robles.

9. Topic: The Senior Dept. in our Christian Endeavor, by Dr. J. W. Kliever, Bethel College. The discussion was led by Mr. Rudolf Schmidt, from our Los Angeles Mission.

10. Bible Study: "The Bible, Our Use Thereof" by Rev. S. S. Baumgartner, Portland, Oregon. For his text he used: I Peter 1: 23; I Tim. 3:14, 15; II Tim. 3: 16, 17; I Peter 2:2.

11. Topic: The Evangelistic Field in our Pacific District Conference was very interestingly discussed by Rev. P. R. Aeschliman, Almoda, Wash.

Evening program by our Ladies' Missionary Societies was very interesting and helpful. (See report in our church papers.)

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WEDNESDAY

The morning devotion was in charge of Mr. H. H. Adrian, Escondido, Calif.

12. Bible Study: "The Bible, Its Light Upon the Past, Present, and Future World Condition." Dan. 2:20-22; 35-45; Rev. 1:19; Matt. 24, by Mr. Eugene Eymann, Los Angeles.

The rest of the forenoon and a part of the afternoon was devoted to the business of the conference.

In the absence of our Field Secretary, his report was read to the conference. The motion was adopted that we accept his report as a whole. In connection with this report another motion was passed, that the News Letter be continued.

The second annual report of the Pacific District Conference Retreat Committee was given by L. J. Horsch, Secretary. (See Report.) The motion was passed that we accept the report as a whole.

Dr. J. W. Kliever, Bethel College, gave at this time his report of our school. He showed of the splendid work that is done in and for Bethel College. The report stated that the state of Kansas had put the school on their accredited list for two more years.

Motion was made and passed that the church statistics be printed in our church papers.

The Evangelization report was given by Rev. S. S. Baumgartner. The Committee made the following recommendations:

1. As per request from the Brethren of New Port, be it recommended that Bro. Aeschliman continue his visits there as heretofore.

2. That the Brethren of Aberdeen churches provide for the spiritual care of the groups and isolated families at Minnedoka and Paul as heretofore.

3. Be it recommended to consider the new settlement at Rock Springs, Wyo., as our field and provide for their spiritual food and welfare.

4. That the churches of our Conference be encouraged to arrange for protracted meetings, Bible studies, vacation Bible schools where possible. Pulpit exchange, and also arrange for Mission and Mennonite History.

5. For Portland we recommend that the Ev. Com. be authorized to take definite steps toward opening mission and church extension work at Portland, Oregon. Whereas, the conditions at Portland are still favorable for the opening of mission work for us Mennonites and whereas our treasury has been favored by a liberal bequest for evangelization and mission work and whereas Providence seems to open the door and make it possible the committee asks this Conference to conscientiously and prayerfully consider the possible opening of mission and church extension work at Portland, Oregon.

After discussing most carefully these recommendations of the Ev. Com. every one was approved by the Conference. In connection with resolution number 5 the following motion was passed by the Conference: "We are very sorry that the Home Mission Board of the General Conference, because of lack of funds, does not see its way clear at present to take up home mission work in Portland, Oregon. During the discussion at the session of the Pacific District Conference, at Upland, Calif., we have come to the conclusion that the work at Portland should be started in the near future. We, the Pacific District Conference, therefore, are willing to take up this work and request the Home Mission Board to provide a worker for this field or to contribute to this work as their funds will permit."

Motion was now passed to accept the Ev. Com. report as a whole.

Since Rev. M. Horsch has moved out of our Conference his resignation as representative of

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Motion was now passed to accept the Ev. Com. report as a whole.

Since Rev. M. Horsch has moved out of our Conference his resignation as representative of

Bethel College was accepted. The Conference thanks Bro. Horsch for past services rendered here and wish him God's blessings in his new field.

The Treasurer's report was next heard, the Auditing Committee had previously reported as correct, here it follows:

Total receipts \$1872.79
Total expenditures 573.10

Bal., June 27, 1927 \$1,299.69

The treasurer's report was adopted as read.

The motion, to accept the report of the nominating committee, was approved.

The invitation of Rev. P. R. Aeschliman to have the Retreat and the Pacific District Conference meet at Colfax, Washington, next year was unanimously accepted.

Results of the Election
President—Rev. M. J. Galle.
Vice-President—Rev. F. F. Jantzen.

Secretary—D. C. Krehbiel.
Treasurer—Jacob Krehbiel.

Bethel College Representative—Rev. M. J. Galle and Rev. Albert Claassen.

Member Evangelization Com.—Rev. P. R. Aeschliman.

Member Business Com.—Rev. H. D. Voth.

Member Trustee Com.—J. J. Eymann.

Member Retreat Com.—L. J. Horsch.

Field Secretary—H. B. Dirks.
Report of the Resolution Committee

1. That we comply with the request of Dr. J. E. Hartzler, President of Witmarsum Theological Seminary by the following resolution: Since Witmarsum is the only Mennonite Seminary in America and since our future ministers and missionaries must of necessity receive their training and preparation in this institution we recommend to the churches of the District that they take up an annual offering for the Seminary, preferably on the 1st Sunday in September.

2. Resolved, that we thank Drs. J. W. Kliever and J. E. Hartzler for the inspiring addresses given during the session of the Conference and their help in the Young People's Retreat, and that we pledge our loyalty and support to the institutions they represent.

3. Resolved, that we thank the Brethren M. J. Galle and D. D. King for the service they rendered in connection with the Retreat and the Retreat Committee for its excellent work.

4. That we are thankful for the presence of the Field Secretary of the General Conference, Bro.

C. E. Krehbiel, and for his help in making this conference a success.

5. Resolved that it is the desire of this Conference that the Field Secretary or his representative attend the different C. E. and S. S. Conventions and spend a week or at least several days in each church.

6. That we express our sincere sympathy with the family of Bro. J. P. Wedel, of Aberdeen, Idaho, in their bereavement through the sudden death of the mother and that our Sec. write the family a letter expressing this sympathy.

7. That we thank the Upland church for their splendid Christian hospitality.

8. That we thank the choirs and other singers for the inspiring songs.

9. That we express our thanks to those who prepared and read the instructive papers and request that they be sent to our church papers for publication.

10. That we thank our Heavenly Father for the favorable weather and the spirit of Christian unity which we enjoyed during the days of this Conference.

H. J. Krehbiel, Chairman; Mrs. P. A. Kliever; Miss Elizabeth Wirkler, F. F. Jantzen.

The Resolutions were adopted one at a time.

After a short memorial service, in charge of Rev. P. R. Aeschliman, song, prayer, and benediction the Conference adjourned to meet next year at Colfax, Washington.

J. H. Ensiz,
Sec. Pro tem.

Note: The Statistical Report of the Pacific District Conference will appear in the next issue of the Mennonite Year Book.

DEATH

Wedel—Elizabeth Wedel, nee Unruh, was born in Russia, Jan. 6, 1863 and came to America with her parents in 1873, settling near Newton, Kans. A year later they moved to Pawnee Rock. On April 10, 1891 she yielded her life to her Saviour and received baptism upon the confession of her faith in Him. On May 3, 1894 she was united in marriage to Jacob P. Wedel, her now bereaved husband. This union was blessed with seven children, 4 sons and 3 daughters, one son preceded the mother in death in 1916. In 1908 the family moved to Aberdeen, Idaho, experiencing the trials of pioneer life and witnessing the upbuilding of the community. On June 28 at 5 o'clock she very quietly passed to her Heavenly Father having attained the age of 64 years, 5 months and 22 days. Funeral services were conducted in the First Mennonite church, Aberdeen, July 3rd, when Rev. M. J. Galle spoke from the text: I John 1, selected for the occasion by Mother Wedel herself.

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DEATH

Wedel—Elizabeth Wedel, nee Unruh, was born in Russia, Jan. 6, 1863 and came to America with her parents in 1873, settling near Newton, Kans. A year later they moved to Pawnee Rock. On April 10, 1891 she yielded her life to her Saviour and received baptism upon the confession of her faith in Him. On May 3, 1894 she was united in marriage to Jacob P. Wedel, her now bereaved husband. This union was blessed with seven children, 4 sons and 3 daughters, one son preceded the mother in death in 1916. In 1908 the family moved to Aberdeen, Idaho, experiencing the trials of pioneer life and witnessing the upbuilding of the community. On June 28 at 5 o'clock she very quietly passed to her Heavenly Father having attained the age of 64 years, 5 months and 22 days. Funeral services were conducted in the First Mennonite church, Aberdeen, July 3rd, when Rev. M. J. Galle spoke from the text: I John 1, selected for the occasion by Mother Wedel herself.

THE MENNONITE JOTTINGS

July 28, 1927

The Central Illinois Conference will hold its annual meeting this year in the Carlock, Ill. church, September 1 to 4.

The All-Mennonite Convention is booked to hold its meeting this year in Hillsboro, Kansas, August 28 to 30.

A cablegram from China announces the birth of a daughter to Dr. and Mrs. Lloyd Pannabecker. Mother and child are doing well.

The class of Miss Mary Steiner, of the Berne, Ind. church, held a reunion which was attended by Miss Loretta Lehman one of our missionaries on furlough. Miss Lehman showed some of the interesting pictures of India which she had taken. A dinner was also served on this occasion.

Rev. and Mrs. S. T. Moyer, now in the east, have been visiting the churches telling of their work in India. On the evening of July 26 an illustrated lecture on their work was given in the Bethany church, Quakertown. On the following Sunday he preached in the West Swamp church. East Swamp church was also favored with a visit by Rev. Moyer, who gave his lecture on July 25.

The Woman's Missionary Society of the Grace church, Pandora, has enjoyed a number of special privileges lately. At the joint meeting of the three other Mennonite missionary societies of the community in early spring Mrs. Sommer from Africa was the speaker. At the public program

of the Society, Mrs. S. T. Moyer of India and Miss Edna Amstutz of Africa were the speakers. At the last meeting, Miss Elizabeth Hiltz of China gave the address and the next meeting will have for its speaker Miss Loretta Lehman of India.

About forty-five ladies greeted Miss Dora Schmidt and her friend Senorita Agular and Mrs. P. K. Regier on July 14 at the Henry Schmidt home, Moundridge, Kan., when the Mission Workers gave a reception in her honor.

Prof. Paul Whitmer, of Wumarsum Seminary, who is abroad for the summer, writes from the Holy Land that he is having a delightful time and that he spent delightful days in the vicinity of Nazareth and the Sea of Galilee.

Rev. Benj. Ewert, traveling minister of the Canadian conference recently made a six weeks' trip. On June 19 he officiated at a service in Carnduff, Sask., at which ten persons received baptism and on the 26th he met with the brethren in Swift Current, Sask., when eight received baptism.

The program for the Third Annual Mennonite Young People's Retreat to be held on the campus of Bluffton College, Aug. 3 to 11 has been widely distributed. Courses are offered in Old and New Testament, Mennonite History and Doctrine, Missions, Church Music and Young People's problems. The outstanding feature for this year will be a magnificent pageant which will be staged by

the Retreaters. This will be a production with a Mennonite historical background.

On July 16, Dr. and Mrs. A. M. Lorentz gave a missionary address at Bethany church, Freeman, S. D. Mrs. Lorentz was formerly a member of the Bethany church.

J. F. D. Wiebe and sons have recently incorporated a bank which is to have for clients the Mennonite settlers of the region of San Antonio de Arenales. The institution has been incorporated under Mexican laws.

The Noble and Wayland, Iowa, churches have long been served by one pastor. Recently Rev. H. J. Schrag resigned the pastorate of the Wayland church, but will continue as pastor of the Noble or Elcher church, as it is sometimes called. The Wayland church is preparing to call a pastor of its own.

Rev. J. M. Regier, of Pandora, a member of the Home Mission Board which recently held its meeting in Winnipeg, Man., writes among other things, concerning the teaching class among the immigrant brethren in Canada. He says: "A large number of teachers, with a thorough training for the work, have come to Canada. They would be well qualified to teach if they could master the English language. And it is surprising how quickly they get that language. The brethren Shelly, Amstutz and I stopped a day at Gretna with Prof. H. H. Ewert and there met a number

of these men. Some have acquired the English language in one year so they were able to pass the state examination for teaching. The majority prefer to spend two years in preparation. But the conditions under which they live during this time are very trying. They have no money and no income. Prof. Ewert has arranged that the school will lend each one \$250.00 a year and with this money they will try to support their families for the school year. Most of these teachers are married men. In Gretna alone there are thirty-nine of these former Russian teachers.

Rev. Howard G. Nyce, pastor of the East Swamp church, Brick Tavern, Pa., who recently completed his theological studies, was agreeably surprised when, at the close of one of the services, Bro. Walter Landis, secretary of the congregation, presented him with an envelope containing seventy dollars as a graduation present from the congregation. There has been considerable activity in the West Swamp church lately. The Ministerial Conference held here proved a blessing to the congregation and those attending. Rev. A. J. Neuschwander is giving a course of lectures in the West Swamp church, the first of which, "The Beginning of the Mennonite Church and Believer's Baptism" has been delivered. Others to follow are: "Mennonite Interpretation of Separation of Church and State," Sept. 29; "Mennonite Interpretation of Non-swearing of Oaths and Liberty of Conscience," Sept. 26 and "Mennonite Non-resistance or Mennonite Peace Principles," Oct. 3.

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Translated by

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, AUGUST 4, 1927

No. 30

TELEGRAM FROM MRS. PETER

Miles City, Mont.

Aug. 1, 1927

On fifth day patient sat up half an hour. On ninth day and every day since he was put on hospital lawn in wheel chair. On fifteenth day stitches and draining tube were removed and on seventeenth day surgeon told him to begin to walk. Psalm thirty-four, nineteen.

Bertha Petter

ANNOUNCEMENT OF ORDINATION

On August 14th, D. V., Sister Augusta Schmidt, member of our (Tabor) church, is to be ordained as mission nurse. She is to be sent to India this coming fall together with Bro. and Sister Wiens and Dr. and Mrs. Dester.

Also in the afternoon a mission service is being planned, and all mission friends are heartily invited to attend both services. We will put up a tent and make room for all.

In order to give all church members a chance to participate undisturbed in the services, we will have only hot water and coffee ready for dinner, and we ask all visitors to provide themselves with a basket dinner.

Praying for the Lord's blessing on the occasion this invitation is made in the name of the Tabor church, Goessel, Kans.

P. H. Richtert, Elder.

MIDDLE DISTRICT CONFERENCE

We are looking forward with fond anticipation to the meeting of the Middle District Conference to be held August 21-24 at Pulaskee, Iowa. We heartily invite all interested in this gathering to be with us at that time. I am especially pleased with the program already published. It has the right ring. Such a theme as "The Church for Jesus Christ", should arouse a special interest in this, the greatest of institutions. Would also desire to call attention to several special features of the program.

Dr. Mosiman "On Mennonite Church Work in Europe." Missionary S. T. Moyer, a former supply pastor here; and the Bible Study on the general theme, by Prof. Quiring. I desire personally to thank the committee for giving us such an excellent outline of work. With such a program before us we ought to make this a really spiritual feast conference. Come and help us make it so.

Sincerely,
W. W. Miller.

A BROTHERLY REMINDER AND REQUEST To the Ministers and Congregations of Our General Conference:

Dear Brethren:

The Home Mission Board finds it necessary at this time to come to you with a special appeal for your help in the work given us to do by the Conference.

We are trying our best to carry into effect the sentiments and instructions which have been expressed and adopted by the conference from time to time, particularly at its last meeting in Berne where an increased program was recommended.

Such enthusiastic good will as was manifested there is encouraging, and instructions along definite lines are always welcome. But these, unless backed by adequate contributions to the necessary funds, amount to nothing more than empty gestures and leave the Board powerless in an embarrassing situation.

For some reason, perhaps largely because of the large deficit in the Foreign Mission treasury, which we all felt must be made up, the contributions to our Home Mission cause has during this year fallen short of our needs. Therefore this appeal.

You who read this, please take it as a personal appeal to yourself. See how lately a contribution has gone from your congregation to this part of your conference work. And may we suggest that a special offering be taken soon on some propitious occasion.

The Home Mission Board is far from thinking of its work as being above criticism. We welcome sincere suggestions as to how and in what respects the work may be directed more wisely. Such kindly meant pointers will be gratefully received and prayerfully considered. But do not express any disapproval you may feel by simply withholding your gifts. Should there be perchance a state of indifference or thoughtless neglect, may this serve to "stir up your sincere mind by putting you in remembrance."

Send your contribution to J. E. Amstutz, Trenton, Ohio, and follow up your gifts with earnest prayer, interceding for those out on the Home Mission firing line and in the trenches, that by the grace of God they may "go over the top", not to destroy but to save and take captive for King Jesus such as shall be saved.

Your humble co-laborers,

The Home Mission Board,
A. S. Shelly, Secretary.

A PILGRIMAGE TO THE HOMES OF OUR MENNONITE ANCESTORS

C. Henry Smith, Ph. D.

IV.

In the Land of Wooden Shoes (Continued)

My Mennonite pilgrimage to Holland of course would not have been complete without calling upon Rev. J. M. Leendertz, who endeared himself to many Americans during his visit here several years ago. Rev. Leendertz is now stationed with a congregation in a small city called Koog an den Zaan, a short distance out from Amsterdam. The Zaan is a big canal coming in from the Zuider Zee; and the landscape hereabout is typically Dutch. Strips of green pasture seem to alternate almost regularly with strips of water of equal width. Boats pass to and fro in every direction. This spot was once the paradise of windmills, Rev. Leendertz said. At one time five hundred could be counted from the vantage point of one of the tall buildings in the city. This number has since been greatly reduced, however. Big steam driven factories have replaced the smaller wind driven establishments. The gas engine, too, is everywhere taking the place of the romantic old wind mill. Occasionally a fire generated by the friction of the wheel itself destroys the structure. A burning wind mill tower all aglow with the big revolving wheels throwing burning sparks out into the air is a thrilling sight, it is said, as one sees it outlined against an evening sky. When once destroyed it is never replaced; and so from these various causes the historic and picturesque old Dutch institution is passing likely never to return.

Rev. Leendertz I knew spoke a good English, having heard him in America. I thought he had acquired his knowledge of the language in view of his visit here; but evidently that was not the case, for I found that his wife was even a better linguist than he. Both of them are very much interested in America and the American Mennonites, and keep in close touch with what is going on in Mennonite circles. On their magazine racks I found copies of the Mennonite, Christian Exponent, and the Gospel Herald, as well as other American periodicals, all of which seemingly were well read.

The region about the Zaan was once the center of numerous Mennonite settlements; but most of these, like the windmills, have since passed into history, and partly for the same reason. With the coming of large factories, said my informant, and the resulting struggle between capital and labor which inevitably follows the factory system, many of the working people among the Mennonites as well as others turned to Socialism instead of religion as a solution of the problem. The result was that church membership suffered among all the denominations. The church building in Koog dates back several hundred years, and in its inside arrangements it follows the usual pattern of the Dutch Mennonite church structures of that period—the high canopied pulpit along the wall, elevated seats for

the church elders, benches for the men along the three other sides, and chairs in the center for the women.

Some of the old church customs seem a little strange to an American Mennonite. The old hymn book, the lay "voorlezer", the hymn leader, are all relics of an earlier day, and no longer common among American Mennonites. Each woman member has her own individual chair in the women's section, which remains her individual property during her life time, and which she may bequeath upon her death to her daughter. "Some of these chairs," said Rev. Leendertz in the course of a visit to the building, "were occupied by the great-grandmothers of the present occupants." "Here is one," he continued as he pointed to a chair in the front row, "that was the cause of a serious family quarrel several years ago. One of my members left the church because she claimed to be the rightful heir to her mother's place, but which had been appropriated by her sister."

After I left the hospitable Leendertz family on my return to Amsterdam in the evening just before dusk, I realized that I was passing through the very heart of the land of Hans Brinker. The sun had just disappeared below the horizon, leaving a trail of diffused fire spread over a low bank of clouds along the western sky. The evening air was damp and still. The long arms of the big windmills, standing like sentinels on guard along the canals in every direction, hung silent and motionless. A thick mist was settling down over the flat landscape on all sides. It was just milking time, and as my train sped on toward the metropolis I caught an occasional glimpse through the car windows as we passed by of big, square, steep-roofed lone farm buildings, dwelling house, cow stable, and sometimes cheese factory all in one; and the dairy maids busy with their evening chore as they sat on three-legged stools by the side of their big white and black Friesian cows.

"And what is so rare as a day in June?

Then, if ever, come perfect days; Then heaven tries earth if it be in tune,

And over it softly her warm ear lays;

Whether we look, or whether we listen,

We hear life murmur or see it glisten."—Lowell.

REPORT OF THE EVANGELISTIC COMMITTEE

To the Pacific District Conference in Session at Upland, California

In the morning sow thy seed and withhold not thy hand in the evening, for thou knowest not whether shall prosper this or that or whether they both shall be alike good. Eccles. 11:6. Following this great commission evangelization and visitation work could in the past year be done in the following places:

1. Newport. During the past conference year the group of 14 families at Newport were visited nine times by Bro. Aeschliman. They have a roomy church building where they meet for Sunday school and worship. Recently Rev. J. J. Kliever from Burrton moved to that place which will be a great encouragement and spiritual help for them.

2. Minnedoka, and Paul, Idaho, were spiritually cared for alternately by the Brethren Galle and Toews from the Aberdeen churches.

3. Our attention was called to a new settlement at Rock Springs, Wyoming, seven families. Bro. Toews visited them once, his expenses being paid by the land agent.

4. Aberdeen. Last January a request for a series of meetings and Bible study came from the churches of Aberdeen to which Bro. Aeschliman responded.

5. In November Bro. Aeschliman extended his itinerary tour to Newport, Menno, Ruff, Monroe, Portland, and Dallas, Ore. And recently on his way to this conference he worked at Shafter for three days.

6. Portland, Dallas, and Pratum, Ore., were also visited by P. A. Kliever in November.

7. In February an invitation from Monroe, Wash., for a series of meetings for a week was accepted by S. S. Baumgartner.

8. Dallas, Ore. The arrangement and provision for the Dallas congregation could be continued the past year. Bro. Baumgartner breaks the Word there every other Sunday. On the alternate Sunday Bro. G. H. Braun presents the good tidings. On Easter day ten young souls were received into the church by baptism.

9. Portland. At the last conference at Monroe, Wash., a resolution was adopted requesting the General Conference to open mission and church extension work at Portland. This, after some deliberation was referred to the Home Mission Board, authorizing it to investigate the field

and if found feasible and possible to take definite steps in the establishing of such a work. The Home Mission Board authorized the Evangelization Committee to make this investigation, which it did in November and reported favorably. However, the Home Mission Board, because of their low ebb in the funds and the extra expense of \$400 per month for the emigrants in Canada, declared to take up a new field at this time. So we are with Portland as far along as we were last year. What shall we do now?

Recommendations

1. As per request from the Brethren of Newport be it recommended that Bro. Aeschliman continue his visits there as heretofore.

2. That the Brethren of the Aberdeen churches provide for the spiritual care of the groups and isolated families at Minnedoka and Paul as heretofore.

3. Be it recommended to consider the new settlement of Rock Springs, Wyo., as our field and provide for their spiritual food and welfare.

4. That the churches of our Conference be encouraged to arrange for protracted meetings, Bible studies, vacation Bible schools where possible. Pulpit exchange. Also arrange for the study of Mission and Mennonite History.

5. For Portland we recommend that the Ev. Com. be authorized to take definite steps toward opening mission and church extension work at Portland, Ore. Whereas the conditions of Portland, Ore., are still favorable for the opening of mission work for us Mennonites and whereas our treasury has been favored by a liberal bequest for evangelization and mission work and, whereas, Providence seems to open the door and make it possible, the committee asks this Conference to conscientiously and prayerfully consider the possible opening of mission and church extension work at Portland.

SECOND ANNUAL REPORT

Of the Pacific District Conference Retreat Committee

During the closing sessions of the Conference held at Monroe, Washington, last year, the members of the Retreat Committee present there met and reorganized with Rev. M. J. Galle of Aberdeen, Idaho, as Chairman and L. J. Horsch of Upland, California as Secretary. The other members of the Committee are Dave Braun of Dallas, Oregon,

P. C. Jantz of Odessa, Washington, and the Field Secretary of the Conference, C. F. Mueller. By action of the Conference last year the Field Secretary is a permanent member of the Retreat Committee.

Since the last session of this Conference at Monroe, Washington, in 1926 the Committee has conducted two Retreats, the first last year in Salem, Oregon, the second this year at Upland, California. There is no need of making an extensive report regarding the 1926 Retreat since reports have been made in our publications and in the home churches by those who attended. Suffice it to say that there were 11 registrations, 16 visitors and four faculty members, a total of 31. Serving on the faculty were M. J. Galle, Chairman of this Committee, Harry Krehbiel of Lind, Washington, Anna Stauffer of Los Angeles, and L. J. Horsch of Upland, California.

The 1927 Retreat was held at Upland, June 17-24. The Committee had several possible locations under consideration including the location utilized last year. After considerable deliberation the Committee determined to begin the policy of locating the Retreat in the same churches which invite the Conference sessions, therefore the Retreat will at one time or another be held in all sections of the conference. The Committee, however, is doubtful of the wisdom of adopting this plan as a permanent policy.

The faculty consisted of Dr. J. W. Kliever, Pres. of Bethel College; Dr. J. E. Hartzler, Pres. of Witmarsum Seminary; Rev. M. J. Galle, Pastor, First Mennonite church, Aberdeen, Idaho; and Rev. D. D. King, Pastor, Mennonite church, Lind, Washington. We have been very fortunate in securing such outstanding leaders of our denomination and of our own Conference.

The program, of which a copy is appended, was rather a heavy one, the Committee feels, and also one not so well adapted to the Retreat as now conducted and meeting as it did in a conference church. In planning for next year's program, which the Committee has already under consideration, the Committee will endeavor to eliminate the features which have been found to be undesirable. The Committee is very anxious and desirous of obtaining suggestions from the conference membership and it is hoped that any and all pastors, leaders and other interested persons will feel free to communi-

(Continued on Page 7)

THE MENNONITE

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EDITORIAL

NOT A MATTER OF DIFFERENCE

The President of one of our leading universities recently said, addressing his students, "It is a matter of indifference to me whether man's origin is in a handful of dust or in some original germ-plasm—whether our beginnings are organic or inorganic."

This was said in explanation of his attitude on the question of prohibiting the teaching of Darwinian evolution in our public schools. He applauded the stand of certain alumni of the university against such "limitation of professional liberty."

One often hears persons say, "Why make any bones as to where we come from? Let us make sure where we are going. But what assurance can we have as to our destiny aside from what we are taught by revelation, and how can we treat with indifference that which the Spirit of God has seen fit to have recorded for our learning on the question of our origin and still maintain our faith in His revelation on the further question of our divinely ordained destiny? If it is not a truth to be implicitly accepted and maintained that God created man in His own image, for divine fellowship, what then shall I make of the story of redemption, of God's coming in the person of His Son to restore that image and fellowship that was lost through sin?

The university president went on to say: "Somewhere in the past ages, whether recent or remote, there must have been in the created world a divine potential which has become incarnate in man."

This sounds very learned, too much so for the ordinary understanding. Of course these pro-

fessors and university students are not supposed to be in that class. There is in this quoted statement a recognition that the world was created; but what is this "divine potential" to which the origin of man is credited? The Latin inspired statement is, "In the beginning God created" and "God created man in His own image." But this is too narrow to be acceptable to these great (?) modern minds: it would close the door against their wild imaginings and worldly wise guesses. They can indeed indulge unmolested their personal liberty in letting their imaginations run wild and accepting for themselves all sorts of unproved theories and guesses contrary to God's revealed truth; but as to "professional liberty" that is an altogether different matter. Why should they be employed and paid to foist on the formative minds of youth their unproved guesses as though they were facts? It is not a matter of indifference whether our youth are taught scientific and revealed truth (these are not contradictory), or guesses which do violence to both science and revelation. It is an act of sane prohibition that some of the states have written into their laws.

A. S. Shelly.

WOMEN'S WORK

WOMEN'S WORK IN WEST ZION CHURCH, MOUND-RIDGE, KANSAS

A report of our mission societies has long been due, and since it will soon be time for our annual meeting, I shall give just briefly what our society has been doing.

The Mission Workers' Society was organized in 1909. It is not a sewing society although we do some sewing, such as making quilts and comforters to be given as gifts or to needy families. Our work has been mainly to interest our young people in mission work. We have an enrollment of 50 members, including about 90 per cent. of the young women and girls of the church. For many years we have been interested especially in the Banuar family of the Champa Mission. The father, Joseph Banuar, first had our support. He died of cholera a few years ago. Three of his children, Rachel, Samuel, and Caroline, have also received help. The latter now is a doctor in Champa, and we are still helping to pay her salary. On the fourth Saturday of each month we have a mission program at

the home of some member. Some of the topics studied are: The Negro, Mexico, Settlement Work, Mountaineers, Immigrants, China, and the Life of Dr. Grenfell. In July we hope to have the Halstead society with us to give a return program. A year ago we accepted their invitation to give them a program. During the holidays we had a musical program at which time each member was asked to bring a guest.

The sewing society is an older organization, actively at work since 1888 to relieve the need in various mission stations. This society is composed of the older ladies in our congregation and numbers about thirty. A few ladies belong to both societies. Mrs. Fred Meyer is president of the sewing society. They meet the first Thursday of each month at some member's home. The meetings are always opened with a short devotional service and each member gives a Bible verse. They have been sewing for the mission stations in Montana. The monthly offerings are used to buy material for garments and what is left, together with special offerings, goes into the mission treasury.

We were much encouraged in our work by the inspiring sermon, Sunday morning, June 26th, by Rev. J. M. Regier of Pandora, Ohio. He spoke of women's work in the church, using as his text the story of Dorcas, Acts 9:36-41.

Mrs. D. O. Rupp,
Pres. Mission Workers.

CORRESPONDENCE

Dallas, Oregon.—As I come very near shirking my opportunity and privilege I feel that I had better send a report from this neck of the woods, and the let the readers of the Mennonite know that correspondent is alive. To begin, I have to go back to Feb. 1, 1927 when the church people surprised Elizabeth Diehlman on her birthday. We gathered at Diehlman's prune dryer. There were 72 present, each bringing a basket dinner. Although it was windy and rainy we all enjoyed it. Elizabeth is the oldest daughter of John Diehlman and a cripple, but she is active in teaching the Willing Workers' Class in Sunday school, which is composed of young ladies.

On April 17 six young men and three young women were received into the church through baptism and one by the right hand of fellowship. Two weeks later we celebrated the communion of the Lord's Supper. All

the members were present and partook. On Sunday, June 12 Dallas and C. E. convention in May Gerhard V. Rempel and his bride, Della Hiebsenthal went to Portland, Oregon, to have Rev. S. S. Baumgartner tie the wedding knot. May the Lord richly bless the young people in our wish.

We had Rev. S. S. Baumgartner and four of our young people go to Upland, Calif., to represent us at our conference. Besides Rev. Baumgartner the party consisted of Elizabeth and Dietrich Diehm and Joseph and Sadie Hiebsenthal. They went by auto and gave their report last Sunday. The report was fine but they said that it was hard to get acquainted with young people. I would suggest that at our next conference a committee of 3 or 4 lively persons be selected to see that all get an introduction to one another. On the way the delegates had two blow outs and one car bumped into the other, but no one was hurt. The wheat crop looks bright, oats are light, hay, red clover and vetch are heavy and the cherry crop is light. Some sell by contract for 8c and others for 9c. Apples are also light. The gardens and corn look good but prunes are unsatisfactory because of the late frosts. Some of the grain shows color and it will not be long before it will be cut and threshed. The health of the community is generally good. The Lord bless the readers and editor of our publication is my wish and prayer.

The Executive Committee of Mission Societies, Mrs. P. R. Schroeder, Berne Ind., secretary, calls attention to a little booklet written by Missionary Peter Lowen, at present in Germany, who with his wife spent three years among the Batas on the Island of Sumatra. Failing health made it necessary for him to give up his missionary work. He is of Russian Mennonite descent and at present doing itinerant work among the Mennonite churches of South Germany. The pamphlet is written in an interesting manner and will further missionary information and zeal and sells for 15c. Copies may be secured from the secretary of the Literature Committee, Mrs. J. S. Schultz, Bluffton Ohio. It is printed in German and English, but the German edition is recommended as the English translation is not so good. "The Missionary News and Notes" issued by the Committee will not appear for July and August as many of the societies do not meet during the summer months.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Halstead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16.

JUST WHAT YOU GIVE

By Margaret E. Sangster

This world of ours is an even place,
That, like a mirror, reflects a face
As it really is—so if you will smile
You will find that happiness all the while

Will follow you—and if you must frown
You'll see the mouth of the world droop down!

Just what we give we take away,
Whether it's joy or work or play;
Whether it's fear or eternal youth;
Whether it's falsehood or gleaming truth;
Whether it's gladness or pain or dread;
Whether it's hope—or an aching head!

Just what you plant you gather in,
And if the harvest you take seems thin,
You've mostly yourself to blame: the earth

Is ready always to give you mirth!
Smile up into the morning's face,
Remember—the world is an even place!

—The Christian Herald

THE OLD TIME RELIGION

Many men do not have the moral courage to face truth and the true knowledge of God. They are not willing to take their religion into actual every-day life. Their religion consists of a salvation by opinion. At such times they long and "seek cover" in the Old Time Religion.

But when we think of the Old Time Religion we must go back as far as Apostolic Christianity. There was a real vital Christianity. It gave Peter the courage and power to be a veritable rock and preach Jesus Christ as Lord. To their face he condemned the Jews for crucifying this Christ. Such condemnation of sin and portraying of the Christ added three thousand souls to the church and will do no less today. James, one of the inner circle of three, even though often called

the Silent, had the faith and personal experience sufficient to permit himself to be killed by the sword. Philip went down into the enemy country Samaria and preached Christ unto them. "We cannot but speak the things which we have seen and heard," they said. Luke tells us these early Christians "did eat their meat with gladness and singleness of heart, praising God and having favor with all the people."

Such is the kind of religion we want and need today. What was there about Apostolic Christianity which is lacking today? In the first place, faith is a moral attitude toward God. It is a state of trust and self-commitment, a condition of being receptive to the mercy of God through Jesus Christ.

We must get a new vision and understanding of Christ and let Him work in and through our lives. When we trace the persecuted followers of the martyred Stephen up into Antioch and observe the building of the church where His followers were first called Christians and when we note how the church at Antioch was the first to send aid to the not-altogether-friendly mother church at Jerusalem, we see they had experienced the spirit of an ever present Christ. Why do we not find more joy in Christian service and missionary endeavor? The early church did not go forth from a sense of duty but had such an overflowing of the love of God that they could not help but pour forth to others this faith so that they might experience the same transforming power. They had an active eagerness to share with others their new discovery of God as revealed in Jesus Christ.

According to the teachings of Jesus, God is a universal God. He loves all men everywhere. A morally perfect God loves both good and evil men, but like in a home if love is to be complete it must be present on the part of both father and son. So when men do not love God, they cannot feel His love.

How can we help but love such a God as is portrayed in the life and teachings of Jesus Christ? But how can men know unless they are told? When we see how Christ loved, healed, had compassion, how He mingled with all classes, we know God is that way today. When Jesus shows God as a Father, One who will go through in search for the one who is missing and leave the ninety and nine, and finally going to the very

limit of love in giving self on the cross, there is a picture of God which cannot help but draw men to God and away from sin. When we see and feel this great love we cannot help, we too simply must "speak the things which we have seen and heard."

CHRISTIAN ENDEAVOR MEETING August 21, 1927

A. J. Neuenschwander

Topic: "The Goodness and Power of God Revealed in Nature." Psalm 19:1-6.

The Scripture Brought Down to Date

The Psalmist was awe-struck by the vastness of the heavens. Today with our powerful instruments we know the firmament to be much vaster than the Psalmist did.

There is no speech in nature, yet nature brings to us definite instruction. God's laws are unbreakable. We must submit or suffer.

Nature reveals a mighty principle—order—everywhere. The sunrise is sure and can be depended upon. As the sun furnishes life for nature, so God furnishes life for man.

The Prayer Thought

Let us thank God for: the wonderful beauties in nature, for men and women who have caught the teachings of nature, for the power we can see, and the stern justice that is meted out in love to man and beast.

Pray the Lord for: a better understanding of His laws, for a glimpse of His design for man, for greater appreciation of His goodness to mankind.

The Topic Forum

1. How does nature show God's goodness and care for us?

2. We speak much of the beauty in nature. What is the value of beauty as seen in nature?

3. Whose fault is it that so many people worship the stars, sun and moon?

4. How can you reconcile the fact of God's goodness, and that nature is said to be "red in tooth and claw"? Many animals live on the weaker ones.

5. What idea of God do you get from a forest, a mountain, a waterfall? Is it safe to follow these impressions?

Nature Revealing God

"Give us men to match our mountains." This lofty expression by Sam Walter Foss, has un-

doubtedly been expressed many times in less poetic language. Nature surely does make its impression if a person has eyes that see, and a heart to appreciate. I shall never forget, how, long ago, I heard God's Power extolled in a sermon as the minister was describing Niagara Falls. The picture remained with me many years until finally I saw the majesty of the Falls. The ocean always seems to stir the soul, if it is calm then the peacefulness reminds one of the goodness of God, but when it is lashed into fury by the winds, then God's power and majesty is seen. The steady regularity of the tide shows the order of the Maker.

In the Bible we see many incidents in nature that are interpreted as miracles. Today we may have similar experiences, we do not see the miracle, but call it the working of nature. Each spring, we in the United States, are within six months of a famine. Yet we have never suffered, for God in His wise providence supplies many crops at various times. We pride ourselves in our food supply, but if for one year no crop would ripen from May until October we would suffer from hunger.

Have you ever given thought to our water supply? To follow the course and note the transformations that take place when a drop of water makes the circuit from one rainfall to another, shows God's power, wisdom, and goodness. We use the water, it becomes soiled or full of germs, but evaporation purifies it, as well as the elements in the soil through which it sinks. The longer one considers, the greater the wonder grows.

Illustration

Many books and thoughts crowd in for expression on this subject. The one book that gave to me the noblest impression of the goodness and power of God is, "The Creation" with the wonderful music by Joseph Haydn. The chorus, "The heavens are telling" is most suggestive and impressive, as well as the chorus: "Achieved is the Glorious Work." This grand oratorio ought to be sung in every community.

MUSIC AS AN AID TO OUR RELIGIOUS SERVICES

Music, in its peculiar way makes a religious service effective. It is inspiring to the soul that may not be interested in the sermons and religious topics of the

day. "Where language fails, there music begins." There is nothing so devotional and church-like as an old-fashioned hymn or an old chorale, for instance, John Sebastian Bach's beautiful melodies composed so that the human voices blending in their harmony, are as the sacred tongue of God. There is no heart of stone that such music could not crush.

Music before a sermon goes out to the congregation and prepares the hearts to receive the sacred words of the Lord's servant. It opens the way for the words to fall deep into the soul of man, where they will always remain with a memory, which may come nearer putting us in tune with the Infinite than any other human agent.

Music is since the beginning of time. The morning stars sang together and the sons of men shouted for joy. Ancient historians tell of the Psalms being chanted in Solomon's temple, and in the early churches, by two choirs chanting responsively. Seemingly music has been, and will be, the best medium through which to express feeling.

Louis Rosenberger
East Swamp church, Quakertown, Pa.

REPORT OF THE 31ST INTERNATIONAL C. E. CONVENTION

Held in Cleveland July 2-7, 1927

The first thing which impressed me upon arriving in Cleveland was the courteous and cordial welcome which was accorded to the visiting delegates, not only by the Endeavorers of the city, but by the public officials, the police force, the street car men, the restaurants, the hotels, and in fact all the citizens of Cleveland. Too much praise can not be given to Fred Ramsey and Geo C. Southwell, chairman and secretary of the Cleveland Convention Committee, for their untiring efforts in arranging for every possible accommodation, convenience and comfort for visiting delegates. The information, credential and housing committees cheerily and tirelessly performed their task of answering all questions, securing lodging places for the delegates and helping them locate their friends from other states. The captain of the detail of police in and around the Public Auditorium, where the convention sessions were held, paid a glowing tribute to Christian Endeavor when he said, "This is the most orderly, best behaved convention crowd I have ever seen. They do not need policemen around here, ex-

cept to answer a few questions."

Coming to the convention itself, the outstanding series of addresses were those of Rev. Wm. Hiram Foulkes, which were delivered in the Quiet Hour session each morning at 8:00. They furnished deep inspiration and brought the young people into the reverential and receptive frame of mind which was necessary in order to receive full benefit from the program offered each day. The theme of this series of talks was "Youth's Pathways to Life." The subjects coming under this head, which Rev. Foulkes used, were: Pathways of Work, Friendship, Truth, Beauty and Faith.

The keynote of the convention was sounded by Dr. Daniel A. Poling, president of the organization, in a stirring speech in which he enjoined the young people to "Crusade with Christ."

Throughout the convention special emphasis was placed upon the promotion of world and personal evangelism, prohibition and world peace. Splendid addresses on law enforcement and prohibition were given by U. S. Senator Simeon D. Fess; Gov. A. V. Donahey of Ohio; Mrs. Mabel Willebrandt, Assistant Attorney General of the U. S.; Fred B. Smith, executive secretary of the World Alliance of International Friendship; Rev. Ira Landrith, citizenship supt. of the International Society of C. E.; Rev. W. C. McTaggart, pastor of the St. Columbia Church of Toronto.

Raymond Robbin, noted lecturer, Rev. A. Ray Petty of Philadelphia, Dr. Will Alexander, Director of the Committee of Interracial Cooperation; Mr. Holmes of Australia, Dr. Poole of London, Pres. of the World Sunday School Association, all spoke on peace and international and interracial friendship.

A talk on stewardship was delivered by F. W. Burnham, Pres. of the United Christian Missionary Society.

J. C. Penney, millionaire chain store owner, gave a stirring tirade against the cigarette.

Splendid addresses on evangelism and social service were given by Robert E. Speer, moderator of the General Assembly of the Presbyterian Church of the U. S. and Fred A. Wallis, social service and prison work supt. of the International Society of C. E.

Amos R. Wells, whom everyone knows, gave a fine original poem in place of the address for which he had been scheduled.

Probably the most important and essential part of the program was the group of conferences and classes held each morning.

These furnished instruction in phases of C. E. work. They were conducted by experienced men and women and were the real educational part of the program.

The most interesting part of the convention was the series of radio conferences at noon each day conducted by Dr. Poling. After speaking for a short time on topics vitally interesting to young people, Dr. Poling answered questions of all sorts sent in by delegates. His answers were shore and to the point, and he had a tactful way of answering delicate questions.

The music must not be forgotten, for it played a very important part in the success of the convention. The work of Vincent H. Percy, organist of national fame, the numbers given by George Dibble's choir of 1000 voices, especially the one entitled, "The Rainbow Greeting", which was used in the convention ten or twelve times, the song services preceding each session, conducted by Percy Foster, the great song leader, the music by the Harmony Trumpeters of New Jersey, the solos by Miss Poole of London, England, Mr. Dibble's solos, Mr. McMahon's solos, and other special numbers by Mr. Ianiana of Hawaii, and the male chorus of the Pennsylvania delegation, and last but not least Miss Lewis and Mr. Fussner's splendid work at the pianos, all contributed to make the convention great.

Splendid fellowship was apparent when great applause greeted representatives of Australia, Canada, China, Finland, Hungary, Ireland, England, India, Mexico and Hawaii as they brought greetings from their home lands.

During the convention two important announcements were made. One was the change of the name of the organization from United to International Society of Christian Endeavor. The other brought the news that Amos R. Wells, William and David Shaw had turned over the ownership of the C. E. World to the International Society of C. E. Mr. Wells, however, will continue with the paper in an editorial capacity.

Resolutions of all kinds were adopted during the convention. There were resolutions for peace, for law enforcement, resolutions of thanks to deserving people who helped in the convention, a resolution for strict Sunday observance and loosening of denominational lines and a resolution of regret for Francis E. Clark's death.

Tribute to the memory of Father Clark, founder and late president

ident of the movement, was paid in nearly every session and by most of the speakers. The Francis E. Clark Recognition Fund and Memorial Library was presented by Fred C. Ball at the closing session.

A fine time was enjoyed by the Mennonite people who attended the denominational rally. The time was spent in discussing C. E. problems and a talk by Rev. Musselman of Bluffton, Ohio, who expressed the hope that in the near future the young people of the various Mennonite groups in Ohio, Indiana, Iowa, Illinois and other adjoining states might unite in a convention.

The monstrous parade on the Fourth of July, in which 17,000 people took part, demonstrated to the public the merits and versatility of the organization. Many cynical men who came to sneer threw away their cigars to leave both hands free for applauding the colorful delegations, singing hymns and waving banners for God and Country.

The Bible sharpshooting contest was interesting. The winner was a Mexican girl who was very well versed in Bible knowledge, although handicapped by the inability to speak any language but Spanish.

Excellent orations on peace and subjects pertaining to C. E. were delivered by high school people representing nine states. The representative from Kansas won first honors.

Dr. Poling's closing message was an impressive one. He challenged the young people to carry the influence and inspiration which they had received, out into the world and use it in Crusading with Christ, and in furtherance of His Kingdom.

And so the biggest, the most inspirational, the most educational convention in the history of Christian Endeavor closed with the delegates joining hands and singing, "Blest Be the Tie that Binds," and "Till We Meet Again."

Adrian Ametutz
Dalton, Ohio.

"Are those who speak about Prohibition in America quite sure that a gigantic mistake has been made in that country? I have visited America, where I saw evidences of prosperity among the working classes, and I look with considerable horror upon our nation which spends £350,000,000 yearly on drink, having to continue to compete with a dry country like the United States.—Bishop of London.

Human improvement is from within outward.—Froude.

THE S. S. LESSON

August 14

David Brings the Ark to Jerusalem

II Sam. 2:3,4; 5:1-3.

Golden Text: "We shall be satisfied with the goodness of Thy house, Thy holy temple". Psalm 65:4.

The death of Saul and his sons seemed to be the opening of the way for David to come into the kingship over Israel to which God had anointed him. Saul perished, he had proved himself unworthy. His sons perished with him because the iniquities of the fathers are visited upon the children. Let all those who fall away from God remember that they wrong others close to them as well as themselves. The death of Saul practically brought the period of outlawry of David's life to an end. He had been hunted and persecuted for years and now God was opening in His own way a way by which he might rest from persecution and enter a normal life again.

Hebron was one of the finest cities of Judah splendidly situated. Here then David and his followers retired to make their homes. Israel was not yet ready to acknowledge David king. Abner, the general of Saul, held the rest of the country beside Judah. The people of Judah clung to David because he was one of them. Because Judah was the most powerful and influential of the rest of the tribes it was strong enough to establish itself independently of the rest of the nation. The men of Judah crowned David their king. This was the second time that he was set aside for the kingship, Samuel having anointed him king in his youth. The first act of David as king of Judah was to send a gracious message to the men of Jabesh-Gilead in appreciation of the respect they had shown to the bodies of Saul and his slain sons. David might, in the light of the anointing he had received earlier in life, set about making himself king of the whole country by force of arms. He seemed willing to wait God's own time. The wise child of God will never endeavor to hasten the plans of God. He will have faith enough to wait upon His will and to apply himself to the present tasks that God gives him. For seven years and a half David was king of Judah. During these seven years he was showing his fitness for the higher position. Even at that time there were people from every tribe who adhered to David as his subjects. God often

places us in situations of probation. Just what our future will be depends upon how well we carry ourselves and how faithful we are to our tasks. Sometimes periods of waiting are trying, but it is under trying situations that we prove our worthiness.

Finally, the entire nation joined in calling David to the kingship. This was not a matter of impulse on the part of Israel. There were several reasons why he should be their king. In the first place, God had so willed it. He was really king, not by the choice of Israel, but by Divine appointment. Then he was of one kin with them. It was he that passed through the troublesome times, it was he who was a representative of the common people and, finally, they appreciated his heroic work under King Saul. Rewards for great sacrifices and efforts sometimes come slowly but one should not work merely for reward. His ability and bravery was a convincing reason why David should be king of Israel at a time when they needed a strong leader whose life was close to God.

The ark resting in the private home of Obed-Edom was a humiliating reminder to Israel of the time when they had fallen away from God and were punished by losing the ark from the Tabernacle. As it was the symbol of God's presence it was natural that it should occur to David that it should be so placed that it would symbolize the presence of God, not with a single family, but with the whole nation. The previous moving of the ark had not been according to the directions of God and distressing events followed as they always do when God is disobeyed.

In moving the ark sacrifices were made. It was a consecrated occasion and the act of sacrifice indicated a consecration to God and His service. The dancing here referred to was not of the kind in which both sexes were involved. It was simply the expression of joy manifested in demonstrative bodily exercises. It was an emotional expression of lofty religious fervor entirely apart from motives such as are characteristic with ordinary dancing. Shouting or cheering on the part of the people and music graced the occasion because those who are happy must show it outwardly and here was occasion for great joy, the symbol of God's presence was in the midst of the people. When God is with a people there must be joy of the deepest kind.

THE BIBLE—ITS AUTHORITY

Heb. 2:1-4; 3:12; II Tim. 3:16-17; II Peter 1:19-21

In the first passage we are told that the New Testament Revelation God is superior to the Old; that those who disregarded and disobeyed the revealed will of God in the Old Testament could not escape the recompense of reward for their transgressions then surely he who disregards the higher and better revelation God's will cannot escape, because the apostle opens this book by saying that God who at sundry times and in divers manners spake in times past unto the fathers, hath in these last days spoken to us by the Son.

In II Peter 1:19-21 we are told how this word of prophecy was given by holy men of God speaking as they were moved by the Holy Spirit.

II Tim. 3:16-17, tells us both the source and the purpose of the Word of God.

Of course, there are different views of inspiration. Some seem to think that every word was dictated by the Holy Spirit and that the prophets and apostles were mere copyists. Dr. W. B. Riley of Minn., Pres. of Fundamentalist Assn., makes that assertion as stated in the copy of the Literary Digest of June 25. But this position is hardly tenable for in the book of Job the devil speaks twice and we can hardly assume that the Holy Spirit inspired him what to say especially since on both occasions God tells him that he is lying.

In his letters the Apostle Paul says on several occasions (cf. I Cor. 7:25 and 40, II Cor. 8:8) that what he writes he writes as his opinions and not as the work of the Lord. Even if we should claim verbal inspiration those who copied the original were not inspired for there are variations in the different MSS. and you can read both the German and the English, know that sometimes there is such a great difference in the two translations that you cannot use the same texts for the same sermon. In Deut. 33:25 we read: "As thy day so shall thy strength be." In the German it reads, "Thy age shall be as thy youth." In Psalm 127:2 we read, "He giveth His beloved sleep." In the German it reads: "He giveth possessions to his own while they sleep." In the 90th Psalm when it speaks of the fleetness and vanity of human life it says in the English translation, "The days of our years are three score years and ten, if by reason of strength they

be four score years, yet is the strength thereof labor and sorrow, for it is soon cut off and we fly away." The German reads as follows: "Our life endures for 70 or 80 years and if it has been precious it has been trouble, distress and work for it passes rapidly by as though we were flying away."

In the second chapter of Job in the ninth verse, we are told in the English Bible that his wife came to him in his affliction and advised him to curse God and die. In the German Bible we read that she said: "Bless God and die" and I heard Dr. George Robinson of McCormick Seminary say in a lecture that she said neither but that she advised her husband to say farewell to God, to bid Him goodbye and die. So you can easily see how impossible it would be for every word of the Bible to be inspired in the 780 languages into which the Bible or parts of it have been translated.

But when attacks are being made upon the infallibility and authority of the Bible they are not based upon these variations in the different versions but against the assumption that the Bible is the Word of God; the revealed will of God and consequently the highest authority for man's conduct. When such attacks come from men who are in the ministry as they did last week at the Episcopal Conference in San Francisco when the Rev. H. Lewis of Ann Arbor, Mich., said in a public address that what Jesus said about marriage did not apply to conditions today and we ought to have trial marriages and when on the following day Dr. Guthrie of New York said in his address that the writers of the New Testament were thickheads who never did understand Christ, we have reason to be alarmed. If ministers of the Gospel will undermine the home and the authority of the Bible upon which the home rests they are digging out the foundations upon which Christian civilization rests and endangering the whole structure.

In the German language we sing: "Wenn dein Wort nicht mehr soll gelten, Worauf soll der Glaube ruhn?" ("If thy word is no longer authority, Whereon can we rest our faith?") But I think we need not fear that the authority of the Bible will be destroyed by this new attack which ultra modernism is making upon its veracity. Dr. Shaft tells us that in the second century of the Christian era a man by the name of Celsus made an attack on the Bible similar to the one that is being made to-

day. He denied the miracles, the divinity of Christ and His resurrection, also the creation of man and the fall as recorded in Genesis. Yet the Bible has continued through the centuries and by its increasing influence upon the thinking and affairs of men has proved its divine authority. For the Fundamentalists Flying Squadron to travel over the United States denouncing with bitterness and sarcasm the Modernists for the attempt to destroy the authority of the Bible is foolish as was Uzzah's rashness in putting forth his hand to steady the Ark of God. II Sam. 6:6. If the Ark was the holiest revelation of the living God it must be able to take care of itself and the same is true of the Bible.

One of the passages given me points to the fact that the revelation of God was progressive and that the highest revelation of God was given in His Son, which indicates that this final revelation is the most authoritative and binding for us. Many of the requirements of the Old Testament have been set aside entirely and others have been superseded by requirements which are infinitely higher. The ceremonial requirements of the Old Testament have been abrogated and some of the moral requirements have been placed by Christ on a much higher plane. Just take the one matter of the family relation. In Mark 19 we read that the Pharisees came to Jesus asking Him if it were lawful for a man to put away his wife for every cause. Jesus answered: "Have ye not read that at the beginning God made them one man and one woman." But they say: "Why did Moses then command to give a writing of divorce and to put her away?" Jesus answered them: "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so," and then goes on to place the marriage relation where God intended that it should be. In the sermon on the Mount, Jesus says repeatedly: "Ye have heard that it hath been said to them of old; but I will say unto you." To them it was said, "He that putteth away his wife and marrieth another committeth adultery. I say unto you, He that looketh upon a woman to lust after her hath committed adultery. To them it was said: "Thou shalt not forswear thyself and keep unto God thine oath." "I say unto you, swear not at all. Let your conversation be yea, yea; nay, nay; whatsoever is more

than this cometh of evil." To them it was said: "Love your neighbor, hate your enemy." "I say unto you: Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." Thus giving us higher requirements on greater authority.

The divine authority of the Bible is evidenced by the fact though it was written over a period of 1500 years by different authors such as shepherds, poets, prophets, kings, fishermen, yet there is a wonderful unity of purpose running through the whole book. It is shown by the fact that as men and nations conform their lives to its teaching they attain the greatest progress and the highest degree of contentment.

It evidences its divine authority in the consciousness of the individual in as much as his conscience bears witness that its requirements are right and good.

It is evidenced by the divine power with which it has changed the hearts and lives of men and women who were born not of corruptible seed, but of incorruptible by the Word of God which abideth forever. I Peter 1:23. May each one of us who names the name of Christ give the incontrovertible testimony of a Christ-like life to the infallible authority of the Word of God.

SECOND ANNUAL REPORT
(Continued from Page 2)

cate with the Committee at any time concerning the program or any other Retreat matter.

It is a matter of gratification to the Committee that the financial burden to the conference treasury this year is not very large. The Committee is also appreciative of the fact that in accordance with our recommendation of last year that those Conference churches whose pastors served on the faculty of the Retreat, practically paid the expenses of these men. After paying all local expenses from money derived from registration fees and local collections it is found that the total cost to the Conference treasury of the 1927 Retreat is only \$35.09. The expense to the students who registered, aside from traveling expenses, was \$13.00 divided as follows: \$2.00 registration fee, \$11 for room and board. This compares very favorably with the expense to the student of the Bethel Retreat which is \$12.00, for 10 days however; \$2.00 registration fee and \$10.00 for room and board. It is found that among other denominations that have similar Retreats or Insti-

tutes of 8-10 days' duration the average expense to the student is \$15.00.

There were 29 registrations this year divided as follows: Paso Robles (San Marcos church) 1; Escondido 2; Woodlake 1; Upland 12; Reedley 13; total 29. Included in this group were 3 Sunday school teachers, 2 Sunday school organizers, 2 Sunday school secretaries, 6 Christian Endeavor officers, 2 presidents of Sunday school classes. There were present in this group 8 high school students, 5 college students, 1 Bible Institute student and also 5 wage earners. In addition to the registered students there were 35 visitors. Including the faculty of four there were present a total of 68, more than twice last year's number.

The problem of proper sponsorship and supervision of the young people who attended, from a distance particularly, confronted the Committee at once. The Committee believes that the conference should authorize it to formulate rules regarding attendance and discipline and enforce their observance. The Registration blanks should contain a statement regarding the observance of such rules since these blanks are signed by all properly registered students. In comparing our leniency with other Retreats it is found that almost invariably there is demanded of the student compliance with a few standard rules of conduct and attendance. Whenever feasible a sponsor should accompany groups of students coming from the various churches, particularly if the group is a large one.

The Committee is agreed that the matter of location is a most serious one. It is almost impossible to secure the proper religious and devotional atmosphere that should accompany a Retreat by conducting it in the local churches, with students scattered over comparatively wide areas, and with other attractions only too easily accessible. The Committee is agreed, also, that if the Retreat is to reach its greatest influence and success it must be held in some secluded place, preferably in the mountains or at the seashore where there will be attractions and good wholesome recreation in form of hikes and swimming, even the camping will appeal to those who come, and where there can be created a spirit of unity and where leaders can create a devotional, religious and spiritual atmosphere, and where at all times proper care and supervision can be maintained.

The Committee feels that the

Retreat is among the most important, and therefore we solicit your wholehearted support in every way.

Respectfully submitted,

The Pacific District Conference Retreat Com.

L. J. Horsch, Secretary.

CONTRIBUTIONS

HOME MISSION TREASURY
REPORT FOR MAY-JUNE

General Fund.

Bergtal Ch., Pawnee Rock, Kan., \$70.72; Mrs. Clara A. Ruth, Reedley, Cal., \$100.00; Bethel College Church, Newton, Kan., \$25.11; Grace Church, Pandora, O., \$35.10; E. Dist. Conf. S. S. Association and Y. P. S. C. E., \$30.64; Bethesda Ch., Henderson, Nebr., \$107.32; Salem Ch., Dalton, O., \$35.25; Zion S. S., Donnellson, Ia., \$10; Mrs. C. A. Krehbiel, Long Beach, Cal., \$25.00; Bethlehem Ch., Bloomfield, Mont., \$17.98; Zion Ch., Dallas, Ore., \$4.31; Aletta Krehbiel, Clarence Center, N. Y., \$40; Mattie Krehbiel, Clarence Center, N. Y., \$40.00; First Menn. Ch. and S. S., Philadelphia, Pa., \$75.66; Mechanics Grove, Pa., ch., \$22.83; St. John Ch., Pandora, O., \$125.00; Bethel Ch., Mt. Lake, Minn., \$60.00; Zion Ch., Donnellson, Ia., \$63.73; Buhler, Kan., ch., \$30.62; Bethel College Ch., Sewing Soc., Newton, Kan., \$25.00; Pratum, Ore. Ch. and S. S., \$38.60; First Menn., S. S., Chicago, Ill., \$52.26; First payment on old L. A. Mission property, \$2971.00; Eden Ch., Inola, Okla., \$28.62; Colfax, Wash., Ch., \$29.50; San Marcos Ch., Paso Robles, Cal., \$45.28; Bethel S. S., Fortuna, Mo., \$9.54; Christian Ch., Moundridge, Kan., \$21.50; Bethany S. S., Freeman, S. Dak., \$15.00; First Menn. Ch., Upland, Cal., \$27.49; Hoffnungsau Ch., Inman, Kansas, \$33.05; Friedensberg C. E. Soc., S. Dak., \$27.00; Pulaski, Ia., Ch., \$23.08; First Menn. Ch., Butterfield, Minn., \$8.30; interest Gen. Conf. Trust Fund, \$96.25; Bethany Ch., Kingman, Kan., \$10.23; Zion Ch., Dallas, Ore., \$7.35; Lehigh, Kan., Ch., \$8.80; West Zion Ch., Moundridge, Kan., \$29.00; Altoona, Pa., Garage rent, \$50.00; Bethel Ch., Fortuna, Mo., \$31.00; Hebron Ch., Buhler, Kan., \$20.02; First Menn. Ch., Mt. Lake, Minn., \$39.50; N. Dist. Conf., Doland, S. Dak., \$50.60; Sr. C. E. Soc., \$21.70, Mission Boxes, \$6; J. Edward Lehman, \$5; First Menn. Ch., \$154.37; Berne, Indiana; B. F. Welty estate, Tacoma, Wash., \$42.87.

Church Bldg. Loan Fund

Bethel Ch., Mt. Lake, Minn., \$25; West Zion Ch., Moundridge, Kan., \$35; Garden Tr. Ch., Moundridge, Kan., \$28.49; Eden Ch., Moundridge, Kan., \$225.00; Zion Ch., Elbing, Kan., \$92.00; Salem Ch., Marion, S. Dak., \$250.00; a friend, Halstead, Kan., (as a loan), \$500.00.

City Missions

Johannestal C. E. Soc., Hillsboro, Kansas, for Chicago, \$5, for Hutchinson, \$5.00.
Total Receipts, \$6,012.67.
Balance in bank, May 1st, \$788.53
Total disbursements, \$5,624.65.
Bank balance, July 1st, \$1,176.55.
Money borrowed, \$3,910.00.
Deficit, \$2,733.45.
Gratefully acknowledged,
J. E. Amstutz, Treasurer.
Trenton, Ohio.

THE MENNONITE JOTTINGS

August 4, 1927

Prof. A. F. Tieszen, of Bethel College was a visitor at the Bethel church, Freeman, S. D., preaching at the morning service July 16.

The Volunteer Band of Bethel College journeyed to the Friedenthal church, north of Newton, and rendered an excellent program last Sunday night.

Professor Paul Whitmer, of Witmarsum Seminary is spending his vacation in travel. His trip includes a visit to the Holy Land as well as several points in Europe.

Missionary and Mrs. Linscheid and their two sons Harold and Chester, were visitors in Canton, Okla., at the home of J. Kiewer. Rev. Linscheid had an appointment at the Indian mission near Lawton.

Sister Frieda Kaufman, superintendent of Bethel Hospital, Newton, Kansas, is spending some time in Colorado. After spending some time at Manitou she left for Denver to attend the conference of the Moody Bible Institute in session July 31 to Aug. 14.

The ten days Retreat to be held on campus of Bethel College will begin Aug. 18 and continue until the 27th. There will be classes in Church History, Missions, Bible, Teacher Training, etc. The leaders will be experienced workers thoroughly familiar with their subjects. There will be an open forum in which practical questions relating to different phases of Christian life and work will be discussed.

On Sunday morning, July 28, Missionary Samuel Moyer gave an address on India in the Springfield Mennonite church, Pleasant Valley, Pa.

Missionary Sam Goering who was in Donnellson, Iowa, preaching attended the Iowa Young People's Conference held at Noble, Iowa, July 16 and 17.

The Mennonite Young People's Religious Institute known as "Bethel Retreat" will be held on the campus of Bethel College, Newton, Kan., Aug. 18 to 27. Courses will be offered in Church History, Teacher Training, Bible, Problems and Questions of Church, Sunday School and Christian Endeavor.

Members of the Bauman Family will hold their Annual Reunion at the Hereford Mennonite church, Bally Pa. The Landis Family Reunion will be held on the camp meeting ground, Landisville, Pa., Aug. 27. The Shoemakers of Pennsylvania hold their reunion in Hershey Park, Hershey, Pa., Aug. 4.

Rev. P. R. Schroeder, pastor of the Berne, Ind., church, who is an enthusiastic bee keeper, recently had the misfortune to be stung by about forty bees at once. Some people become very sick from such experiences but Rev. Schroeder suffered only a few hours and was able to attend both morning and evening services the next day, and preached at the evening service.

The Mennonite Brethren in Christ have recently sent five missionaries to Africa, several of them having previous experience on the mission field.

Rev. P. E. Penner gave an address at the quarterly praise service in the Berne, Ind., church. Instrumental music formed a large part of the program in the praise service.

The young people of the West Zion church, Moundridge, gave a party last week in honor of Miss Margaret Regier who is leaving Moundridge to resume her duties at the Halstead, Kans., hospital.

The Men's Mennonite Choir of the Berne, Ind., church arranged a delightful birthday surprise for Prof. G. A. Lehman, who is convalescing from a long siege of illness at his father's home. Prof. Lehman had retired for the night when the choir quietly entered the room below him and sang some of the familiar hymns and chorals that he used to sing with the choir.

The city band stand of Buhler, Kan., was the scene of a fine community out door service several Sundays ago when the Hebron, the Mennonite Brethren and the Buhler churches united in a common service. Rev. P. E. Franz preached a short sermon in the English language. Rev. P. R. Lange in the German. The meeting was a successful one with the trombone quartette, singing and playing several selections and F. H. Letkeman as music director of the choir and congregation.

Dr. J. E. Hartzler of Witmarsum Seminary conducted a series of evangelistic services at the Mennonite church in Aberdeen Idaho. The meeting continued for a week and concluded with special Sunday services.

After concluding his series of meetings at Aberdeen, Idaho, Dr. Hartzler spent July 21 and 22 in Mt. Lake, Minn., where he spoke in Bethel church of which Rev. J. J. Balzer is the minister.

Miss Loretta Lehman, one of our missionaries to India, recently visited her brother, Alvin Lehman, of Pandora, Ohio. While there, she gave an excellent talk on mission work in India in the Missionary church.

The members of the West Zion church, Moundridge Kans., are diligently at practice on the "The Lost Chord" and "The Holy City" which are to be rendered at the Sunday evening services to be held in the city park.

Rev. and Mrs. H. P. Krebbs, of Newton Kans., now on a trip around the world are having a delightful time in France. They have already visited Germany, Holland, Belgium, England, Scotland, Ireland and Wales.

After a two months' trip through the west where they attended the convention of the National Education Association at Seattle, Washington, Dean and Mrs. N. E. Byers of Bluffton College returned to their home by the way of the Canadian Rockies stopping at Banff, Lake Louise and Calgary, witnessing a "stampede" at the latter place, a spectacle recalling early days of the pioneer west.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, AUGUST 11, 1927

No. 31

OUR CHINA MISSION WORK AND THE SITUATION IN GENERAL

The missionaries lately arrived from China were asked to select one of their group to write regarding conditions as we left them in China. But we separated and overlooked appointing anyone so Brother Richert has asked us to write this article before leaving for Denver, Colorado, where we intend to spend a few weeks resting and attending school at Cliff Seminary.

Those arriving May 23rd from China were Dr. and Mrs. A. M. Lohrenz, at Seattle, Miss Elizabeth Goertz, Mrs. H. J. Brown and three children and ourselves landing at San Francisco. The reason we came in two parties, was that Dr. Lohrenz came to Tientsin on a houseboat with the baggage, thus arriving too late for the ship on which we were booked.

It must seem strange and sudden to many of our dear Mission friends that most of the missionaries in China should leave their field of work for a time. To give an adequate explanation of this unique situation in the history of Missions would require a long treatise so in this article we shall only touch upon the conditions in our field as we left it and give a few ideas about the situation in China as a whole.

A group of earnest missionaries of a neighboring mission, through prayer felt as early as last winter that sooner or later we missionaries would be leaving the field. Then when word from the Consul came for them to leave they were ready and did so within three days. The remarkable thing about this is that the consciousness that they and others would have to leave for a while came to these people through prayer long before conditions seemed to demand it. In our mission we were not so ready to leave—being Mennonites we wanted to make sure we were not running away from danger when the cause might demand our standing firm. So we had a special Mission Conference at which much time was spent in

prayer and waiting upon God for definite guidance and grace. We found it a real cross to give up our beloved work and to believe the Lord had a work to do in China in which we would not be needed in the capacity that we had been filling heretofore. We were facing the vital question of how the work should be carried on should the missionaries be asked to leave the field. That this might be necessary the Lord seemed to be showing us for the way reports came in to us from our missionaries in language school, from other missions and from the American Consul was to a spiritually discerning mind very significant. At the Conference we decided that those whose furloughs were due this year and some of those due next year should go home. Most of the others were to go the coast for the time being but three of the men should stay on the stations until the American Consul should advise them too, to leave for the coast. That evening a telegram came from our missionaries in language school saying they were going to Korea unless advised differently. Because of conditions the close of the language school had been announced and most of the students were already leaving Peking. Our neighboring Presbyterian missionaries were also leaving that week and missionaries from Peking were going to Korea. They were giving their work over largely into the control of Chinese leaders and believed the time had come for fuller control by Chinese. Some larger Missions suggested that missionaries should discontinue working in the interior for from two to possibly five years. These reports coming from the capital city where people would be better informed than we in the interior caused us to plan more definitely toward the continuing of the work by Chinese if all of our missionaries should leave for an indefinite period.

For some years we have been working on a Constitution for an organization of missionaries and Chinese who would have charge of the Mission work in our field

instead of being controlled by the missionaries only as heretofore. Indeed the policy of our Mission, though more or less imperfectly carried out, has always been one of cooperation with the Chinese. A plan for the new organization had been approved by the Mission and Mission Board. This provided for five missionaries and four Chinese to compose a Council in whose hands should be all the executive work of the field. The members of this Council being also chairmen of departmental committees such as evangelistic, educational and medical. With minor changes this plan had also met with the approval of a Chinese Committee of about 20 delegates who had been elected by the church members of the different station churches. One of the minor changes they suggested was the addition of another Chinese member on the Council making it an even number. So you see they want absolute equality.

The rapidly changing conditions in the Chinese church mean that even this plan may not be feasible as it stands, and may need to be changed at least as soon as they take over greater financial responsibility, which we would heartily welcome. The members of the above Council, however, could not only be elected by the Chinese church Conference of our field. That Conference was not quite organized when we left, so at the special session of our Mission Conference the churches were urged to do so at the special session of our Mission Conference the churches were urged to do as soon as possible.

At Tamingfu a committee of nine was appointed to oversee the work as a whole, while at Kai Chow the work was left in charge of those Chinese who were at the head of the different phases of the work. These leaders now have positions of great responsibility and will naturally be targets for much adverse criticism so they need our earnest prayers and support. When we returned to Tamingfu from the special Conference there was a telegram awaiting us from the

American Consul advising that "all American citizens leave for Tientsin without delay". Consequently the following days were one grand rush, Mrs. Boehr and Mrs. Voth and children leaving already the next day with the Nazarene party and the remainder by houseboat five days later. After about two weeks' stay in Tientsin Bros. Brown and Panabecker went back to the stations to see how the work is going. They will probably go to the coast for summer.

Since the general situation in China has a vital bearing on our Mission work I shall devote a few paragraphs to that phase. The Chinese always have been reticent to abide by certain international treaties which they claim are unequal. The abolition of these treaties which also include the extraterritorial rights for westerners living in China, has grown to be the national slogan. The idea that foreign powers are scheming for commercial gain in China has been drilled so deeply into the minds of students and many others that often they question whether mission work is not carried on by our government as a cloak for commercial propaganda.

At this time there also comes a voice from some western quarters that China has "lost its soul" and that only by intervention of an iron hand of western nations can China be saved. And again when we left, so at the special session of our Mission Conference the churches were urged to do so at the special session of our Mission Conference the churches were urged to do as soon as possible.

Nevertheless hundreds of missionaries and many more Chinese see the dawning of a new day. The anti-Christian movement is in one respect a hopeful sign. The very fact that it is alive is proof that the influence of Christianity is reaching out into all the arteries of Chinese life. It brings the Gospel teachings and Christ Himself to the center of Chinese thought which

in turn brings a current of spiritual expectancy. Christianity has caused Chinese to acquire a new and wider outlook in life, pointed out new social responsibilities, and Christian education has been largely responsible for the new awakening that created this intense nationalistic spirit.

The Christians are not void of this nationalistic spirit and thus it spreads to the sphere of Christian work. The missionary enterprise is now brought under critical and searching examination particularly in view of some unfortunate historical incidents which mixed up Christianity with China's relations with western powers. They want freedom of thought, they don't want western denominationalism nor certain western methods. This is a challenge to us not to put minor and important things—which we cherish, but they resent—on their shoulders.

The earnest trials and national struggle will help to purify and revitalize the Church in China, for aggressive action and advance. By the absence for a time of most of the missionaries many Christians who have joined the church and even received remunerating positions will show their real character either change for the better or leave the church. The true Christians will learn to depend on Christ Himself. When they will see God as seen through Christ a colossal change will be seen in China.

In your minds you may still be questioning why did the missionaries leave the field of work? Were they cowards who ran when there was stress? When we were in Tientsin it was estimated that probably over 5,000 out of 6,300 missionaries had left their field of work and were either in some coast city or left Chinese soil. The immediate cause was foreign consular advice, it is true, but even then who could imagine that this whole movement could have been possible unless God had a positive plan in it; especially in the face of the fact that thousands upon thousands of sincere prayers had been ascending regarding this very matter.

God has a great purpose in China. It behooves us to wait on our knees until we find out what that purpose is. We believe there is a great salvation being wrought in China today. China stood through hundreds of centuries while other nations rose and fell. We believe that God will not allow this great "ancient" nation to go to utter destruction by robbers, soldiers, bolsheviks or even foreign powers. "The future world-civiliza-

tion will be bound up inseparably with what China will do the next fifty years" as some one said, and we believe this will be so because of the unique role that Christianity will play in China.

As the missionaries temporarily withdrew from the field of work they left a church of Christ behind with hundreds of faithful men and women who under bitter trials and suffering are echoing Paul's exclamation of victory, "I can do all things through Christ which strengtheneth me."

Christian work in China has been worth all it cost the western Church, also during this upheaval and readjustment period, and commands the continued sympathy and help of every Christian who desires that Christ and not chaos shall reign in China. For Jesus alone has the supreme answer to the problems of mankind.

Yours, in the service of the Master,
W. C. Voth

WOMEN'S WORK

A UNION MISSIONARY MEETING

Before Mrs. Burkhardt left for India three years ago, the Sunday school and the Missionary Society of the First Mennonite Church, Bluffton, invited her to come and spend several days with us in order to make her acquaintance. Feeling that this opportunity should be shared with others also, the program committee of the Missionary society extended an invitation to the Mennonite sister societies in the environment to meet with us and our missionary room was crowded to the last seat. At the close of the meeting quite a number of women expressed the desire of coming together oftener in this manner and as a result of this wish our annual union meetings have become an established fact.

This year we met in the Grace church at Pandora, Ohio, and the auditorium of the building was almost filled. Mrs. Sam Locher from the St. John's society was the chairman for the afternoon and the meeting was opened by the singing of a missionary hymn. The devotionals were led by Mrs. Amstutz of the Grace society and this was followed by a short season of prayer.

We had with us for the afternoon Mrs. Sommers, who is on furlough with her husband and children. They have been working in the Belgian Congo under the auspices of the Board of the Central Illinois Conference, and at present are making their home in Bluffton.

The program itself centered around two main thoughts—that of peace and that of missions. The problem of peace was discussed from the following angles:

- How can we teach our children the principles of peace?
- Peace, inevitably the Way of the Will.
- How shall we educate our children toward world peace?
- Peace.

These topics were presented by Mrs. Harvey Gratz, Bluffton; Mrs. H. R. Schutz, Grace; Mrs. Soldner, St. Johns, and Miss Odessa Bixel, Ebenezer, respectively. Each topic showed that much thought had been given the subject but above all they were accompanied by an earnest conviction of the necessity of teaching our next generation something about the principles of peace, since it only too long has been an idle phrase. As it was decided to have these papers published in our church papers, nothing further need be said of them, only by way of suggestion it might be noted that since the success of missions is inevitably linked up with the establishment of international peace, the furtherance of this cause might have an occasional place on our missionary programs just as it has in our S. S. lessons.

The last half of the meeting was then turned over to Mrs. Sommers. She took us with her through the daily routine of the missionary on one of the Belgian Mennonite stations, picturing to us the habits, customs and superstitions of these black people and describing to us the multitudinous cares of the missionary which called for much grace, wisdom and patience on his part. The meeting was closed with song and prayer.

The music for the afternoon was furnished by members of the various societies. After the close of the program a short time was spent in a social way, the various members trying to become acquainted with one another. The offering of the afternoon, which went to the Foreign Mission Treasury amounted to \$54.39. The Corr. pro tem

Mrs. J. Quiring

CORRESPONDENCE

The Mennonite Church of Butterfield, Minn., is quietly growing. If the membership is not very large the reason may be in local circumstances.

There are churches that are centrally located, where growth in membership is only natural. The Butterfield church with its

seventy members cannot be counted among these. Then too, from time to time individual members and even families move into other communities to find the work they wish to do. The church feels this as a loss. Not long ago J. W. Hubin, who had been S. S. superintendent for many years, moved away with his family. Besides, there are others who are going away to schools preparing for the duties of life.

A few young sisters are in Kansas, in the Bethel Hospital; other young people study in Bethel College. Two young men prepare for the ministry. Two others attend the state university studying medicine.

The work in the church is done regularly. The service on Sunday mornings is in German. In the evening there is C. E. and preaching alternately, in English. Most of the younger classes in the Sunday school are in English. A short Bible course is being taught this summer. Recently two young brothers were ordained for evangelistic work. Both have grown up in the church and are the fruit of the prayers of parents and church.

Marvin Linscheid was ordained on Easter Monday, and Louis Linscheid the third of July. Brother J. J. Balzer preached and performed the service. May these young men become of large service in the kingdom of God.

The church, out of whose midst these young men came, has an opportunity to make use of them. In the past the ministers of the Bethel church have done the work here. Even if attempts have been made to give the best possible service, local needs may not always have been supplied. If this is to be done the church should develop workers for the future.

Another branch of the local work that must be mentioned is the Schwestern-Missionsverein. The members meet every first Thursday in the month for Bible study at which time a collection is taken. Once a year the organization has a mission sale. From this source between \$400 and \$500 becomes available yearly for mission purposes.

On June 19 the yearly Missions-Kinderfest was held, which was well attended. It had been impossible to secure one of our missionaries for the occasion, but Brother J. C. Kaufman from South Dakota was present and preached in the forenoon. The afternoon was given to the children's program. Two meals were served by the church.

P. J. Friemen.

THE MENNONITE

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EDITORIAL

The report comes from the state of Connecticut that out of 5,200 youths between the ages of sixteen and eighteen licensed to drive motor cars under this year's new Connecticut law not a single one has been arrested for intoxication and not one has been reported to have been involved in a serious accident. We are so accustomed to denounce the recklessness of the present day youth that this item of news is refreshing indeed. There are several ways for accounting for the situation, one of which is that drinking is not so common a vice among young people as critics of our prohibition law would have us believe. Then young people are born and raised in mechanical surroundings far beyond what their parents knew and they have taken as naturally to managing motors as did the boy born and bred on the farm take to controlling horses. It must be remembered too that the eye and the nerve of the healthy boy is at its best at their age and he fits into a difficult situation as naturally as the duck takes to water.

The Geneva naval conference ended without agreement, much to the disappointment of many well-wishers but this does not mean that eventually nations will have to abandon the idea of curbing the silly contest of outbuilding one another in the manufacture of costly fighting machines to menace the peace of the world. It does mean, however that nations are cautiously feeling around for some relief and have yet to find a way out of their embarrassment. There is something more to be done than for nations to try to make rules to keep a respectable face while plotting the destruction of one another. Governments as they

are now constituted cannot do much toward insuring the peace of the world for they represent people who are not ready to make war impossible. We need populations in all civilized countries who will insist vigorously that war "must not happen again." The effective work for peace is not with governments but with people. It is among people that we of the so-called "Peace Sects" must hope to function effectively with our peace testimony.

Apart from what may be our present opinion with reference to the Zionist movement which aims at the re-establishment of a Jewish population in the Holy Land it is a matter of interest to note the remarkable progress of the Jewish colonists in Tel-Aviv. Fifteen years ago there were two or three houses built in the sand dunes south of Jaffa. Today Tel-Aviv is a city of 40,000 people, comfortably housed in 2,500 dwellings with wide streets, electric lights, automobiles, well-kept shops and other signs of a clean, well ordered city. Hebrew is the language spoken in every-day life. To be sure money is flowing into Palestine from the Jews in nearly every civilized country and with the sound financial backing given the colonists by this support there should be something to show. The test of the Jewish colonization in Palestine will come when the Jews living there must depend entirely on their own resources. Only time will tell how it will then go, for at best the country has few advantages that would insure the living of a larger population than it now sustains.

CORRESPONDENCE

Buhler, Kans., July 29, 1927—Dear Mennonite: Since I have been chosen as correspondent to The Mennonite by the Buhler Mennonite Church, I will attempt to inform your readers of some of the activities of our Church this past year.

The most important event of the year, probably in the entire history of our church, is the erection of a new building. The church had become too small for the growing congregation, so it was finally decided to build a new. The old building was therefore sold, and on the same site there is being erected a larger and more beautiful structure. The church is modern in all respects. There is a basement under the entire church, where the children's Sunday school can meet and socials may be held. Heat will be driven to all parts

of the church by the help of large fans. A beautiful bell tower is also being erected. The building is far from complete, yet already the members take great pride in it. While the building is in progress the congregation is meeting at the Township Hall.

Not long ago baptismal services were held. A large group had been instructed in catechism by Rev. Voth and of this group seven joined the church. On the following Sunday, Communion was held. As soon as our church is completed I will let you know. Sincerely yours,

Harold M. Regier

Salem Menn. Church, Sonnenberg, Ohio.—This report, for the second quarter of the year from our congregation, is somewhat belated, but then there is perhaps more room for its publication now than if I had sent it in promptly. The second quarter was somewhat uneventful, and part of it, the Easter season, was already reported in my former correspondence.

Early in June we were exceedingly delighted one Sunday evening by a song service rendered by a quartet of gospellers from Canton. The men composing the quartet are all hard working men, the wonderful basso being a member of a steam shovel gang. They are all members of the large United Brethren congregation in Canton, and on Sundays they are mostly engaged in serving churches within a radius of a hundred miles of their home city, with their wonderful gospel singing. This service is all rendered free, excepting whatever the congregations served freely give them out of a collection for defraying incurred expenses. Their "ensemble" consists entirely of gospel songs, some old familiar hymns, others more unique in text and melody, but all sung with unique fervor and expression. Their untutored voices showed wonderful strength and "homemade" training. Besides their spiritual singing they each in turn told their story of conversion and Christian life.

A few Sundays later we were very greatly surprised one Sunday morning by visiting ministers, one Rev. Raymond Hartzler from Topeka, Indiana, the other President S. K. Mosiman, of Bluffton College. Both favored us with edifying messages, the former with a short sermon on spiritual life, the latter with a very interesting talk on his observations during his visit abroad dwelling chiefly on the importance of Christian education.

Children's day services were

held on the first Sunday of July, and on a recent Sunday, Mr. Jerome Schmucker, of Orrville, gave us a very interesting account of his trip to Bible lands last winter with the Christian Herald cruise. And yesterday, Aug. 2, we were favored by the presence of Missionaries S. T. and Metta Moyer of India. They addressed the all-day sewing meeting of our missionary society very vividly on their arduous work on our newest India station, Basna. We look forward to a return date later by Bro. and Sister Moyer.

And lastly, we must chronicle a misfortune that befell one of our Salem church families, namely Bro. Jacob Lehman's, as his barn, nearly filled with fresh hay and wheat, was consumed by fire, the loss of which, with contents, will amount to several thousand dollars above the insurance. Here is an opportunity to show that "if one member suffers, all suffer."

And now we look forward to a very edifying series of meetings in the near future to be conducted by Prof. Kreider of Witmarsum Seminary.

N. G. Fankhauser, Corr.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JULY, 1927:

Gnadenberg Sew. Soc., Whitewater, Kans., General Treasurer, Foreign Missions, \$100.00; Collection, Program of Women's Societies, Pacific District Conference, do., \$30.00; Bethel College Ch., Mission Soc., Newton, Kans., do., \$100.00; Bethlehem Sew. Soc., Richey, Mont., do., \$35.00; Bethel Sew. Soc., Lustre, Mont., do., \$120.00; Do., Home Missions, General Treasurer, \$30.00; Ebenezer Sew. Soc., Goshute, Okla., Evangelist, India, \$117.50; Do., P. W. Penner, where needed, \$7.50; Neuhoffmungal Sew. Soc., Meno, Okla., Biblewoman, India, \$36.00; Sew. Soc., Butterfield, Minn., Biblewoman, China, \$40.00; Zoar Sew. Soc., Goltzy, Okla., Biblewoman, India, \$25.00; Mission Soc., Upland, Calif., to send Dr. Dester's to India, \$15; Oakleaf Mission Soc., Mt. Lake, Minn., Hutchinson Piano Fund, \$5.00; Bethel Mission Soc., Fortuna, Mo., do., \$5.00; Sew. Soc., Donnellson, Iowa, do., \$5.00; Do., electric lights, Lame Deer, Station, Mont., \$5.00; Bethel Mission Soc., Fortuna, Mo., \$5.00; Gnadenberg Sew. Soc., Whitewater, Kans., Kuhlman Station, China, \$64.80; Bethlehem Sew. Soc., Richey, Mont., do., \$50.00; Do., Mississippi Flood Sufferers, \$15.00; Do., sick immigrants, Canada, \$25.00; Bethel College Ch., Mission Soc., Newton, Kans., do., \$25.00; Sew. Soc., Arlington, Kans., do., \$10.00; Do., hospital, India, \$10.00; Collection, program of Women's Societies, Pacific Distr. Conf., Church for Immigrants, Canada, \$30.00; Bethel College Ch., Mission Soc., Newton, Kans., expenses of Ex. Com., \$1.35; Lehigh Sew. Soc., Lehigh, Kans., do., \$0.60; Sew. Soc., Emmaus Ch., Whitewater, Kans., do., \$2.10.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Halstead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:57.

A KINDNESS

By Amy R. Thomas

My neighbor did a kindness Unwittingly today— He said a cruel thing to me, And as he turned away My heart burned with resentment, And then—I looked above, "Christ of the Thorn-crowned brow," I cried, "Give Victory, and love." He granted my petition, My wounded self-love fled; And His love, humble, tender, Filled all my heart instead: "My neighbor's kindness?" ask you: His thrust revealed to me My helplessness without the One Who giveth Victory.

EDUCATION

Education is that which develops the powers of man. It brings out the best that is there. Wisdom has always been desired. Adam and Eve ate of the fruit in the garden so they might distinguish between good and evil. Solomon to all other glory preferred wisdom. "For wisdom is better than rubies and all the things that may be desired are not to be compared to it." Proverbs 8:11. Plato also said, "Good education is that which gives to the body and to the soul all the perfection of which they are capable." If we invest in ourselves no one will take what we have from us. Floods cannot carry it away and fire cannot burn it. Franklin has well said, "If a man empties his purse into his head no man can take it from him." An investment in knowledge always pays the best interest. Money never made a man happy, there is nothing in its nature to produce happiness. The more man has the more he wants. Instead of filling a vacuum it makes one. A great bank account can never make a man rich. It is the mind which makes the body is rich. No man is rich, however much money or land he

may possess, who has a poor heart. If that is poor, he is poor indeed, though he owns and rules kingdoms. He is rich according to what he has."

Although millions of dollars are spent for education of youths in the United States it surely is worth every cent of it. A good country has intelligent citizens. Intelligent citizens are essential to the safety and perpetuation of the State. Good schools where efforts are put forth to teach the child in every respect, produce citizens of this type. The result is a democratic form of government. Poor or not, schools bring us all to the aristocratic form of Government. Would we then, be free as we are in every way including our worship?

In the United States education did not start in beautiful buildings well equipped as those of today. Children were sent to log cabins where they were taught the three r's—reading, writing and arithmetic. However, from the backwoods came a great man—Abraham Lincoln. He also had very little schooling. In spite of this he would walk several miles to get a book. He would study it until he got the deepest meaning from it. He had no modern conveniences in his home. The light he used was that which came forth from the fireplace. On account of his hard work he attained a high place. He did much for his fellowmen. After all, one can do this only when he is fitted for the hardest path—that is the path of responsibility, duty and service. One must be willing to face difficulties and hardships. Our character grows stronger as we overcome obstacles which are in our path.

There have been several stages in the advancement of ideals and education. We have learned many things. We know that civilization is made up of standards. People must be trained physically because one cannot go forth to service without physical fitness. We must have high moral standards. Many schools teach the Christian religion because we have found that it is something which everyone needs. It is not to be thought of only on Sundays but every day and should be studied often. It develops character. Our lives are moulded by that which we read, think and by our friends. Therefore we should have pure thoughts, friends who are Christians and read only that which is uplifting and strengthening. A good habit is to be the type of

friend you want your friends to be. You will find that you have a great influence on those about you thus bringing those who are watching you to a higher and better place.

Leona Amstutz,
Dalton, Ohio

VENEER

The other day a Christian man was riding along a national highway when he was hailed by a middle-aged pedestrian. The two immediately, after resuming their journey together, entered an interesting conversation. The man of the road was without a job and had permitted this to prejudice his thinking, saying, that after all Christianity was only a veneer.

To us who thoroughly believe in the Christ and in the effectiveness of His teachings this seems almost ridiculous. But let us stop to think that if not after all the indictment of the wayfarer is the only gospel he reads which is the one written day after day by the deeds of so-called Christian men and women as they associate and deal with their fellowmen. To him their Christianity was only as a pretence, a sham, or it might be compared to a beautiful dress, not worn at all times but only on special occasions.

Christ has been limited by man in their various walks of life. Many business men find it a paying proposition to attend church services regularly and even drop a sum into the collection plate every time it makes its rounds. But the six remaining days of the week finds him engaged in business without Christ. He has no use for Him in his business life. Certainly the Christ who lived what he preached seven days a week means nothing to him who excuses his crooked deals with the trite phrase, "Business is Business."

This ornamental veneer is not only prevalent in business but what about the pious church-attending farmer who hurls venomous speech at his dumb beasts, or who does not give the "heaping measure" when selling his produce?

We young folks can also not escape the scathing indictment of veneer and sham. In C. E. we are quite busy workers, orating practically every Sunday night, pouring out our ideals and expounding on Christ's principles regarding life. But when we are

put to the test during the week how often we find our social life, our life in industry, or in the home the direct opposite of that which we so zealously presented to our interested audience at C. E.

The indictment reaches still further in its searing accusation. It includes the churches as well. How strange it is that Sunday after Sunday ministers can deliberate eloquently and sincerely on a universal God, a kind loving heavenly father of all colors, classes and races of men, and of a Christ whose exemplary life so profoundly illustrates His law of love; yet even we as Mennonites, a supposedly peace loving people, must split and divide into numerous groups who occasionally become almost enemies with one another.

Nations (with the word Christian suffixed) engage in bloody slaughter, willfully forgetting that they are killing their own brothers in this vast family of God. They sail to other lands, establish business and use it as an excuse for interfering with those governments' affairs. These and other things will they do in the name of Christ.

If all this is included in Christianity we need not stare open-mouthed with surprise when Chinese will have none of this western civilized Christianity. We need not laugh at men when they say Christianity is only a veneer.

Followers of the Christ, let us show to the world that Christ can be lived in the trials of the home, in the tests of industry and business, and in international dealings. Let us make Christianity a life and not a veneer.

Della Sprunger,
Dalton, Ohio

CHRISTIAN ENDEAVOR MEETING

August 28

A. J. Neuenschwander

Topic: "Why Is Missionary Work Needed in a Christian Country?" Isaiah 55:1-7. The Scripture Brought Down to Date

In every land and country there are multitudes that hunger and thirst for God, and it is Jesus alone who can satisfy them.

Our pleasures differ from those of Isaiah's day, they are, however, just as inefficient and unsatisfactory as then. So why waste time and effort in seeking pleasures since they never can

1927.

satisfy.

Many are nominally Christians, but they would hardly hear or understand the Captain's orders. Therefore Home Mission work is needed for these stragglers as well as for others who have not joined the army of Christ at all.

If men sought God as they sought gold in '47 in California, then the admonition to "seek while He may be found" would not be needed. Why the difference?

The Prayer Thought

Thank God for: the Christian nation in which we live, for religious freedom, for home missionary work as carried on by many churches, and especially by our own.

Ask the Lord for: a greater sincerity in the Church, for a desire to unite in the fight against the liquor traffic, for a deeper conviction of every Christian to perform his duty as a citizen and vote right.

The Topic Forum

1. When is it proper to call a nation Christian?
2. Why are there so many in our country still outside of the Church?
3. How is it that we have so many unchristian practices in our Christian country?
4. Why do some people like "foreign" missions better than "home" missions?
5. What do you know about our General Conference Home Mission Work? How many workers do we have? How much is our budget for 1927? Where, in your mind, is our greatest opportunity as a Mennonite Church to do Home Mission work?

Why Missionary Work in America?

In 1920 the figures showed that there was one ordained minister for each 642 inhabitants. Now if these ministers were equally and evenly distributed, it would seem the ground could be covered but such is not the case. Every summer many young men are sent out to do Home Missionary work by the various denominations. Too many villages have too many churches, where each church serves only a small number, while the open country is neglected. On the other hand, in many of our large cities, certain sections are so conglomerate in the make-up that it is very difficult for one church to serve so many nationalities.

Another reason for Home Missionary work in America is that the so-called Christian church has what the children of Israel had when they left Egypt—"hangers on". To arouse this group much effort is needed, yet

it is absolutely necessary. If we fail to make them loyal to Christ, they will continue to be a burden and a hindrance to the Church.

Still another reason for Home Missionary work is the large influx of foreigners. Present laws limit the numbers that are admitted, still about a quarter of a million land every year. Heathen temples are being built in our fair land. We have religious liberty, but ought we be less active than they?

Many more reasons might be given. We will let the members supply reasons according to their local needs.

Illustration

Some years ago the writer made a survey of the churches in Butler County, Ohio, outside of the two large cities. In many of the villages we found two or more Churches competing for the 150 or 200 inhabitants, while large sections of the open country were quite sadly neglected. It was no exception to find two larger denominations giving Home Mission funds to these competing churches. We need to learn how to carry on Home Mission work to the benefit of all.

THE VICTORY OF PIONEERING

The first thought that comes to my mind when speaking of pioneers is the character of the early settlers of this country and particularly the early settlers of Kansas; the hardships they had to endure and the difficulties they had to face, and how they emerged victoriously. Our topic speaks of the victory of pioneering, so let us see just what some of the requirements toward victory or toward success are.

The first requirement, to my estimation, is to have an aim, a definite goal to work for, to have an end in view. If the Pilgrims had not had a definite object in view they would never have ventured out toward this country. If the early pioneers of Kan. had not had a definite goal to work for they would not have endured all the hardships, they would have given up the fight when odds were against them.

But it is never sufficient just to have an aim or a goal in view, that alone will never bring victory. In order to reach this goal one must have those qualities that are characteristic of success, of victory. One must have confidence in himself, one must feel certain of victory before one starts out on the voyage. Not only confidence is necessary; one must have courage, endurance,

perseverance and the zeal to go on in spite of defeat. One must also feel a responsibility. The pioneers of Kansas could not afford to stand idly by and depend on luck, everyone had to contribute his share and if one of them failed there was danger that their whole cause might fail.

This brings us to our second requirement toward attaining success, that is, we must be willing and ready to serve. The pioneers of Kansas served in their day, but not only for their day, they served for the future. They struggled to make Kansas a free state not only for their own good but for the good of their posterity. The men whom we today proclaim victors have served humanity in some way or another; they served in time of need. Abraham Lincoln gave all he had—his time, his energy, and finally his life for the sake of freeing the colored race. The greatest personality this world has ever known, that of Jesus Christ, came to serve. He said himself: "The Son of Man came not to be ministered unto, but to minister." He also said, "Whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant." History has proved this to be true; why do we honor Washington, Lincoln, Livingstone, Luther and many others? Because they were leaders in their day, they consecrated their lives to the service of mankind to the best of their knowledge.

Perhaps too many of us think of a servant as being a slave. This is, however, not what Christ meant when He spoke of servants. He did not have reference to the man who worked because he was forced to work nor did He refer to the man who was dependent on another for his thinking and in his deeds and actions; Christ referred to a personality of just the opposite character when He said, "The chief among you let him be your servant." We can draw this from His whole teaching career. He saw the need of the man who had the power and the ability to think for himself, who had the courage to stand up for what he knew was right.

My friends, the need for this independent man is just as great today as it ever was; the program of Christianity is not near finished, it is just begun. We have only recently begun to understand the teachings of Christ, the Church only begins to grasp them faintly. We are pioneers in this great cause; the church has stressed the formality in the past, the thing for us to accomplish is to break away from the formality of religion and teach the principles

of Christ. The world is lost in materialism today. Will we follow the crowd in their deadly strife for the "Almighty dollar" or will we as pioneers take our stand to further the principles of Jesus Christ. Will we sell our ideals and moral stands and for the sake of money? Do not misunderstand, there is no wrong in wealth itself if used rightly, but too often we make it our chief aim. Ask your friend how much a certain man is worth in his city or community and the answer will come in dollars and cents. When a man dies and a stranger asks what he left his family it is never said that he left the noblest example and the best name for his community—the property left seems to be the chief concern. Wealth can be made a great factor in life if correctly used, it can be used for the noblest purposes, but we cannot afford to let materialism be our final goal. We, as Christian pioneers must take our stand; will we be slaves of materialism or will we be servants and leaders in maintaining the high ideals of Jesus Christ? We need not take up arms, but we must be moral leaders and raise the standards of living so that God's Kingdom may reign in the hearts of men.

Friends, if we as members of the various Christian organizations will not function as moral leaders, who will? If the youth of today cannot outlaw war and establish world peace, then we are doomed for a more fatal conflict than the one we have just witnessed. Victory is never attained without having pioneers; there must be men to go forward, there must be men willing to die for their cause. Christ was a pioneer. He was the greatest of pioneers. He could not see the victory of His cause in His day, but he knew that His cause must win out. The world thought He was defeated when He was at the height of His victory at the death on the cross. He had to break with traditions of the Jews and it cost His life; yet He was victorious because He would rather suffer death than yield to what He knew was wrong.

Will we have the courage to stand up for what is right even in the face of death? Will we be victorious pioneers, or will we suffer defeat because we failed to stand firm?

A. M. Gaeddert

"Complete complacency is becoming a serious thing in the Christian religion. We are too content to flow along with the tide. Are you aiming at perfection? If not, you are aiming at something imperfect."—Dean Edmund D. Soper.

THE S. S. LESSON

August 26

God's Promise to David
I Chron. 17:1-12.

Golden Text: Thy throne, O God, is forever and ever; and the sceptre of uprightness is the sceptre of Thy kingdom." Hebrews 8:1.

David had come to the time when the kingdom was established and he should rest in security on his throne. He was an instrument in the hands of God for the preservation of his people and as such recognized an obligation to further honor Him. David dwelled in a house of cedars, but not only was he established in a permanent palace but he was enjoying a measure of luxury in that his palace was one of costly and imported timber. No doubt David felt a measure of conscience in that he was taking so well care of himself and neglecting God, for the ark, the symbol of His presence, continued to be kept in a tabernacle, as it had been in the days when Israel was a wandering flock with nothing but tents for homes. It would be a good thing if Christians sometimes thought of how many luxuries they were demanding for themselves while they were neglecting the needs of God's house and God's cause. What right have we to have unusual comforts, which are only ours by the grace of God, without feeling any obligation to support the things of God?

We see an excellent example in David when he consults the man of God in regard to his problem. The Prophet spoke for God and it was through him that David laid bare the thoughts that were on his mind. If every

undertaking the child of God will take the matter up with his heavenly Father. Out attitude, even when our plans are what we suppose the highest and best should be: "Not my will, but thine."

Nathan's first impulse was to commend David on his good intentions. Nathan here was speaking for himself and seemingly speaking well. Therefore, he said: "Do all that is in thine heart." But even the well intentioned ideas of good men are not always in accord with the plans of God. There must first be a consultation with God before any good thing is undertaken.

God's answer to Nathan concerning the building of a house to Him was neither in accord with the ideas of Nathan or David, but they were both men of God and were ever ready to submit their wills to Him. This is the true attitude of the servant of God. It was infinitely better that David should obey God's wish than it would have been for him to build a magnificent temple. The error that some people have fallen into so often was that they were ready to make a great outer display of their loyalty to God but not so ready to obey Him or consult His wishes in regard to their plans.

God's reason for declining to permit David to go on building was first, that Israel had been a wandering people and the Tabernacle was best suited to their needs. Israel had never been commanded to erect the house of cedar that David was so anxious to erect. And next, God would bring about a time and place when Israel would be settled and

therefore in need of a settled house of worship. Finally there were other wars to come which would disturb Israel and it would be David's lot to lead the people against the foes that were to be faced. This would be sufficient to occupy David's time. Again, God did not want David to be the builder of His house, which was to be a house of peace because David had been a man of blood. (I Chron. 22:7 and 8.) Not only were David's hands red with the blood of his enemies, but his life was marred by the shedding of other innocent blood which would place a blot on the proposed Temple as well as it did on the memory of David.

There were three things that made David great. He had been raised from the obscurity of the sheep cote, he had been protected from all his enemies, and he had a place among the great ones of the earth. But he was not the man suited to honor God with a house for such a house was to honor the God of Peace and was to be erected in peace times rather than as a celebration of great military exploits.

However, if the honor of building a house to God was denied David, God gave him other honors. Honors that were to endure longer than the beautiful house he wanted to build. Israel, his nation, was to be established. We see even in this late day how remarkably God kept this promise. The Kingdom of David was to be established. His line was to give the world a glorious line of rulers. His house and throne were to endure. They shall endure forever, for the Lord of Lords and King of Kings is of the line of David—Great David's greater Son.

PROGRAM FOR S. S. AND C. E. DAY OF THE MIDDLE DISTRICT CONFERENCE
To Be Held at Pulaski, Iowa, August 22, 1927.

Motto: "For Christ and the Church." Morning Session

Song Service.
Devotionals—Raymond Hilty.
Topic: "Training the Devotional Life in Our Church-School"—Vernon Sprunger.Discussion on Topic.
Music—Chicago Church.
Topic: "The Use of Good Music in the Church-School"—Prof. G. A. Lehman.Discussion of Topic.
Music—Pulaski S. S.
Topic: "The Effective Use of Pageants in Church-School Work"—J. M. Regier.Discussion of Topic.
Music.
Topic: "What Constitutes My Ideal Bible Class?"—M. A. Niswander.Discussion of Topic.
Closing Prayer.
Afternoon SessionSong Service.
Devotionals—Ebenzer Ch., Bluffton.
Music—Donnellson Church.
Topic: "Building a Missionary Mind Church"—A. R. Keiser.Discussion of Topic.
Music—Bethel Church, Fortuna, Mo.
Topic: "The Church's Challenge to Youth"—H. J. Schrag.Discussion of Topic.
Music—Wayland S. S.
Open Forum—Raymond Hilty.
Discussion of young people's problems. How can we best serve Christ and the Church? Our duty as Mennonite Young People toward world problems, such as Peace, Race, Injustice, Prohibition, etc.Closing Prayer.
Evening Session
Song Service.
Scripture Reading and Prayer—Apostolic Church, Trenton, Ohio.Music—Noble S. S.
Reports from Ohio-Indiana C. E. Conference; Missouri-Illinois C. E. Conference; Iowa C. E. Conference.

Music—Sumnerfield Church, Ill.

Statistics of the Middle District Conference for the Session of 1927

Church	Pastor	Membership		Preaching Service	Contributions									
		In-crease	De-crease		S. S. Enrollment	No. of Teachers	V. P. Societies	Union Societies	Enrollment	Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes	Total
St. John's, Pandora, O.	A. S. Rosenberger	17	2	6	281	288	19	2	75	2	90	\$1,807.26	\$125.00	\$5,141.39
Zion, Donnellson, Ia.	J. E. Kaufman	6	2	212	200	194	16	3	61	2	71	1,324.65	345.00	5,455.19
Salem, Dalton, O.	A. R. Keiser	6	7	2	1	6	202	204	18	2	90	1,045.26	217.04	2,970.46
First, Berne, Ind.	P. R. Schroeder	27	10	420	1001	1338	51	2	643	3	587	15,378.13	717.44	26,782.98
Bethel, Fortuna, Mo.	John Warkentin	6	1	2	129	160	17	1	25	1	44	720.65	131.70	1,374.71
Pulaski, Pulaski, Ia.	W. W. Miller	10	2	5	311	170	14	1	60	2	32	375.45	328.34	1,000.00
Emanuel, Noble, Ia.	H. J. Schrag	8	2	4	313	290	18	2	15	1	50	880.07	401.28	2,097.31
Wayland, Wayland, Ia.	H. J. Schrag	10	2	3	246	117	10	2	27	1	22	232.94	109.63	465.64
Apostolic, Trenton, O.	J. E. Amstutz	1	7	45	246	230	20	2	25	2	20	78.39	294.06	78.39
First, Chicago, Ill.	M. M. Lehman	4	2	5	150	140	8	2	3	1	165.09	120.89	100.00	1,647.07
First, Wadsworth, O.	A. S. Bechtel	7	2	2	157	135	10	1	17	1	33	438.00	111.00	80.00
Sumnerfield, Ill.	E. J. Neuschwander	12	1	4	450	508	28	2	152	2	85	2,410.75	1,205.37	66.86
Ebenzer, Bluffton, O.	E. J. Neuschwander	20	5	4	341	341	27	3	125	1	130	2,399.51	644.03	33.62
Grace, Pandora, O.	J. M. Regier	7	12	3	422	420	26	3	100	2	60	2,050.00	807.01	160.00
First, Bluffton, Ohio	S. M. Musselman	2	2	127	Weekly	163	13	1	65	2	100	718.00	289.00	82.00
First, Napoleon, Ind.	E. S. Mullett	2	2	127	Weekly	420	26	3	100	2	60	2,050.00	807.01	160.00
		Total		4585	4030	1883	1554	261	114	30	535	45,466.092	13,431.457	94,861.57

*Rev. Jacob Quiring, Dr. S. K. Moisman, Rev. Paul Whitmer (not active).

**Entire congregation.

Business.
Address, "India"—Missionary S. T. Moyer.
Music.
Peace Caravan Program.
Offering.
Closing Prayer.

Catherine, Niswander,
Waldo Kaufman,
John E. Lehman,
Program Committee.PROGRAM FOR THE WOMEN'S MISSIONARY SOCIETIES
Of the Middle District Conference, to Be Held at Pulaski, Iowa, Tuesday Evening, August 23, 1927.Chairman—Mrs. J. E. Kaufmann.
Hymn—Congregation.
Devotionals—Chairman.
Music—Noble W. M. S.Missionary Address—Miss Loretta Lehman, India.
Music—Pulaski W. M. S.
Reading—Gladdis King, Pulaski.Music—Donnellson W. M. S.
Missionary Address, "The Building of the Basna Station"—Rev. S. T. Moyer, India.Music—Wayland W. M. S.
Missionary Address—Mrs. S. T. Moyer, India.
Offering and Closing Hymn.
Prayer and Benediction.Mrs. J. Quiring,
Mrs. A. R. Rosenberger,
Mrs. J. E. Swartzendruber,
Program CommitteePROGRAM FOR THE ALL-MENNONITE CONVENTION
To Be Held in Hillsboro, Kansas, August 28-30.Sunday, August 28, 2:30 P. M.
(Opening Session)Subject: Missions (India)
1. Devotional services.
2. Opening Address by Chairman—Dr. J. W. Kiewer.3. What Does the Hindu of Today Think?—Rev. S. T. Moyer.
4. Significant Challenges That Come to Us from India (German language)—Rev. J. H. Pankratz.Sunday Evening, 7:30 P. M.
Subject: Missions (China)
1. Devotional Services.
2. A Woman's Life in China—Miss Elizabeth Goertz.3. The Present Unrest in China and Its Bearing on Future Mission Work (German language)—Rev. J. S. Dick.
Monday, August 29, 9:30 A. M.
Subject: Relief.1. Devotional services.
2. Reports of Relief Work Done:
a) By two returned relief workers:—A. J. Miler.
—C. E. Krebber.b) By one who received relief—Rev. B. B. Janz.
3. Making Organized United Relief Work One of the Permanent Activities of Mennonites—Maxwell H. Kratz.4. Discussion.
Monday Afternoon, 2:30 P. M.
Subject: Faith and Order1. Devotional services.
2. A series of short addresses by representatives of different branches of Mennonites, stating in a clear, frank, and non-controversial manner, a) the cause and motive for the rise and organization of his branch of the Mennonites; b) some interesting facts in their history and growth; c) the principal tenets they hold; d) the church policy they follow. No re-

fection is to be cast upon any other Mennonite group. This is not to be a defense of any one group as opposed to another but simply a straight-forward statement of fact for the purpose of better acquaintance one with another.

T. H. Brenneman, representing the Mennonite Brethren in Christ. Rev. Allan Yoder, representing the Central Illinois Conference.

Prof. H. W. Lohrenz, representing the Mennonite Brethren. Prof. D. H. Bender, representing the O'd Mennonite Conference.

Prof. J. F. Moyer, representing the General Conference.

3. Discussion.
Monday Evening, 7:30 P. M.
1. Devotional services.

2. Illustrated Lecture, Russian Relief—D. R. Hoeppner.
3. Peace lecture, giving some constructive suggestions for an effective workable program of peace education by Mennonites—O. B. Gerig.

Tuesday, August 30, 9:30 A. M.
Subject: Education.
1. Devotional services.

2. The Problem of Religious Education among Children of Mennonites—Prof. P. C. Hiebert.
3. Enlisting and Training Our Young People for Christian Service in the Church—Rev. L. R. Detweiler.

4. The Future of Higher Education among Mennonites—Dr. S. K. Moisman.
5. Discussion and Business.
Tuesday Afternoon, 2:30 P. M.
Young People's Program

1. Devotional services.
2. What Are the Most Valuable Mennonite Characteristics Which We Should Emphasize Today and How Can We Best Retain Them?—Rev. P. R. Lange.

3. What Demands Does Jesus Make Upon and What Opportunities Does He Offer to Mennonite Young People of Today?—Rev. A. S. Rosenberger.

4. What Relation Should We as Young People Assume to the Great World Questions of Today?—Gerald Stahly.

5. What Preparations of Attitude and Mind Do Young People Need in Order to Meet Effectively the Challenge of the World in Which They Live?—Henry Burkhardt.

6. Discussion and Business.
Tuesday Evening, 7:30 P. M.

1. Devotional services.
2. Impressions of and Visions for the All-Mennonite Convention by a number of visitors at the convention.

3. Closing Address—Rev. Lester Hostetter.

"The singing at the convention will be in charge of Prof. H. S. Foth, Tabor College, and Prof. A. D. Schmutz, Bethel College. Special music will be furnished by churches of different communities.

We hope many will find it possible to attend and give their support to this forward-looking Mennonite movement. The convention will be a blessing only when many hearts are raised to God in sincere prayer for its success. If we come to the convention in that spirit and support it in that spirit nobody may predict what significant results may follow. Let us pray for its success.

Anyone wishing information as to how to get to Hillsboro can get the

same by writing to Prof. P. C. Hiebert, Hillsboro, Chairman of the local arrangement committees.

Henry A. Fast,
Chairman Program Com.

CONTRIBUTIONS

RECEIVED FOR THE GENERAL CONFERENCE FUND DURING JUNE AND JULY, 1927.

June: Halstead Menn. Ch., Halstead, Kan., \$7.00; Emmaus Cong. Whitewater, Kan., \$8.00; First Menn. Ch., Geary, Okla., \$8.00; Burton Menn. Ch., Burton, Kan., \$5.00; Menn. S. S., Ransom, Kansas \$3.00; Johannestel Ch., Hillsboro, Kan., \$6; Bethany Ch., Freeman, S. Dak., \$7.50; Pulaski, Iowa Ch., \$13.50; First Menn. Ch., Philadelphia, Pa., \$7.00; West Zion Menn. Ch., Moundridge, Kansas, \$9.00.

July: Gnadenberg Ch., Whitewater, Kan., \$7.50; John J. Boese, Vona, Colo., \$2.50; Lehigh Menn. Ch., Lehigh, Kan., \$6.00; St. John Ch., Pandora, Ohio, \$22.93; Wadsworth, O., Ch., \$7.00; Zion Ch., Elbing, Kan., \$4.00; Escondido Menn. Ch., Calif., \$8.15; Switzer Cong., Whitewater, Kan., \$6.00; Brudertal Ch., Hillsboro, Kan., \$42.26; Bergfelder Ch., Mt. Lake, Minn., \$5.93; Kidron Ch., Taloga, Okla., \$5.50; Deer Creek Menn. Ch., Deer Creek, Okla., \$7.60; Menn. Ch., Butterfield, Minn., \$3.00; Menn. Ch., Hutchinson, Kan., \$2.00; First Menn. Ch., Aberdeen, Ida., \$11.57.

Gratefully acknowledged,

C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR JULY, 1927.

English S. S., Henderson, Nebr., \$11.19; Mrs. R. A. Goetz, Newton Kan., \$30.00; A. M. Ch., Milford, Nebr., \$36.00; J. B. Epp, Seminary Hill, Tex., \$45.00; Lizzie M. Schmitt, legacy Halstead, Kan., \$1000.00; Bethlehem Ch., Bloomfield, Mont., \$83.12; from Berne, Ind.: Mission boxes, \$90.54, Sr. C. E. Soc., \$44.85, Young People, \$10.00; Marcus Lehman, \$71.50, part of Missionary offering, \$617.46; Intermediate C. E. Soc., \$112.25; Eden Ch., Moundridge, Kan., \$162.76; S. S., Bethel Ch., Luster, Mont., \$15.88; S. S., Christian Ch., Moundridge, Kan., \$33.30; Home Mission Board, \$100.00; Interest and Rents, \$425.95; Menn. Ch., Hutchinson, Kan., \$6.70; West Zion Ch., Moundridge, Kan., \$61.00; S. S., Zion Ch., Donnellson, Ia., \$40.00; Gnadenberg Ch., Whitewater, Kan., \$62.01; Jr. S. S., Bergfeld Ch., Mt. Lake, Minn., \$20.08; S. S., St. John Ch., Pandora, O., \$50.00; Men. Ch., Lehigh, Kan., \$13.65; Friend, Beatrice, Nebr., \$15.00; Menn. Ch., near Beatrice, Nebr., \$270.70; Emmaus Ch., Whitewater, Kan., \$94.55; Friendental Ch., Tampa, Kan., \$25.00; Grace Ch., Pandora, O., \$51.29; Tabor Ch., Goessel, Kan., \$51.94; Bethany Ch., Kingman, Kan., \$18.00; Hebron Ch., Butler, Kan., \$24.25; S. S., Saron Ch., Orienta, Okla., \$26.43; B. F. Welty, part legacy, Tacoma, Wash., \$85.75; A. P. Neufeldt, Inman, Kan., \$50.00; S. S., Swiss Ch., Alsen, N. Dak., \$7.45; Church and S. S., Pratum, Ore., \$23.00; S. S., Johannestel Ch., Hillsboro Kan., \$70.84; collection at Pac. Dist. Conference, Upland, Calif., \$58.05; First Menn. Ch., Upland, Calif., \$42.93; Somaya Mission Band, Upland, Calif., \$15.00; S.

S. Menn. Ch., Monroe, Wash., \$12.96; Menn. Ch., Hillsboro, Kan., \$100.00; Alexanderwohl Ch., Goessel, Kan., \$114.70; Ebenzer Ch., Bluffton, O., \$200.00; Mrs. C. P. Richert, Gotoke, Okla., \$10.00; Salem Zion Ch., Marion, S. Dak., \$115.20; Mrs. J. P. Wedel, Aberdeen, Ida., \$15.00; S. S., Eden Ch., Inola, Okla., \$45.00; First Menn. Ch., Newton, Kan., \$736.20; Hutterdorf Ch., Freeman, S. Dak., \$60.00; C. E. Soc., Bernal Ch., Corn, Okla., \$25.80; E. Soc., Salem Ch., Marion, S. Dak., \$70.00; Sew. Soc., Menn. Ch., Donnellson Ia., \$5.00; Barbara K. Fletcher, Summerfield, Ill., \$30.00; C. E. Soc., Noble, Ia., \$32.00; C. E. Soc., Tabor Ch., Goessel, Kan., \$40.00; Menn. Ch., Pulaski, Ia., \$17.66; S. S., Bethany Ch., Freeman, S. Dak., \$9.00; Inman Ch., Los Angeles, Calif., \$190.84; Menn. Ch., Deer Creek, Okla., \$46.37; Menn. Ch., Butler, Kan., \$96.37; from Berne, Ind.: Intermediate C. E. Soc., \$30.00, Mission boxes, \$15.55, Gospel Tent offering, \$67.55, Sr. C. E. Soc., \$30.25, fourth-fifths monthly missionary offering, \$493.10, H. H. Baumgartner, \$28.00; Einsedel Ch., Hanston, Kan., \$6.00; Sister Lena Mae Smith, Newton, Kan., \$40.00; Bethel Ch., Mt. Lake, Minn., \$400.00; Friend, Hague, Sask., \$50.00; D. J. Driedger, Horndean, Man., \$3.30; Garden Tp. Ch., Moundridge, Kan., \$32.46; Mrs. Lydia Eberly, Ark. Pass, Tex., \$7.00; Bethesda Ch., Henderson, Nebr., \$108.48; Hoffnungsau Ch., Inman, Kan., \$33.35; Bethesda Ch., Marion, S. Dak., \$19.00; S. S., Menn. Ch., Ransom, Kan., \$6.00; Cor. Janzen, Plymouth, Nebr., \$10; David H. A. Schultz, Richey, Mont., \$300.00; S. S., Cordell, Okla., \$6.63; S. S. class, Immanuel Ch., Los Angeles, Calif., \$49.10; S. S., First Menn. Ch., Mt. Lake, Minn., \$100.00; Friends, Bridgewater, S. Dak., \$16.00; First Menn. Ch., Mt. Lake, Minn., \$73.20; Bernal Ch., Pawnee Rock, Kan., \$32.74; S. S., Ebenzer Ch., Bluffton, Ohio, \$200; Hebron Ch., Inman, Kan., \$15.75; Ebenzer Ch., Ball, Pa., \$115.00; Bethesda Ch., Marion, S. Dak., \$47; First Menn. Ch., Geary, Okla., \$23.05; Daily Vacation Bible School, First Menn. Ch., Philadelphia, Pa., \$15.52; First Menn. Ch., Aberdeen, Ida., \$22.04; Katie M. Entz, thier, Newton, Kan., \$62.00; the Ladies' Ex. Com. of Sew. Soc., (received by Mrs. J. G. R.), \$1490.75.

Total, \$10,897.55.

Bal. in bank on July 1, 1927, \$ 845.93
Gifts for:
General Fund \$8,972.87
Orphans, teachers,
etc. 868.52
China Station 40.00
India Station 409.91
Interest and rents. 425.95
Sundries 180.30 \$10,897.55

Money borrowed during month \$8,300.00
Notes receivable 7,500.00 15,800.00

Balance and total receipts \$27,543.48
Paid on orders during month \$23,321.84
Paid on debt during month 4,000.00
Bank Fees on overdraft 50 27,322.34

Bal. in bank on Aug. 1, 1927, \$ 221.14
Gratefully acknowledged,
J. G. Regier, Treasurer,
Newton, Kansas.

THE MENNONITE JOTTINGS

August 11, 1927

Rev. H. T. Unruh held service in the remodeled church at Halstead, Kan., on July 31. Plans are on foot for a rededication service to be held in the near future.

Rev. C. E. Krehbiel, field secretary of General Conference, preached both morning and evening of Sunday, July 24, to a large and appreciative audience in Reedley, Calif.

Nearly two hundred descendants of John Friesen, who migrated from Russia to Kansas over fifty years ago, held a reunion at the Alta Mills northeast of Buhler, Kan., on July 24. This was the second family reunion.

The Wichita, Kan., Beacon for July 27 gave the following interesting item: "Rodney Elward of Castleton, president of the Kansas Taxpayers' League, testified that the only people making money from farming in Reno county are Russian Mennonites, 'who eat no butter and few eggs and work their women and children in the fields'. The Mennonites are buying farms in certain communities, but ten miles away farmers cannot sell their places at any price". Perhaps Mr. Elward never was a guest at a Mennonite farmer's table and he is only guessing about the butter and eggs they consume. We cheerfully admit that the secret of Mennonite farmers' success has always been their thrift and close application to their own affairs. If those farmers whom he refers to as losing money would learn to manage economically perhaps they too might be making more than a mere living.

The Napier, Pa., church has had an active year. Twenty-four persons were received into the church, six of whom received baptism and seven children were consecrated.

Eight persons received baptism at the Man's Choice, Pa., church on July 7. Rev. Jacob Snyder was present and delivered an inspiring message. Rev. Adam Wolf is pastor of the Man's Choice church.

The Barrville, Pa., church is being painted and otherwise repaired during the summer. The death of Bro. Moore, the Sunday school superintendent, disorganized the work for a time, but new workers have been found and the school reopened and excellent interest manifested.

The Daily Vacation Bible School, held in the First Church, Philadelphia, closed with the following report: Enrollment—Primary Department, 33; Junior Department, 16; Intermediate Department, 23; Total, 73. The average daily attendance was 56, or 77.7 per cent. 25 pupils had a perfect record of attendance. The school cost \$163.00.

Rev. Adam Wolf, who serves the Barrville, Man's Choice, and Napier, Pa., churches, reports that for the period from January to June 101 services were conducted. There were 52 conversions, 8 baptisms, and 9 children consecrated. Rev. Wolf lives in Altoona, some 35 miles from his churches and so, with his other employment, has been a very busy man.

The Twenty-Sixth Annual meeting of the Central Conference will be held in the Carlock, Ill., church, September 1 to 4.

Dr. and Mrs. J. E. Harzler were stopping in Mt. Lake, Minn., last week where the Doctor delivered several lectures and made numerous visits.

The Topeka, Ind., (Central Conference) church recently dedicated its new building. Rev. Earl Salzman has been called to become the pastor. He assumed pastoral duties Aug. 1.

Rev. and Mrs. Rosenberger, of Quakertown, Pa., are spending several weeks in Pandora, Ohio, the guests of their son, Rev. Arthur Rosenberger. Rev. Rosenberger will participate in the Bluffton Retreat.

A South Dakota paper reports that a number of prisoners from the state penitentiary have pitched tents on the old Tschetter Mennonite colony for the purpose of cutting the hay for the penitentiary's herd of Holstein cattle. In Pennsylvania, in the heart of the Mennonite settlement at Skipack, the new Pennsylvania Eastern Penitentiary is being erected. 400 acres having been condemned for that purpose. Convicts are now at work removing buildings and preparing material for the erection of the prison. All the work, it is reported, will be done by prisoners. This will be a great relief to the prison authorities, since in their present crowded quarters it is only possible to furnish work for a small portion of the prisoners.

The Gottshall family of Pennsylvania will hold its twenty-fifth reunion in Eden church, Schwenksville, Pa., on August 20.

Prof. G. A. Lehman, formerly of Bluffton College, who has been dangerously ill for some months, has so far recovered as to be able to be moved from Berne, Ind., to Bluffton, Ohio, where he plans to remain for some time.

While Rev. A. J. Neuenschwander, of Philadelphia, is away services are being conducted in the First church by Revs. N. B. Grubb, A. S. Shelly, and Bro. Howard Landis, a recently licensed evangelist, by the Eastern District Conference.

Rev. H. H. Regier, of Mt. Lake, Minn., and several friends who arrived from Russia during the seventies, recalled that on July 22d, it was fifty-one years that they arrived in Mt. Lake. There were thirty-five families that stepped from the train at 4:00 a. m., on that memorable morning. The next day Rev. Regier's father bought a farm of 80 acres south of the village.

On July 31 there were two visitors in the Berne, Ind., church. Rev. John Esau of Mt. Lake, Minn., preached in the morning and Rev. S. T. Clark, of the Friends' Bible School of Haviland, Kan., delivered the sermon in the evening. On the same day the men's chorus and a number of friends visited the Irene Byron Sanitarium, near Fort Wayne, and rendered a concert which was greatly appreciated by the patients.

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Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, AUGUST 18, 1927

No. 32

INVITATION TO THE ALL-MENNONITE CONVENTION

August 28 to August 30

The Mennonite churches of Hillsboro and vicinity cordially invite all the Mennonites of the United States, Canada and Mexico, to come and partake of the blessings of the Lord during the session of the Fifth All-Mennonite Convention to be held at Hillsboro, Kansas.

Free lodging and board will gladly be given to all visitors from far. Guests coming from the neighborhood and bringing their meals with them, will be furnished hot water on the campus.

For such as come by railroad, the following explanation may be of service. The Santa Fe road runs through our town, and during the days preceding and at the time of the convention, representatives of the Entertainment Committee will meet all trains. Such as find it more convenient to come on the Rock Island Railroad should stop either at Marion or Durham. Free transportation from these places to Hillsboro will be provided for all that will announce their arrival in advance with Bro. D. H. Unruh, Hillsboro, Kansas.

In the name of the Mennonite churches of Hillsboro and vicinity,

The Officers of the Local Committee, Paul Mouttet, Secretary

FRIEDA N. SPRUNGER WRITES FOR CHINA

East Cliff, Peitaho Beach, N. China, June 29, 1927

Dear Friends in the Homeland: Those of you who are mindful of our frequent change of address within the last few weeks and months will realize that it has been proved to us anew that "we have here no continuing city." Just how long we'll remain at this place is quite uncertain, though we rather think we may stay here until the latter part of the summer. We are fondly hoping that by the latter end of the summer or early fall we may be

permitted to return to our places of work, to our people and to our stations, though to some this seems very doubtful.

Am I mistaken when I say that undoubtedly there are many of our people in the homeland who do not understand why we should have left our posts of duty, and who may have had doubt arise in their hearts concerning us your representatives? We do not blame you nor are we surprised if such is the case. We, ourselves, do not understand it, and therefore I feel I cannot explain fully, but I do feel that it has been the Lord who has been leading us step by step. You may be interested to have us briefly sketch the procedures, though to many of you it may be old information.

It was in the early part of the year that the Lord met us missionaries with a warm spiritual awakening and refreshing. Many of the Chinese, too, were blessed and revived and we truly believe souls were born into the kingdom. Daily missionary prayer meetings were held both at Kai Chow and at Tamingfu and later also daily Chinese prayer meetings. At Tamingfu, twice a week, we would get together with our neighboring mission, members of which had also been visited even before we were with a spiritual refreshing, for earnest prayer and spiritual uplift. The Lord had laid upon us the burden of prayer for a revival all over China, also that we as missionaries might see our way clear to "put first things first" and to give the Holy Spirit His rightful place in our hearts, lives and work.

As the political situation grew tense the conviction came to grow on some of our number, especially so upon some of the missionaries of our neighboring mission, who were spending much time in earnest prayer and who, we felt, were living close to the Lord, that the Lord was going to withdraw the missionaries from the most part from their fields of labor, for a time, in order that the Chinese church might feel their dependence upon the Lord and the Holy Spirit and depend less

upon human, foreign leadership, —also that wherever there might have been hindrances in any way because of the missionaries' presence, they might be removed. Those of you who understand the situation in part at least, in regard to young China, especially the student class with their anti-foreign tendencies and keen patriotism, will realize that any weakness or inconsistencies, any lording over or self-exaltation on the part of us missionaries can easily be made a stumbling block to such Chinese.

Thus, when the call of the Consul came to evacuate the field, it seemed to some of us like a confirmation of the conviction that had grown upon some of our number. We were further assured when we noticed how generally the call was being heeded. Missionaries of long experience, who had braved many dangers and hardships were now quietly heeding the advice of the Consul and were evacuating the field, not, we believe, because they were afraid, nor even because they felt that their presence might endanger the lives of Christians in case of strong anti-foreign propaganda, but because they felt that it was the Lord calling them out for a time.

After a short special conference session at Kai Chow in which we prayerfully considered the question, it was decided that we heed the advice of the Consul and get ready to leave, some on furlough and others to some coast city. Before we were back from Kai Chow another telegram had come advising that we leave immediately. After a busy night of packing the mothers and children of our Tamingfu group left per train from HanTan for Tientsin. The rest of us continued with our packing and the general arranging of things, and after the Kai-Chow party had arrived made arrangements for traveling. By this time word had come that it was inadvisable to travel by train by way of HanTan, though fortunately we had received word that our party had arrived safely in Tientsin. It was finally decided that the ma-

jority go on river boats as far as to Te Chow where a train on another road could then be boarded. The boats, though very slow, had the advantage of cheaper traveling than trains or buses and with the amount of baggage with us it was an item to be considered. Two of the brethren drove through to Tientsin per auto and although they left after we did were in Tientsin long before we arrived. We were on the way nine days and the trip offered much in the line of new experiences. We shall probably never forget the Easter day spent on the riverboats nor how our hearts were uplifted by such songs as "Christ ist auferstanden", "Low in a grave He lay", "Crown Him with many crowns" and others which we sent wafting over the waters of the river.

In Tientsin, quarters were found in Mimosa Court, a court with about forty brick houses built over the same pattern, one house adjoining the other, with practically no yard space to each house. These for the most part were unoccupied, so that now a goodly number of the missionary refugees found quarters there, paying a high rent, of course. Here we as a mission lived together in two houses, eating from one table for over six weeks. The ones going on furlough left soon after we had arrived in different groups, not only our own but others whom we knew well, so that the first few weeks consisted in an almost continual round of farewells and leave takings. Our leave takings at our stations with the Chinese had not been easy, either, especially as we knew nothing at all as to the time of our return. I am afraid there is no such a thing as getting accustomed to such occasions even for missionaries, even though they come in such heavy doses such as this recent one which left the smaller half of our missionary group in China. The most of these are away from our work and from our Chinese. (Only one member is at present in the interior.) "We'll never say good-bye in Heaven," we sing, and it is good to know that there will be a time when fare-

wells are a thing of the past.

Recently we have come here to Peitaho Beach, a few hours' ride on the train out from Tientsin. For some of us it is the first visit to this wonderful summer resort, and we fairly feast on the good things at our disposal, beautiful scenery, invigorating cool air, frequent dips in the salty ocean water and pleasant associations with other people. In view of the strong yearning within us to be back with our people, to work with them, to "rough it" shoulder to shoulder with them, and to strive to help wandering ones to a knowledge of salvation in Christ, all the lovely things and conditions surrounding us here would seem like a sort of mockery were it not for the assurance that just now we truly believe we are where He would have us be. Some of us are putting considerable time into language study, one of the teachers from our station having come to help us. Others are studying under teachers of language school experience. The burden of prayer in behalf of the Chinese church, individual workers, the missionary body and the unsaved of China is upon us and we are led to devote time to prayer and Bible study. As at Tientsin we find the meeting together with others for prayer and spiritual uplift profitable. We are being blessed as we listen to talks and addresses from Dr. Goforth and others. We trust, that if we shall be permitted to return to our work, we shall, by the grace of God, be better fitted to do the work to which He has called us. We know you have been and are praying earnestly in behalf of China and us your representatives and we thank you. Do, please, continue to pray earnestly for the Chinese Christians, the leaders, and the non-Christians. Pray, too, that we may rightly discern the will of God in regard to the time of returning to the field.

With sincere greetings,
Frieda N. Sprunger

HOW THE HOME IS RADIATING THE LIGHT OF THE GOSPEL

Hall Valley is four miles back among the hills from the main highway through Georgia. The roads were stony and a bit rough but quite passable in a motor car. The "church in the valley by the Wildwood" was at the turn of the road and presently nestled among the shade trees we found the humble little home of Mrs. X. She had from time to time requested Gospels and Tes-

taments from Philadelphia; so we were glad to personally meet one of our many volunteer workers. She seemed most happy to meet a representative of the Scripture Gift Mission and learn that we were interested in her and her home, and her work. The aged mother was introduced and the things of the Kingdom were discussed with a real unity of the Spirit.



A Home in the Cumberland Mountains of Tennessee

Beautifully suggesting the atmosphere of this home was the motto card which was noticed on the side wall, near the door, "As for me and my house, we will serve the Lord." How wonderfully did Joshua long ago, sum up the purposes of this life and the ideal of his home, in those few words which have come ringing down the centuries to echo in the hearts and homes of millions of God's people everywhere, especially in the homes of humble folk.

And "seeing" the Lord to Mrs. X not only meant living with Jesus day by day and bringing her boy up "in the fear and admonition of the Lord"; but working in the Sunday school down the valley, and giving out to other homes "the wonderful words of life." Scores of Testaments had been earned and were now the proud possession of adults as well as children who had first read through a Gospel. The life of that valley was deeply influenced by the humble work of one devoted mother. Was there any moonshine made in that valley? Perhaps so; but all the more important to have the light of God's Word as a lamp to the feet of those growing up in that quiet little valley. Would that there were more such in our land who were simply willing to let their lights shine for Jesus, just where they are.

The Scripture Gift Mission of 119 S. 4th St., Philadelphia, seeks to encourage the largest possible distribution of Scriptures, especially of Gospels of John through those who will thus "speak a good word for Jesus Christ" and recommend Him

and His Gospel to others. Samples are gladly sent out on request; especially in the neglected rural sections of our country.

Recently a number of "Personal Workers" have received our Gospels for free distribution among the refugees in the Mississippi River Flood area, that they too, "through patience and comfort of the Scriptures might have hope."

A new and great need facing the Mission is the publishing of a new Spanish New Testament. An improved translation under direction of evangelical scholarship has been prepared at the London Headquarters and now we hope are long to furnish many Testaments to the Spanish reading people of our great Southwest.

The Scripture Gift Mission of 119 S. 4th St. Phila., Pa., covets the prayerful interest of God's people who realize the great need in the day of spiritual declension and worldliness, for the sending out of God's Word. Bulletins describing the work gladly mailed to any who wish to follow the work more closely. Our output is limited by our income; therefore "pray ye the Lord of the harvest."

REPORT OF S. S. CONVENTION

The 53d Sunday School Convention of the Eastern District Mennonite Conference was held on Saturday, July 16, 1927, at the Hereford Mennonite church, Bally, Pa. After the song services, the devotional exercises were conducted by Rev. E. S. Shelly, who based his remarks on Acts 1:8. Rolland Johnson, superintendent of the local school, welcomed the convention to Bally.

Following the introductory remarks by the president, Rev. D. J. Unruh, the business session was held. Rev. A. J. Neuenchwander, mission secretary, reported that of the \$5,000 Bauman Bungalow Fund, more than \$4,500 has been raised. However,

it was stated that an additional \$1,000 will be needed to complete the work. Therefore, it was decided that the convention continue its work until the necessary amount is attained. The Retreat Committee reported that a Young People's Retreat to be held in the Eastern District is being planned for next year. A motion was made and carried that we encourage, assist, and endorse this movement.

The convention theme was "Expanding the Sunday School Work", and each topic dealt with some phase of this subject. A discussion of the topic "General and Specific methods that have enlarged our field of Sunday School Service", yielded several valuable suggestions helpful both to the city and to the rural school. The topic "Evangelism in the Sunday School as an Extension Work" was prepared by Rev. H. G. Nyce. He based his remarks on Ex. 14:15, stating that we ourselves must go forth, emphasizing the necessity of a personal acquaintance with God, before evangelization of others is possible. The morning session was closed with prayer by Rev. A. M. Fretz.

The afternoon session was opened by Rev. Victor B. Boyer, who conducted the Quiet Hour. Rev. A. J. Neuenchwander gave a very able presentation of the topic "The Daily Vacation Bible School, as an Extension Department of our Sunday School work." He said the aim of the Vacation Bible School is to win the boys and girls to an active adherence to Christ, and to impart a more thorough knowledge of the Bible. A definite period is set apart each day for worship, memory work, and training in good citizenship. Missionary stories and hand work tend to foster a practical missionary spirit. The results obtained are well worth the efforts expended.

Rev. S. T. Moyer, returned missionary from India, delivered an instructive address on "The Opportunities of our Sunday Schools to do Extension Work in Missionary Endeavors." A requisite for missionary endeavors is information, obtained through reading, mission study classes, and missionary instruction in the Sunday School. The Sunday school may help the missionary financially, by special gifts for the support of orphans and native helpers. Surplus materials, such as large picture rolls, portable victrolas, phonograph records, lanterns and slides, are a source of great help to the missionaries in their work. The

(Continued on page 6.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas week) by the Mennonite Book Concern, Berna, Ind.

Rev. E. M. Grubb, Editor
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EDITORIAL

The daily press has been full, recently with matter relating to two Italians whose conviction for a brutal murder took place in the courts of Massachusetts seven years ago, but, because of appeals and other legal hindrances, the execution of the sentence pronounced upon them has been delayed. Their conviction took place at a time when the country was still stirred up because of the sensational scare concerning radicalism that was supposed to be sweeping over the country. The fact that the men were radicals did much to cause their conviction and in the meanwhile, radicals over almost the entire world have been staging demonstration after demonstration even resorting to the measure of causing explosions in American consulates and subways. We know nothing about the justice of the conviction of these men, not having been present at their trial or having access to all the evidence produced, but we cannot understand how the men, if they are innocent, can be helped by blowing up houses and placing the lives of people who have nothing to do with the affair in danger. The mind of the radical is peculiar in that it thinks it can help justice by committing other acts of grave injustice. Surely they are demonstrating that radical influence is dangerous when it comes to making a move for what it thinks is justice. On the other hand, it is to the everlasting shame of our system of justice when a case, like this one, can be dragged along as this one has, without coming to a settlement. There is nothing in our American law that so encourages crimes of violence and other crimes as the law's delay.

However, what end is to be served in executing these men now, when after seven years of doubt and of dragging from hearing to hearing, the case is not settled and will not be settled, even though the law takes the extreme course? Capital punishment is one of the relics of barbarism and has not demonstrated its ability to check crimes against life, even though it is as old as history. From a Christian's point of view, the taking of life, even though it be the life of a murderer, is inexcusable. A criminal may take the life of another criminal and under the law must pay the penalty; an individual, chaffing under some great personal wrong he has suffered, if in asserting what he believed to be his right, or even his duty, must likewise give his life for his crime; a person, or persons, under the pressure of poverty undertakes to gain the means of living by violently appropriating the property and in so doing takes life, is without excuse in the eyes of the law and likewise dies for his crime. There is no doubt that society should protect itself against dangers to the lives and safety of the community, but the question in our minds is whether such a measure as capital punishment is the right thing to pursue, especially in light of the fact that there come times when the government compels men to take up arms and kill in war those whom they never knew and against whom they personally have no grievance. If there is no punishment for those who kill without provocation in times of war, is it right to take the lives of those who kill in times of peace?

A sense of justice should lead the nations to abolish this beastly system of capital punishment, because we know that when an injustice has been done and an innocent person has been put to death, there is no possible way of making right the wrong that has been done. We once heard a judge say in his charge in a minor case, that it is better that a dozen guilty persons should escape punishment than that one innocent person should be made to suffer a penalty for a wrong he has not committed. If this idea holds good in the lesser crimes it is no more than right that the extreme penalty should be avoided so as to make possible, at least partially, the correction of an error in the case of a capital crime.

WOMEN'S WORK

SALEM CHURCH, MARION, S. DAK.

Marion, S. Dak., June 30, 1927
Friends of the Mission:

We have many reasons to praise the Lord for His leadings since our last report. His presence surely means victory; without Him there is failure and defeat.

In Matt. 25 we read: "Depart

from Me ye cursed." These, according to the description of the last judgment, are the words spoken to those who have not ministered unto, "the least of God's children." Also, we are commanded in Isaiah to help the hungry and the outcasts. With happy assurance that by so ministering, we will have added to our "treasures laid up in heaven", the Sewing Society of our church is eagerly and bravely pressing on.

Although our contributions for Home and Foreign Mission could be much larger, yet we trust that whatever is being done is furthering the work.

We have faith that our work will eventually grow to greater proportions.

But still we contemplate, is our faith and interest as much alive to the importance of the work as it ought to be? The only test, however, is the work itself and the spirit of sacrifice with which we go after it. We often hear the remark, "Well I am not as much interested as I should like to be or as I ought to be." As a rule we are only interested in those things that we have invested in. So it is in the work of the Lord; and the more we put into His work the more interest is created and the more blessings we shall receive.

I think what we as members of Christian missionary societies need is more self-denial. More for the good and less for the world. These few lines tell it so plainly:

"Plenty for pleasure, but little for Jesus."

Time for the world with its troubles and joys.

No time for Jesus' work—feeding the hungry.

Lifting lost souls to eternal joys. 'He was not willing that any should perish!'

Am I His follower, and can I live

Longer at ease with a soul going downward,

Lost! for the lack of the help I might give?

Perishing, perishing, 'thou wast not willing';

Master, forgive, and inspire us anew,

Banish our worldliness, help us to ever

Live with eternity's values in view."

Our society has done active charity work during the last few months. More than 300 yards of goods have been bought, out of which 152 garments were cut and sewed. From special donations, thread, needles, scissors, knives, pencils, erasers, etc., were bought and all was sent to the foreign fields.

Besides this work "gift boxes" were sent to our missionaries and their families, and their native workers among the Indians in Oklahoma, Arizona, and Montana for Christmas. These, as well as the special individual Christmas gifts, sent by different members of the society, were much appreciated and acknowledged with letters of thanks.

The missionary endeavor of our organization is far-reaching, including points in China and India. Some special contributions have been made toward the chapel at Ta Ming Fu, China. Fifty dollars are contributed annually to feed, clothe, and educate "Moni Boi"—our India beneficiary. (Would be fine to provide for more). Due to the untiring efforts of our president, Mrs. Rev. W. S. Gottschall, our society is broadening its views and thus accordingly extending its interest to needy mankind.

Our programs and meetings are well attended. The feature program for the term was a cantata entitled, "Mothers of Men" which portrayed in words and song the abiding influence a Christian mother has upon her home. Some of our meetings have been greatly enriched by the presence of our "returned" missionaries, Mr. and Mrs. Sam Goering, and Mr. and Mrs. P. J. Boehr (the latter are now in China).

Considering the opportunity of hearing, seeing, praying and giving, can we truly say we have heeded Christ's command, "Go ye and preach"—and "Love thy neighbor"? Or will we be ashamed to give an account of our neglect to our unfortunate brothers and those who try to uplift them? I shall refer you to the poet who has well summed up the situation in the following lines:

"There comes a time in the future near

When this life has passed away,

When those needy ones will stand with me

In the light of judgment day,

When the Angel reads from the Book of Life

My deeds, for that great review;

If the Lord should speak and accuse me there—

I wonder what I should do?—

If He says to me in those words I've read

In that Book so old and true,

'Inasmuch as ye did it Not to these'—

I wonder what I should do?"

Our courage is good for the work.

Yours in glad service,
Alma N. Schrag,
Cor. Sec.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"For I determined not to know anything among you save Jesus Christ and Him crucified." I Cor. 2.2.

Paul had a rather bitter experience in the city of Athens, at which time he put to use some of his university training which he had received in earlier days. Mere formal reasoning brought but little success, so he decided to henceforth use other tactics as is shown in the above passage.

It is true today that God reveals things through the Spirit, for the Spirit searcheth all things, yea the deep things of God. There is, perhaps, no reason more evident for the failure to understand God and the deep things of God than the fact that we too often try to reason things and are not willing to accept anything unreasonable.

We thank God for the mind and for reasoning powers. God would not have us otherwise, and yet there are many things in the physical life we cannot understand, no not even ourselves. Consequently as we come to the spiritual phase of life, there are innumerable things which cannot be explained and God does not expect us to, but He does expect us to trust. Some men try to explain away the mystical elements of religion, but that dare not be done. There are many spiritual experiences which we cannot explain but through them we have seen the Christ and have experienced His power. It is this which all men seek, in all climes and of all races. In conclusion we would say, Education, yes, all we can get if it is true knowledge but its supplement must be that indwelling Spirit of Christ, for as "Other foundation can no man lay than that which is laid which is Jesus Christ."

The best decision man can make is to accept and follow Jesus Christ as his personal Saviour.

DO YOU KNOW THAT

There are 102,513 lepers in India?

Our Leper Asylum is called the Bethesda Leper Home?

That it is situated in Champa? That our beloved P. A. Penner is the superintendent?

That our mission superintends the work and the British Mission to Lepers erects the buildings and provides for their maintenance?

That there are 34 buildings in the Leper Home?

That 16 wards, 1 dispensary, 1 store room for rice and 1 church are yet needed?

That 283 out of the 470 inmates are Christians? Is that worth while?

Let us note what some officials say of our Bethesda Leper Home.

It has done me good to revisit Champa and see once again the work that is being done so well and thoroughly. I noticed very marked improvements resulting from the new treatment in cases that I had seen a year ago. And I remarked again on the cheery atmosphere that prevails throughout.—A. Donald Miller, Secretary for India, Mission to Lepers.

I have repeatedly visited the Bethesda Leper Home of Champa during my visit in India from December, 1920 to April, 1921. I have seen the lepers at play, at work, at a meal and in special Christmas festivities, at all of these times there has been a spirit of happy contentedness discernable.

I have seen patients receive medical and surgical treatments. After all of these observations I am convinced that the lepers in the Bethesda Leper Asylum are well provided physically, mentally, socially, and religiously.—J. W. Kliever, Newton, Kansas.

TEN GOOD REASONS

Why every respectable thinking man should swear as often and as hard as he can.

1. Because it is such an elegant way of expressing one's thoughts.

2. Because it is such a conclusive proof of one's taste and breeding.

3. Because it is such a sure way of making one's self agreeable to his friends.

4. Because it is a positive evidence of acquaintance with good literature.

5. Because it furnishes such a

good example and training for boys.

6. Because it is just what a mother enjoys having her son do.

7. Because it would look so nice in print.

8. Because it is such a good way of increasing one's self respect.

9. Because it is such a help to manhood and virtue in many ways.

10. Because it is such an infallible way of improving one's chances in the hereafter.

THE 1927 RETREAT OF THE PACIFIC DISTRICT CONFERENCE

There are times in the life of every individual when a pause is taken amid the onward rush of events to evaluate the occurrences of the past. This is true of organizations and institutions as well. It is also true that as events recede into the ever dimming past the little details fade from memory and only the great rugged outlines remain in the grasp of the mind. Then, and often only then, the true evaluation of an event may be secured.

It is several months since the 1927 Retreat of the Pacific District Conference was held in the Upland church. Sixty-nine people participated as visitors, registrants, or instructors. For eight days these persons were a single group. Each, in turn, was an integral member of other groups located from the state of Washington on the north to Southern California on the south; from Paso Robles on the west to Bluffton, Ohio, on the east. Each individual contributed something to the Retreat; each has felt the influence accruing from united effort in the same cause; each will, but not in the same manner or degree, impart to the group into which they have returned, something of the effects and influences of the 1927 Retreat. It is impossible for any one individual to state definitely the importance, value and results of the Retreat, or of any event in which many persons participate. It is of interest to note that the individuals who attended were, largely, leaders in the religious life of their own particular groups. Registration statistics indicate that every office in the organization of the average Sunday school and Christian Endeavor Society had its representatives at the Retreat. Pastors of nearby churches also found at-

tendance worth while.

The presence of outstanding denominational and conference leaders made possible a splendid program which can be criticized, however, as having been too "heavy". The program brought to the Retreat matters of Biblical and historical interest, such as Dr. Hartzler's lectures in Hebrew History, and Rev. D. D. King's lectures in Mennonite History. There were also portions of doctrinal and practical value including Dr. Kliever's instructive Ten Commandment lectures and his interesting course in missions. There was the special field of Young People's Problems conducted by Rev. M. J. Galle. For the interest of the general public, evening lectures were presented by Doctors Kliever and Hartzler. Each lecture was preceded by a half-hour vesper service.

The social nature of young people was much in evidence. There were gatherings of old and young, in large numbers and in small numbers. There were parties and steakhouses, and other similar events, and a grand hike up the steep and challenging trails which scale Old Baldy (Mt. San Antonio) which rears its hoary head over ten thousand feet into the air. Many tales of bravery and daring, merging upon the heroic, were brought back by the hikers. The lure of the nearby beaches proved stronger, on occasions, than the appeal of the Retreat program.

A difficulty voiced by Retreat leaders was that of maintaining a feeling of group solidarity. Another, and perhaps more disturbing one, was that of securing the proper religious and devotional atmosphere so essential to a gathering of the nature of a Retreat. It seems that more attention should be directed to fostering and encouraging the religious life of the individual. More stress should be placed upon individual religious convictions. The great call of Jesus and His church for servants in all phases of Christian service needs more of a place in a Retreat program. The challenge of the daily Christian life should be brought squarely and unavoidably before the young people. Yet no one dare say that the Retreat was not of informational and religious value to those who were in attendance, or that it did not bring inspiration to those who came in contact with the leaders and the services conducted by them. Upon the ex-

periences of 1927 the Conference may build well for 1928.

L. J. Horsch,
Upland, Calif.

RELATION OF THE SUN- DAY SCHOOL TO THE CHURCH

Since the title suggests a topic rather wide in scope, this discourse shall deal only with the relationship between church and Sunday school in so far as the Sunday school is the agency which carries out in detail the ideals for which the church stands. We shall consider the Sunday school as a reflector of these ideals, as an agency which builds them in the lives of the people.

The primary responsibility and chief opportunity of the church is to nurture and train its childhood and youth in religion. Through most of its history the church has been an educator. The first apostles and missionaries were teachers. Ever since preaching has become a specialized profession, the teacher has gone hand in hand with the preacher. Later when the state arose to its obligation of educating its citizens, the church could supply only a few schools to educate in religion. This marks the beginning of denominational schools in America, of which there are about four hundred at the present time. But these reach very few of the young people. As far as our public schools are concerned, no religious instruction can be given there. We have been very inconsistent in assuming that while mathematics, language, and science must be taught, religion may be acquired in some way without having recourse to the educational method. But the tide is now turning. The church is now doing this work of educating its young people in religion through the well organized Sunday school.

Let us for a moment review the early history of religious education in America. Among the early Colonists religion was taught in the schools. The purpose of these schools was primarily to teach the rudiments of reading so that each person should be able to read his Bible for himself. The schoolmaster stood next in importance to the minister. His duties were as follows:

1. To act as messenger of the court.
2. To serve legal summons.
3. To conduct certain services of the church.
4. To lead the choir on Sundays.

As an organization the Sunday school cultivates respect for law and order. The United States probably has the best body of laws, yet the most poorly enforced and the most freely dis-

obeyed, of any great nation. This probably is due to money and a corrupt press, but it is also because of the willingness of a considerable number of persons themselves to become law-breakers. A remedy for such low standards of citizenship is religious education through the Sunday school.

Another of the teacher's chief duties was to quiz the children on the sermon of the preceding Sunday, requiring them to remember the text, topic, and outstanding thoughts in the discourse.

Colonial religious education was very thorough. Once a child had its start in reading, he was advanced into the catechism and into the Book of Psalms. Even the alphabet was taught in moral or religious couplets, such as, "In Adam's fall we sinned all. As runs the glass, man's life doth pass."

Zaccheus he did climb the tree his Lord to see." The colonial home took over much of the responsibility of religious instruction. The children were regularly drilled in their lessons, the catechism recited, Bible passages read, and family worship practiced.

Pitiable is the situation in this respect at the present time, for the religious influence of the home has been lost. In most homes the family altar has become a tradition, the Bible is supplanted by story books, religion as a topic of conversation is unfamiliar. Religious instruction has disappeared from the home almost as completely as from school.

This being the case, the church must take the responsibility of such instruction which is necessary in the religious life of every young person. Because of its purpose and its method, the pulpit cannot be this agency. The responsibility naturally falls to the Sunday school.

Now let us consider the Sunday school as a training school for the church. We might say that it instructs in the art of fitting into the home as a member of a family. The child is born into a home to which he owes affection, respect, good will, obedience, cheerfulness, companionship, helpfulness, thrift, and self-sacrificing loyalty. Most of these qualities will come naturally through relationship with other members of the family, but this it not always true. Lack of such adjustment at the present time is proof that such lines must be taught. This may be done in the Sunday school.

These it has accomplished fairly well. But there is a need for more true reliance upon God, the Maker of heaven and earth, the

Giver of all good things, the great Instructor of all. This would fulfill the primary need of the church today, which is "a new zeal, a holy, burning zeal" that will carry all before it and win the world for Christ.

Katherine Krehbiel,
Lind, Wash.

"The present appears to be a dark hour for the Christian movement in China, yet I believe this is only a passing phase. I think our people, on the whole, are too level-headed to remain long under radical influences from the outside and may be trusted to regain our balance in time. During this time of great upheaval and sweeping changes, when the minds of our young men are swayed by the tide of nationalism, we need the stabilizing power of Christianity as never before to guide our thinking and give fiber to our moral and spiritual life. In this trying hour we need the material and moral support of Christians of Western lands. This is not the time for them to withdraw their support. For them to do so, it seems to me, is to desert the cause of Christ at a very critical moment."—Dr. Fong Fu Sec.

"Probably many billions of dollars are at stake in the present fight to bring back light wines and beer. If the liquor were to be given away, instead of sold for a profit, the backers of the movement to modify or repeal the Volstead Act would disappear overnight. That shows clearly why this fight is on now. Prohibition is a success, and because of that fact the fight is on to upset it. Enforcement hurts somebody's financial interests. It always does. This government can enforce prohibition if it will, and the way it can do so is to let the present boulevard and drawing-room fade out, then calmly and without any fuss deal with the lawbreakers just as those who murder or indulge in any other such forms of 'human liberty' are dealt with."—Evangeline Booth.

Forbearance, courage, toughness, endurance, the ability to meet trouble and not be vanquished by it, but tranquilly rejoice in it, are elements of manhood.—Henry Ward Beecher.

While you live right, nothing goes wrong; a soul at peace with God cannot be greatly disturbed by the world, for it hath its pleasures in God and its blessings from God.—Jackson.

THE S. S. LESSON

August 28

Nathan Leads David to Repentance

II Sam. 12:1-10, 13.

Golden Text: "A broken and a contrite heart, O God, thou wilt not despise." Ps. 57:17.

David was home in his palace when he should have been with his troops. During his period of ease he fell. Idleness is one of the greatest reasons why men fall into gross sins. He permitted himself to be tempted in an hour when he should have been particularly careful of his conduct. His example as king would surely be reflected in the lives of his subjects. The wrong he did against his loyal subject, Uriah, in corrupting his home can never be excused under any circumstance and, indeed, any man who gives way to impurities of sex has fallen to the level of a beast while his conduct has nothing whatever to excuse it. Adultery is always a crime against man, society, one's self and against God. Even a king must regard this law as binding upon himself. The wife of Uriah was not an unwilling partner in the crime against her husband. She made possible the terrible outcome by her immodesty. We have much to condemn in the women of this age who expose their persons indecently to the lustful eyes of the sensuous. Lesser crimes always lead to worse ones. Bad as was the adultery of David and the wife of Uriah, it led to the worst of crimes, murder, and that the murder of an innocent and loyal supporter of David.

David sought to cover up his crime in the usual clumsy way criminals have in doing such things. He arranged that Uriah should be slain in battle and called upon his general Joab, an accomplished villain, to assist him. Few criminals can fully accomplish their evil deeds without the assistance of other villains. Crime is seldom a solitary affair. Next David assumed the attitude of decency by marrying the widow of Uriah, an arrangement into which the wife of his murdered victim readily entered. Later, in the loss of her child, she too was to feel the penalty of their terrible wrong. All this was done with the object of concealing the facts of the terrible tragedy. There is an old saying that "Murder will out". Even though the eyes of ordinary people were blinded to the crime there was one whose eyes always note the sins that are committed and His word is: "Vengeance is mine and I will repay". God saw it all as

He does every other wrong that sinful men commit.

The parable spoken by the Prophet is one of the most effective pieces of literature in the Old Testament. It was a dangerous thing to rebuke a king, as we see in a similar case when John the Baptist rebuked King Herod, but both men were not considering their own safety. They were messengers of a just God and the delivery of His judgments was more important than a consideration of their own safety. Nathan skillfully drew a picture of terrible injustice in which a strong man had done an injury without reason or excuse. The picture was so well drawn that David unwittingly fell into the trap and gave utterance of a judgment that condemned him. David was the rich man, Uriah the poor one, he had many wives while Uriah had but one whom he dearly loved, David was basically selfish while Uriah was devoted to his monarch, his country and gave his all in loyal service. David was unspeakably cruel and deserved no sympathy and the severest punishment. There are many people like David. They have a standard by which they condemn other people which they do not apply to themselves. Whatever is wrong in the conduct of other people is just as wrong and deserves just as much condemnation in ourselves. Law is impartial and its judgments should be impartially carried out.

There were two things involved in the judgment that David uttered. The wrongdoer was to die and the one suffering wrong was to have fourfold restoration. David paid the fourfold price: he lost four sons, namely, the child he had with the wife of Uriah died, Ammon and Absalom died through similar wrongs and finally Adonijah died for presuming to appear as the rival of Bathsheba's son. The sword was never to depart from the house of David. Sin, both repented and unrepented, must have its penalty.

The redeeming feature in this terrible narrative is that David repented. He had despised the commandments of the Lord, had committed adultery and had taken life. There could have been nothing worse said about a man. But, he repented and confessed his sins and so received forgiveness. "If we confess our sins he is faithful and just to forgive our sins."

The Freed family will meet in Parkside Park, Pa., to celebrate its fourteenth reunion and the 20th anniversary of the landing of the first Frieds (Freed) to Philadelphia.

REPORT OF S. S. CONVENTION

(Continued from page 2)

need of intercessory prayer, with specific causes and persons in mind, was stressed.

Bro. Alvin A. Miller described present-day religious conditions in Russia. He spoke of the Russian schools of Atheism, and the persecutions which the Mennonites are forced to endure because of their Christian convictions.

Prof. R. W. Schlosser, Dean of Elizabethtown College, Elizabethtown, Pa., inspired his hearers with an address on "Worship in the Sunday School".

The worship period sets the pace and creates an atmosphere for the entire service. It consists of the reading of the Word of God, devotional singing, and specific prayer. He suggested ways by which each one of these may be made most effective.

The program was interspersed by special musical numbers rendered by the Zionsville, Schwenksville, and Mechanics Grove Sunday schools.

The new officers elected are: President—Rev. H. G. Nyce, Lansdale, Pa.

Vice-President—Rev. D. J. Unruh, Quarryville, Pa.

Secretary—Anna S. Weiss, Quakertown, Pa.

Mission Secretary—Rev. A. J. Neuenschwander, Philadelphia, Pa.

Treasurer—Laurel Bauman, Zionsville, Pa.

The report of the Resolutions Committee follows:

1. Resolved that we thank the Hereford Sunday school for the splendid hospitality shown in entertaining the convention. Also that we express our gratitude to God for the fair and delightful weather.

2. That we thank all the Sunday schools for the splendid and hearty support toward the Dr. Bauman Bungalow Fund. Also, that we recommend to those schools who have worked well, but not quite completed their quotas, that they seriously endeavor to do so; thus we might complete the financing of the Bungalow.

3. We recommend that at next year's convention, a place be given on the program when every school will be expected to respond to the Roll Call.

4. We rejoice at the launching of a Young People's Retreat for next year. We further recommend that all our schools support this work heartily, and send their young people, when the Retreat is ready.

5. Resolved that we heartily

commend Missionary S. T. Moyer for his literature table, and would urge that everyone use their opportunity to procure some of the excellent literature that he has brought to us.

6. Recognizing the distance that separates the churches of our Eastern District Conference, and since a convention is held in the Altoona section, we recommend that the new executive committee be empowered to send an official representative to their convention thus in a manner bringing the two sections into closer unity and harmony in the great field of Sunday school work.

Mrs. Roland Johnson, Norman Bechtel,

Rev. A. J. Neuenschwander. The convention adjourned after the closing prayer and benediction by Rev. Freeman Swartz.

Rev. D. J. Unruh, Pres. Kathryn R. Shelly, Sec.

REPORT OF THE FIELD SECRETARY

For S. S. and C. E. Work of the Pacific District Convention

Because of the unavoidable circumstances the Field Secretary is compelled to send his report by proxy. The late date of the conference brings it into the midst of our camp season and since a very definite piece of supervision had been assigned to us we could not do other than stay on the job. The report which follows is in itself rather meager due to the fact that the secretary was not at the conferences of the different states, except California, during the past year.

However, we take delight in reporting that in addition to visiting most of the churches in California we were also privileged to meet with the Sunday schools and attend church services in the churches of Dallas, Pratum and Monroe. In all these churches we were given the opportunity to bring greetings and to carry a word of encouragement to live the Christ way. To visit the churches while in their regular routine of things gave us an opportunity to observe more than where they might meet in conference only.

Everywhere we visited we were profoundly impressed with the sincerity and deep intent of purpose to serve God and to be loyal to the church. It occurred to us that in many instances more work might be assigned to younger people such as teaching the children of beginner and primary age. Of course we appreciate the eagerness of our older members to continue in such ser-

vice as they have rendered for many years, and many of us older ones will feel lost for a time without doing that in which we think we excel. It behooves us to move along in the program of the church and do that which should be done by the more mature folk.

The host of earnest-minded young folk in our churches is a very encouraging sign. It is even more encouraging and certainly challenging when we observe how they respond to meet the needs of the day. The church need never be impoverished if we build a spirit of loyalty and devotion into their lives. And that can only be accomplished by giving them, early in life, a very definite part in the church's program. The church must adapt its program to the needs of the child rather than to force the child to fit into the church program. To say the child of today is so different from what we used to be does not solve the problem; but when we sit down and in a very sympathetic attitude discuss matters with the young folk we find they are not so far astray. It is pretty much a matter of a different approach. Their ideals are the same as ours, usually higher and nobler, but because of the new processes of training they tackle the problems from a new angle. If we exercise patience we shall see them arrive safely.

A summary sheet is presented showing in statistics how we stand by way of enrollment in the various activities of the two organizations which we represent.* You and all others know that figures are not altogether true indexes of what is being accomplished but they serve as an informant to some extent as to what we are engaged in. A comparative summary of all S. S. and C. E.'s reporting will be mailed out such as the one enclosed.

Five issues of the News Letter were mailed to about 100 workers in the various Sunday schools and Christian Endeavor Societies, including the pastors. The expense of this material was very nominal, amounting to \$24.50. We feel this expense is justifiable in view of the fact that it serves as an exchange of ideas, brings greetings of one organization to another, and last but not least, served as a stimulant in stirring up interest for the Retreat. However, we will gladly leave the matter of continuance to the discretion and action of the conference.

We are considerably disturbed by the lack of interest in the Mission Study Booklet prepared by Sister Anna G. Stauffer. Perhaps in the coming year a keener interest will be manifested. Those who gave it a trial with their C. E. societies found it very fascinating. Again expressing our deepest regret at our inability to be present and discuss with you the significance of more intensive systematic training in the Christian religion we close and wishing for the conference the choicest blessings of our loving heavenly Father and His Son, Jesus Christ, our Savior, we beg to remain Your brother in the Lord

C. F. Mueller
Field Secretary S. S. and C. E.

PEACE, EVANGELISM AND PROHIBITION

At the suggestion of President Daniel A. Poling, three important commissions were appointed at the recent International Christian Endeavor Convention in Cleveland, Ohio. One commission, consisting of members appointed by all National and International Christian Endeavor Unions together with other youth movements, will meet at the call of the World's Christian Endeavor Union to consider ways and means for making effective a world-wide youth crusade for peace. The General Secretary of the International Society of Christian Endeavor was appointed to serve as executive secretary of this commission. Another commission, consisting of members appointed by the International Society of Christian Endeavor, the young people's departments of all the Churches, World's Sunday School Association, the International Council of Religious Education, the Young Men's Christian Association and the Young Women's Christian Association, will meet to consider Youth Evangelism. The Secretary of Christian Vocations of the International Society of Christian Endeavor was appointed to serve as executive secretary of this commission.

After an extended trip during which the Pacific Conference and a number of churches were visited, Rev. C. E. Krebhiel, field secretary of the General Conference, with his wife and daughter returned to their home in Newton, Kansas.

THE MENNONITE

PROGRAM FOR THE WOMEN'S MISSIONARY SOCIETIES

Of the Middle District Conference, to Be Held at Pulaski, Iowa, Tuesday Evening, Aug. 23, 1927:

Chairman—Mrs. J. E. Kaufmann.
Hymn—Congregation.
Devotionals—Chairman.
Music—Noble W. M. S.
Missionary Address—Miss Loretta Lehman, India.
Music—Pulaski W. M. S.
Reading—Gladys King, Pulaski.
Music—Donnellson W. M. S.
Missionary Address, "The Building of the Basra Station"—Rev. S. T. Moyer, India.
Music—Wayland W. M. S.
Missionary Address—Mrs. S. T. Moyer, India.
Offering and Closing Hymn.
Prayer and Benediction.

Mrs. J. Quiring,
Mrs. A. R. Rosenberger,
Mrs. J. E. Swartzendruber,
Program Committee

DEATH

Krebhiel.—On Tuesday morning at 7:20 o'clock, August 2, 1927, Mrs. Leah C. Krebhiel was promoted to the heavenly home. She belonged to one of the oldest and most prominent families of the town of Clarence, Erie Co., N. Y., which was noted for its longevity. Now, however, there are only two sisters to survive her. Leah C. Strickler was born on February 8, 1844 and lived all her life in Clarence township. On September 11, 1866, she was united in marriage with Jacob Krebhiel of the same community. This union was blessed with eight children. Two sons preceded both father and mother, and the following survive to mourn the loss of their mother: Fred S., F. Luella, Aletta H., and Mattie A., of Clarence Center, Emma M. of Williamsville, and Mrs. D. C. Krebhiel of Reedley, Calif. Their golden wedding anniversary passed before the beloved husband was called to rest nearly ten years ago.

Rev. and Mrs. Krebhiel were prominently identified with the best in life of Clarence Center. Early in their married life they joined the Mennonite church of which Rev. Krebhiel later was the highly regarded pastor.

The sweet and gentle personality of Mrs. Krebhiel made her revered and esteemed wherever known, and many will hold her in tender memory. Her casket was surrounded and covered with exquisite floral pieces, sprays and baskets. Many gathered for the funeral services held at the family residence on Thursday afternoon, August 4th. Rev. Geo. E. Schetter, pastor of St. Paul's Lutheran church of Egbertsville, a former neighbor, assisted by Rev. H. Ray Harris, pastor of the United Brethren in Christ church at Clarence Center, officiated. Rev. Harris read the 15th chapter of I Cor., and in his beautiful prayer fervently petitioned for the continued guidance of our Heavenly Father. Rev. Schetter used for his text I Peter 5:4, and directed his sorrowful audience to the chief Shepherd who is coming again, and when He shall appear, those who are of His flock "shall receive a crown of glory that fadeth not away." Mr. Ivan Wilder of Tonawanda very sweetly sang "O Love that Will Not Let Me Go", and "Home of the Soul."

Mrs. Krebhiel's body was laid to rest in the Clarence Center cemetery to await the return of her Lord when He comes to meet His own.

Mother

"She is the spirit of all that is true
And lasting and fragrant and fair,
And no other blessing that life ever held,
With the love of her heart can compare."

CONTRIBUTIONS

Emergency Relief Commission,
Month of July, 1927.

For Siberia: Sichar congr., Cordell, Okla., \$6.51; Bergtal Ch., Pawnee Rock, Kan., \$28.69; Sichar Cong., Cordell, Okla., \$7.10.

For Germany: Anonymous, Newton, Kansas, \$50.00.

General Fund: Anonymous, Colorado Springs, Colo., \$15.00; West Zion Menn. Ch., Moundridge, Kan., \$31.00; Escondido Menn. Ch., Escondido, Calif., \$2.70; Bethania Ch., Freeman, S. Dak., \$6.27; Greenfield Menn. Ch., Carnegie, Okla., \$12.

For Canada: Brudertal Cong., Hillsboro, Kan., \$41.25; Careful Gleaners' Class, Menn. S. S., Berne, Ind., \$35.00; S. S. Class No. 32 of First Menn. Ch., Berne, Ind., \$25.00; a friend of Beatrice, Nebr., \$100.00; Christian Cong., Moundridge, Kan., \$39.00; Eden Cong., Inola, Okla., \$27.17; Bergtal Ch., Pawnee Rock, Kan., \$24.66; General S. S. Convention, Lustru, Mont., \$30.02; General Song Festival, Lustru Mont., \$33.04; a friend, Ely, Nev., \$5.00; Alexanderwohl Cong., Goessel, Kan., \$114.51; Hillsboro Menn. Cong., Hillsboro, Kan., \$31.34; Hebron Ch., near Buhler, Kan., \$65.86; Immanuel Menn. Ch., Los Angeles, Calif., \$5.00; Immanuel Ch., Los Angeles, Calif., \$32.95; Immanuel Menn. Ch., Los Angeles, Calif., \$59.21; Tabor Cong., Goessel, Kan., \$14.16; Buhler Menn. Cong., Buhler, Kan., \$26.20; First Menn. Cong. S. S., Mt. Lake, Minn., \$100.00; First Menn. Cong., Mt. Lake, Minn., \$34.10; Mrs. Geo. W. Tschetter, Freeman, S. Dak., \$50.00; Hoffmingsau Cong., Inman, Kan., \$34.00; Brudertal Cong., Hillsboro, Kan., \$50.00; The Menn. Ch. at Butterfield, Minn., \$22.80; First Menn. Ch., Aberdeen, Ida., \$13.71; A. P. Neufelds, Inman, Kan., \$50.00.

For Mexico: Mrs. Geo. W. Tschetter, Freeman, S. Dak.,

Flood Sufferers: Sew. Soc., Pratum, Ore., \$10.00; Menn. Ladies' Aid, Monroe, Wash., \$59.92; Mr. and Mrs. Peter J. S. Hofer, Dolton, S. Dak., \$10.00.

Kuhlman Mission: Katie E. Krebhiel, Donnellson, Ia., \$5.00.

June 1, 1927, balance \$13.28

Received for:

Siberia	42.30
Germany	50.00
General Fund	66.97
Canada	1063.98
Mexico	50.00
Flood Sufferers	79.92
Kuhlman Mission	5.00

Total \$1371.45

Paid out during the month 1353.90

August 1, balance \$17.55

Gratefully acknowledged,
C. F. Claassen, Treas.

THE MENNONITE JOTTINGS

August 18, 1927

Dr. Hartzler of Wilmersburg Seminary spent some time last week in Missouri in the interest of the institution.

Rev. J. Quiring, of Bluffton College, and Missionary S. T. Moyer addressed a community meeting held in Bluffton on August 7 in the M. E. church of that town.

Professor A. J. Regier, who for a number of years has been president of Freeman College, Freeman, S. Dak., and has accepted the position in the Department of Education in Bethel College, recently moved with his family to Newton, Kansas.

Rev. A. H. Leaman of Chicago held revival services in the Ebenezer church west of Bluffton, Ohio. He delivered impressive sermons to large and appreciative audiences. The meetings are reported to have been attractive, interesting, and helpful.

Berne, Ind., church enjoyed a rare treat on Aug. 12 in the shape of a recital given by Harkness, famed sacred music composer and pianist. Mr. Harkness has toured the world six times and has accompanied such famous evangelists as Dr. R. A. Torrey, Chas. M. Alexander, and Dr. J. Wilbur Chapman.

The Mennonite Hospital, Bloomington, Ill., has been having a busy time. There have been occasions when every available room was occupied. During the month of July 82 patients were registered with an average of 36 patients a day. Of the 69 operations performed, 36 were major. Eleven births are recorded for the month.

The local paper gives an interesting account of the Rupp Reunion, August 4, at Moundridge, Kansas. 75 relatives were present. Rev. P. P. Wedel and Rev. P. K. Regier gave addresses and a group picture was taken.

On the afternoon of July 28 the members of the Dorcas Society of the Newton, Kansas, Mennonite church motored to Moundridge to be the guests of the Mission Worker's Society of the West Zion church. A varied and very interesting program was rendered by the visitors. The program consisted of instrumental and vocal music, missionary topic, poem, and story and a "chalk talk", "Cast Thy Bread Upon the Waters", and "Let the Lower Lights Be Burning" were beautifully illustrated. A quartet softly sang the words of the old hymn while the latter number was being presented. The program was given as a return favor for one rendered last summer.

Rev. Howard G. Nye, pastor of the East Swamp, Pa., Mennonite church, has been elected president of the Eastern District Sunday School Convention. The Junior Society of the East Swamp church, rendered an excellent program on the evening of July 17. The program was followed by an old-fashioned meeting. After a short song service every one present bowed their heads for a moment of respect to the memory of Mrs. William Price, who had been appointed leader for the evening. There were discussions of the topic for the evening by the pastore, Walter Landis, Mrs. Robert Landis, and Mrs. William Cope. After the

meeting a large number went over to the home of Bro. Charles Heist, who had just returned from the Allentown Hospital. A few hymns were sung and several led in prayer. Rev. Samuel T. Moyer spoke at the service on July 25. The Young People's Anniversary Program will be rendered August 21 when Rev. David Clark will give the address.

Sister Hillegonda van der Smisen of the Bethel Hospital, Newton, Kans., is taking an extended vacation trip. She will visit the sisters at the Beatrice, Nebr., hospital and then attend the Conference at Pulaski, Iowa, after which she will visit relatives in Berne, Ind. Sister Hillegonda is the daughter of the late Prof. J. van der Smisen and has been active in the church practically all of her long life. One of the treasures preserved in the editor's family is a pair of baby boots knitted for his wear by Sister Hillegonda nearly fifty-three years ago.

The Executive Committee of the Board of Trustees of General Conference was helpful to the Foreign Mission Board in liquidating a legacy of 160 acres of Kansas land. This legacy had to go through the District Court which sustained the will under conditions. After title to this land was vested in the General Conference of Mennonites of North America the Foreign Mission Board sold 80 acres of this land and the officers of the Board of Trustees executed deed therefor. The Foreign Mission Board received \$4,107.40 in cash and holds 80 acres from this land from this legacy after paying the minor heir under the

will \$5,000.00 as decreed by the court. Besides this the Board entered agreement for administration in trust for the Foreign Mission Board a gift of \$20,000.00. The name of the benevolent donor of this large gift has not been revealed.

The Deer Creek, Okla., church cordially invites to the ordination service of Bro. and Sister Herbert Dester, which is to be held in the high school auditorium in the forenoon of August 21, and also the Mission Festival to be held in the afternoon of the same day. A simple meal will be served to guests coming from a distance.

The Literary Digest, the Philadelphia Public Ledger, and several other papers have recently been making editorial comment upon the migration of the Old Colony Mennonites of Canada to Paraguay, South America. From some of the comments one is led to wish that editors would be generally more informed concerning Mennonite history and other interests and thus speak with better accuracy. However, the migration of the Old Colony people to the wilderness of tropical South America is one of the wonders of colonization. It has often been said that Mennonites do not make failures when establishing their colonies. Our hope is that this effort will not fail and that in the succeeding years the government of Paraguay will make good the assurances given to influence these brethren to leave their comfortable homes in Canada and enter into the new experiences of pioneer life in the tropics.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, AUGUST 25, 1927

No. 33

THE PRESENT STATE OF OUR MISSION IN CHINA

Kai Chow, Chihli, China,
July 1, 1927

Dear Friends:

Glory and praise unto God, who through Jesus Christ gives us the victory. This was an exceptional quarter. It surely disturbed the minds and hearts of the missionaries. And I am quite sure that many a dear brother and sister in the homeland has been concerned about the Lord's work here in China. The anxiety however, was unnecessary, as Christ's promise is as sure as ever.

"I will be with you unto the end of the ages." Or again, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." And there are ever so many precious promises of the good old Book, that all hold. Whatever such fear and anxiety may have produced in the line of harm, they have also done some good. They have urged the missionary to take an invoice of his stock or in other words they have compelled him to reevaluate his work. Outborn and useless activities he will discard, and maybe, in many cases find a new approach to His work. But now I am not to theorize but report of the actual work done during these months. It was in the first half of April that the missionaries in black left the field, after all work had been provided with funds for two months. According to arrangements of the Mission, Mr. Boehr, Mr. S. F. Pannabecker and I were to stay or come back to stay and oversee the work until other arrangements were ripe. The Chinese Conference was also informed that it should expedite the arrangements under way for the co-operative management of the Mission work; or, if they thought best, they were to make new arrangements, even to the extent of having the Chinese take over all responsibility. During our absence the Chinese Conference met and decided that they were not ready to take over full responsibility, but that they favored the Chinese-foreign Council co-operative plan. They, however,

changed some stipulations in the Council Constitution and then asked our Mission to consider these plans or suggestions. So far, the Mission has not passed upon these; and the final meeting of the Chinese Conference for the adoption of the Conference Constitution has not met either. This, largely because some districts were disturbed by the activities of the Red Spear Societies, so that our Christians could not meet for discussion of the proposed constitution and the election of delegates.

Since circumstances pointed clearly to the fact that unless the Mission made arrangements to open schools for the fall term, the work would be greatly delayed, the foreign workers have again taken all responsibility for hiring teachers and fixing the dates for the opening of the schools. Besides the teachers themselves no other Mission agents were affected, as their year of service does not begin at that time. Some Christians do not like the idea of having the missionary turn over the work to the Chinese leaders entirely and leave or at any rate take a less prominent position; but many of the Christian leaders long for a better opportunity to show their ability. However, I think, that all are convinced, that for the missionary to retire altogether would be disastrous to the work. We freely told them that they could take over the responsibility, and that we would simply work under their direction but they will not listen to that.

Now what are the present real conditions in our field and near by regions? This part of the country is undisturbed by war; and in the southern end of the field, where my activities mostly lie, the work, even the tentwork, has continued as usual. Tamingfu did not fare quite as well on account of having the Chinese take over all responsibility. During our absence the Chinese Conference met and decided that they were not ready to take over full responsibility, but that they favored the Chinese-foreign Council co-operative plan. They, however,

southern district there are Feng Yu Hsiang's troops. At present there is no sign of a fight of any kind. The occupation seems purely political. Both sides try hard to win the good will of the people.

Since Mr. Boehr did not find it convenient to come back to the field, only Mr. Pannabecker and I returned. Three weeks ago, however, Mr. Pannabecker left again for his summer vacation; and thus I am here alone. The Tamingfu church building had hardly begun when the missionaries left; and the Kai Chow hospital and the Kai Chow Girls' Boarding School dormitory were both not completed when Dr. Lohrentz went on furlough, therefore I have besides the other regular work a lot of building work to oversee. If the Lord gives strength and grace, I will try to bring the work to completion or at least to a place where my co-workers can, upon their return, take charge again. If the Chinese-foreign Council plan matures and the other missionaries now in Peitaho, with one or two missionary families returning from furlough, come back for service again, I shall be looking forward to going on furlough in fall or winter. But even in this I want the definite leading of the Lord. I feel that our mission work in China has reached a very important stage. A hasty prayerless move at this time might spell ruin; while careful God-led procedure may bring such happy and blessed results, as we have heretofore hardly dared to pray for; and if we did pray for them, we were on angel wings lifted far above and beyond our actual faith and expectation.

As missionaries we need to become steedled in our minds, and our hearts have to be filled with a new love—a love which casts out all fear. Whatever may be the shape or form that our work shall take in the future, our task is not nearly done. In fact it seems to be much greater just now, than it ever was before. And let me frankly admit that for the coming years the work will be much harder, and it will require

a double portion of heavenly grace to do it. Why? Because so far the missionary has been almost solely the director of the work. To be sure he worked hard himself, but he appointed the Chinese and assigned their work. His was the last word; and sometimes, although we deeply regret it now, it was all too authoritative and final. Hereafter it must be Chinese-foreign co-operative. We have put the "Chinese" first. Chinese will help to decide, and he will have to consult them about his own work. This may cause a delay. Sometimes it may take twice as much time for consultation only, than it would take to simply go ahead and do it. It will be doubly hard on the American rushing spirit. There is great danger of becoming impatient and of hastily spoiling our sweet relations with the co-workers.

But let me frankly state the case. It is now up to the mission supporter at home to carry the missionary over this so critical a period. Have they in the past faithfully prayed for him, for his Chinese co-workers, and for the work in general? It is true, we have often felt that we were wonderfully sustained by the prayers of dear friends at home. But unless this intercession is increased to double strength and more, for the next few years, the work is doomed to fail. No, friends, our task is not done. It has hardly begun. Shirking by either missionaries or by their friends at the home base, will spell danger. Now is the accepted time. Let us be up and doing. We need more faith, more zeal, and more consecration! Let us put our time, our money, yes ourselves anew on the altar of Christ, who loved us and died for us. If so, I am sure that the Lord will wonderfully use us for His kingdom to come in power and glory!

Your humble fellow-servant of Christ,

H. J. Brown

Sin is the concentration of desire upon some other force than God.—Bishop Wilberforce.

THE BIBLE. ITS AUTHOR

Read by A. A. Haury, June 27, 1927, at the Pacific Conference Assembly

John 16:13; II Tim. 3:16; Hebr. 11:2; II Peter 1:21.

In discussing my subject I need not tell you that we are in the midst of a great spiritual conflict between the powers of Light and the powers of darkness. Nor need I remind you that the centre of that conflict is THE BIBLE.

It always has been so since the beginning of time. The first question mark that ever was used, was in connection with THE WORD OF GOD; "Yea hath God said, Ye shall not eat of every tree of the Garden?" Gen. 3:1.

This question is still raised in the hearts of men touching the Bible, its Divine Origin and its Divine Author.

Where was the Bible before it came to us? This is a very important question, and it can be answered in a very simple way.

In tracing the history of the Bible down the stream of time to its source, we find it has been written by 36 human authors, within a time of 16 centuries and is composed of 66 books. The writers of the Bible varied much in mental attainments as well as in worldly positions. We find among them kings, shepherds, lawyers and fishermen, generals and farmers and prophets, a tax collector and a physician. All of them have been Jews, with the exception of one, Luke, a Gentile. They lived at various times, under various governments, in various localities and in 3 different continents.

The Old Testament was written in the Hebrew language with the exception of the books of Ezra, Jeremiah and Daniel, which appeared in Chaldean. The New Testament was written in Greek. The Old Testament was translated into Greek 285 years before Christ, called the Septuagint, from the traditional fact that it was translated by 72 learned Jews in Alexandria. The Jews and the Samaritans accepted the Septuagint as the sacred Scripture; and the Jews used it in their Synagogue. Jesus and the Apostles accepted it as the sacred writings and made it the basis of their teaching. When Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me," John 5:39, he quoted these words from the Septuagint. It was the Bible of the early Christian church till the beginning of the second century after Christ when the writings of the New Testament were com-

bined with the Septuagint, forming one complete book, the Bible, as we have it today. But the name Bible, instead of the Holy writings or Scriptures, does not appear in the history of the Christian Church earlier than the fifth century of our era. The word Bible is from the Greek. Paul writes to Timothy: "bring with thee the little books" (II Tim. 4:13 ("Phere ta Biblia," the Greek Bible is the plural of Biblos, a little book.)

This Bible was translated into Greek 385 to 405 by Jerome with the assistance of a number of learned Jews in Bethlehem, Palestine. This version is called the Vulgate because of its common use by the Roman Catholic Church.

The first translation into English was made by John Wycliffe, 1324 to 1384. Luther translated the Bible into German in 1525. There were at that time already two (2) other German translations in existence beside the New Testament used by the Täufer Brüder (Ana-Baptists). This accounts for the fact (which was at that time considered by many a miracle) that Luther accomplished his translation within a few months while many others worked from 5 to 10 years or longer to make the translation of the complete Bible.

To Luther, however, belongs the undisputed honor of giving the common people the Bible in their own language not only, but also the entire proceedings of all public worship.

Johannes Gutenberg, the inventor of the art of printing, printed the first Bible in Latin, and for that matter, the first book that has ever been printed in 1450 to 1455.

Our times, certainly, are prodigious, in God's providence, for the propagation of the Bible. The Bible today is printed, read, preached, distributed and believed in 780 different languages, in whole, or in parts, bringing to every nation and tribe "The Gospel of Jesus Christ, the Power of God unto Salvation to everyone that believeth." Rom. 1:16.

No book, ever written by man, can compare with the Bible in its origin, in its history, in its influence. No book has been hated, maligned, and sought to be destroyed like the Bible. Yet the Bible stands today, like an adamant Rock, with its base on earth and its summit in heaven, a monument of witness unto all nations and its Author, the Eternal God and His Christ, while nations upon nations have fallen into ashes, and monuments of letters of ancient philosophers have gone into oblivion, and the literary

treasures of earlier times and thousands of volumes, which had been written to destroy the Bible, have followed them into the halls of forgetfulness.

The Bible is not a man's book. It is not a book of traditions, nor a system of morals, nor philosophy, nor of psychology; nor is it a book of religion. It is a living Book; the Book of Eternal Values, and its Author, the eternal living God and His Christ.

The claims that God is its Author pervades all the different books of the Bible; and the harmony of its purpose can only be accounted for by the presence of the Spirit of Christ in the prophets. This constitutes its infallible authority. God spoke at sundry times in the past by the prophets, and has spoken unto us in these last days by His son, Heb. 1:1-2.

God-Inspiration (Theos-Pneustos) may best be defined by the writers of the Scriptures themselves. Their testimony is conclusive evidence that they were God-inspired. To reject their testimony in this case would be to impeach their voracity and to take away the foundation of Christianity. And it is well known that those who deny Divine Inspiration do, in fact, give up the infallible truth and authority of the Scriptures and adopt the principle of rationalism, or Deism.

Jesus spoke as one who had authority. His work proves what He declared He himself was. The faith which rests on Him rests on an eternal rock. As soon as we learn how he regarded the Scriptures we are at the end of our inquiries. Wherever we come to the Divine we come to the tribunal from which there is no appeal. When God speaks man can only obey. The truth of a statement depends upon its own nature, but its authority depends on its origin. That which comes from God therefore is, and forever will be, absolute, supreme and final in its authority.

Jesus, everywhere in the writings of the four Gospels, spoke of the Old Testament as the Word of God. That He regarded all the Old Testament writings in this light, and that He treated the Scriptures, and every part of it, as infallible, we have ample evidence. He made the Scriptures the basis of His teaching.

There is clear and specific evidence in the writing of the Apostles that the Old Testament Scriptures were God-inspired. In II Tim. 3:16, Paul lays it down as the characteristic of "All Scriptures" that it is given by God-inspiration and that from this results its "profitableness of doctrine, for reproof, for correc-

tion, for instruction in righteousness." Peter teaches that prophecy came not by the will of man, but that men of God spoke as they were moved by the Holy Ghost; II Pet. 1:21; and that the prophets who prophesied "were searching what, and what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand, the suffering of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things." I Pet. 1:10-12.

Jesus Christ is positive proof of the Divine Inspiration of the Bible. 1. By his earthly history in His life, by His teaching, by His work, by His suffering and death and by His ascension and His Resurrection. 2. By his promise of the Holy Ghost to His Apostles and the fulfillment thereof. In John 15:26-27, he says, "I will send to you the Spirit of truth. He shall bear witness of Me, and ye also shall bear witness. And, in Acts 2:24, we read, "And suddenly there came a sound from heaven as of a rushing mighty wind and they were all filled with the Holy Ghost, and began to speak with other tongues."

Jesus is further an evidence for the God-inspired Bible by His power to forgive sins. In the fifth chapter of the Gospel of Luke we read of a paralytic to whom Jesus forgave his sins and restored his health. That the scribes and Pharisees might have the fullest proof of His power to forgive sins, he works 3 miracles, 1) the remission of sins to the paralytic; 2) the discernment of the secret thought of the scribes and 3) the restoration of the paralytic to an instant by His word.

The Bible is a Book of miracles and it works miracles wherever it finds and touches a human soul. One of the most convincing evidences of the God-inspired Bible is its influence. Every Christian can testify to this truth who can truthfully sing with David of old, "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he has put a new song into my mouth, and even praise unto our God." Ps. 40:2,3.

In conclusion a word on the much assailed book and its author: The Pentateuch and Moses.

The Germ of all truth is in the opening chapters of Genesis. The fullness of the truth was a mystery until Jesus came in the consummation of time as the Lamb of God that taketh away the sins of the world.

Genesis has its name from the

(Continued on page 7)

THE MENNONITE

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EDITORIAL

WHY A MENNONITE?

"And of Zion it shall be said: This man was born in her." Ps. 87:5.

God's ancient people were exceedingly proud of their Jewish birth—and rightly so, since it numbered them with those to whom were given the "Oracles of God". Yet, when the time came that they had to show a reason for their favorite position, they fell down completely because they ignored their responsibilities and treasured their good fortune as a special privilege that gave them license to look with contempt upon those whom God had not chosen as He had them.

Zion in the Jewish mind was a synonym of all that was spiritually dear to the Israelitish heart. It meant the Holy City, sacred with its centuries of intimate association with the things of Jehovah. It meant the Temple where the unceasing smoke of the morning and evening sacrifices arose symbolic of the continued prayers of the faithful ascending to the throne. In its mountain fastness there it means the assured endurance of the things of Jehovah. In its history it bound every Jew the world over into a fellowship that all the changes of time and place could not break or even shake. Moreover, as the Zion of the past recalled by-gone glories, it promised, on the solemn word of Jehovah, greater glories that were to sink past ones into comparative nothingness.

What Zion meant to our Lord, though it was to become the altar upon which He was to pour out His blood, as well He knew, may be seen in his zeal for the purity of the Temple and in the bitter tears of sorrow He shed over it and the lament in which He expressed His distress.

What Zion means to the

Church of all time may be noted in the fact that from here went forth the great stream that was to flow for the cleansing of the race and it is to this place again that the faithful must look for the consummation of the earth's greatest as the Prophets and Apostles, speaking by inspiration of God, have declared it unto us.

But to the Christian the Zion, the City of God, more glorious than anything earth's richest language may describe, waits for him as his eternal rest in that state where eternally the "wicked cease from troubling and the weary are at rest."

It is quite natural, also, that the Christian should think of the house of God and the assembly of saints who gather there as his Zion. The place about which cluster the spiritual associations of his life. The place where he was born anew and became the child of God. Its altars mean to him all that the fellowship of the saints in united prayer can mean. Its messages are the prophetic, coming to him prefaced with a solemn, "Thus saith the Lord". The Psalms of joy and the dirges of sorrow that ring through its halls mean solemn experiences peculiar to himself. There he learns of the past glories and joys to come. Perhaps the one thing that moves the nation for righteousness more than anything else is the influence that moulds the tender mind of the child whose godly parents regard it their mission to bring up the child in the fear and admonition of the Lord and early turn his feet to the synagogue.

To us as Mennonites the humble meeting-house and the simple messages that are proclaimed there center our affections to a Zion dear to our hearts, sweet to our memories, and formative in our lives. Like Paul, in the great commonwealth, we feel that we are citizens of no mean city. Like the pilgrim Children of Israel our hearts are glad when they say: "Let us go up unto the House of the Lord. To us 'Beautiful for situation' is our Zion. Like the captives by the waters of Babylon, we would rather have our hands loosed 'e'er cunning and our tongues cleave to the roofs of our mouths than forget our Zion. It is the place where we may meet the 'Great King'."

But religion is not all sentiment. What there is in sentiment that is worthy, useful and sensible God often blesses to our edification and to salvation. Religion is a reasonable thing with

God and man. He says: "Come let us reason together". He expects us to be able and ready to give a reason for the hope that is in us. We should be so strong in the faith that doubt and unbelief would ever be unable to shake us and that we could meet every question regarding our beliefs that with the confidence of "Thus saith the Lord" and "It is written" and "It is written again".

I am happy in being a Christian. My happiness is more secure since I am able to say why I am a Christian. It is my conviction that the man or woman who is not able to say why he is a Christian is no Christian at all.

The same thing is true in regard to our being Mennonites. Why are we Mennonites a small handful of Christians? Why do we not join with the bigger churches? Why do we have our own schools, our own missions, our own papers and our own books? Why do we unite in fellowship with Christians scattered in small groups from the broad plains of Manitoba to the wide prairies of Texas and from the Atlantic and the Pacific when between us and them there are millions of Christians ever ready to extend us the hand of fellowship and call us brethren? These are not just idle questions. There must be a good reason for what we do or else we will be wasting the money and time that God entrusts to our stewardship and be dividing the army of God against the common enemy and inviting defeat.

My task then will be to answer the question: Why am I a Mennonite?

Let me first answer the question negatively.

I am a Mennonite, but not because the Mennonite Church is the only one in which to find salvation. The Mennonite church has no monopoly upon the free gift of God. Centuries before Menno's time, or before Luther's, of Calvin's, or John Knox's, or John Wesley's, or Count Zinzendorf's, for that matter, God was offering the blessing of eternal life to "whosoever will". Within a mile from my house there are at least thirty-five places of worship representing half as many creeds. They represent various shades of belief, various races, various historical developments, yet in every one of them there may be worshippers as good and better than I am. You could easily find wiser people there, you could find those there who know more of the Bible than I ever knew. Many of them will be found to

have had a wider Christian experience than will ever be mine and when it comes to what they have done for God, his saints and his little ones, all that I could accomplish would sink into insignificance in comparison. In the light of such facts it would be the grossest kind of hypocrisy or the most assinine display of egotism for me to assume that my church is wholly right and other churches are wholly wrong. I am not so much of a fanatic that I feel I cannot associate with Christians bearing other names and holding to slightly different confessions. It would be a matter of mutual edification to myself and my people if we could often be visited by our neighboring ministers. If I once became so narrow as to feel that ours was the only acceptable worship that Mennonites could enter into I think I should adopt a formal creed as short as Mahomet's and as authoritative as the Pope's it would read something like this: Mennonite churches for Mennonite communicants, Mennonite pulpits for Mennonite preachers, Mennonite Sunday schools for Mennonite children, a Mennonite heaven for Mennonite saints and a Mennonite hell for Mennonite devils.

I am not a Mennonite because it is the denomination of big churches. The world over our people are generally grouped in small congregations, most of them less than a hundred and fifty. There are notable exceptions like Dr. Kuyper's church in Amsterdam or the Alexanderwohl church in Kansas or the Berne church in Indiana. But to most of the congregations a very comforting text that appeals to the people is to be found in the Master's words: "Fear not, little flock, it is the Father's good purpose to give you the kingdom". Far off in the heart of Asia in the Siberian fastness you will find them, on the slopes of the mountains of Turkestan, on the Russian steppes, on the plains of Poland, in the free city of Dantzic, in the valleys of the Swiss Alps, in the villages of Alsace Lorraine and northern France, in the fishing villages of picturesque Holland, and in the valleys and the prairies of our own beloved land there are here and there little groups of brethren who assemble to worship as did our Fathers. It is not a crime that a church should be large, but observation shows that largeness is not always greatness and in great companies there cannot exist the sweet intimate fellowship that is possible in our small congregations.

(To be concluded)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

That I may know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death. Phil. 3:10.

"That I may know Him, and His power." This was the motto of the 1927 Bluffton Retreat. What purpose could be more worthy for a group of serious minded, enthusiastic, young people than to know better their Christ and Master, and through this knowledge gain that power which enables us to "do all things". If we as Christians would realize what a vast reserve of power there is awaiting us in the fellowship of the Christ, how much more could we do for the furthering of His kingdom. The power is there and the giver is willing and anxious to give us more of it but we in our hurried lives do not take the time to receive this great gift.

CHRISTIAN ENDEAVOR MEETING

September 4, 1927

A. J. Neuenschwander

Topic: "The Use and Abuse of the Tongue." James 3:1-18. Consecration meeting.

The Scripture Brought Down to Date

More and more we need to realize that we are held responsible for every word spoken.

One evil word or ill report, still sets five scores of wagging tongues, and the result is as devastating as a forest fire.

How uplifting and encouraging is the praise and testimony of any believer, but how destructive and blighting is the idle gossip and slander toward man and God.

If no man can tame the tongue we need not lose courage, God can, and if given into the Father's care, the abuse will cease and the tongue will be put to helpful use.

Is it true that the tongue merely expresses what the heart and life actually are? If so, then let

us all seek the transformation and wisdom from above, so that God's mightiest gift to man might be used to His honor and glory.

The Prayer Thought

Let us thank God for those who have spoken words of warning and instruction to us, for those whose words we could accept as truth; for those who gave us good and helpful advice in things temporal and eternal.

Let us pray for a keen conscience, a pure heart, and a God directed mind that we might use and not abuse our tongue to God's glory and man's good.

The Open Forum

1. Are the abuses of the tongue the same today as in the time of James?

2. What is James' advice to us about changing the abuse to proper use of the tongue?

3. According to verse one, is it questionable whether a person ought to take part in C. E. meetings?

4. Does the radio multiply the responsibility of the use or abuse of the tongue?

5. Why is it that Christians do not always use their tongue properly? What is the best way to control the tongue?

The Tongue: Use or Abuse

We used to sing a song in the little red school house entitled "Kind Words Can Never Die."

It was a good, helpful and suggestive song for our plastic and receptive minds. We have learned since, however, that "Unkind Words" live just as long, and seem to spread even faster than the kind ones. How necessary it is, therefore, to guard our speech with all care. There are so many abuses of the tongue constantly before us that we need not review them, rather let us think of the blessing of the proper use of the tongue.

I hope every Christian Endeavorer will respond to Roll Call and make a definite statement as to his intention to use his tongue only for repeating proper things and giving encouragement to others or in testimony to God's goodness. The fact of open testimony is very helpful since it puts us on record before God and man, and any self-respecting person will find it easier to follow his testimony, than an unexpressed intention of doing good. This principle will hold good with respect to any subject that may come up for C. E. discussion.

There is so much need of prayer, so many reasons for praise and so many occasions for

encouragement, that we should not waste our time and effort in faultfinding and unkind criticism. Being busy in the right use, removes many occasions for abuse. Let us follow Paul when he says: "Let us overcome evil by doing good."

Illustration

A. J. Elliot, commonly known as "Dad" Elliot, among College men, is an outstanding Y. M. C. A. leader of the Middle West. He is not blind to the vices or evil tendencies present, but he has followed the definite plan of giving helpful advice full of courage and undoubted faith in God, to scores of young men. Such use of the tongue brings rich returns for time and eternity.

YOUNG PEOPLE'S PROBLEMS

From August 3-11, there came together on the beautiful campus of Bluffton College, over ninety registered Mennonite young people. Almost a hundred of our own Mennonite young folks were willing and eager to spend a week together, in order that they might better solve their problems of life; that they might better know the faith of their fathers; and most of all, that they might better know God and His power.

In the class on Young People's Problems, most of the time was spent in discussing the ups and downs of the young people's organizations, connected directly or indirectly with the church.

In this short article, it is the object of the writer to set down just one of the many problems that were raised and discussed in that class; and also a few findings, decided upon by a committee composed of members of that class.

Let us take a look at one specific problem that was brought up. In a certain young people's society the young people did not attend the meetings as much as their elders. It was a real problem. What was wrong? Necessarily, there was a lack of interest and enthusiasm in the meetings, and where interest is lacking, one cannot expect to find young people. The opposite is just as true: where there is interest and enthusiasm, there, in the midst of it one will find youth.

One can readily see then that the whole solution to the problem is a matter of creating interest and enthusiasm. And, by the way, that same society reported

that they solved their problem almost satisfactorily by introducing the open forum into the meeting. In late years the open forum has become recognized as a potent factor in creating interest, and stimulating thought. This society also found it a useful procedure by taking the unpopular side of the questions at the opening of the discussion.

A committee, consisting of members of the class in Young People's Problems decided on a few helpful suggestions, that are given below:

1. Simplification, rather than over-organization. So often when a society isn't functioning as it might and should, it too often takes a deadly step of over-organizing. Figuratively speaking, it's putting a patch on another patch.

Over-organization tends to unnecessary duplication. That is, there is a repetition of ideas and work in the different organizations. He or she may rightly say, "Why should I come to this meeting? It's only a repetition of what we've had in the other meeting."

2. Young People's work is primarily for young people. If it is to be a young people's organization, then guard it as such. Young people attend such meetings with that in mind, but are too often disappointed, because the whole meeting is given over to older folks.

3. The C. E. Topics that are given out by the United Society of C. E. are worthwhile topics. Yet local organizations so often adhere so strictly to these topics that no room for individuality is left for the local society. It should freely use topics that fit in with the local program.

4. Pre-prayer meetings. A certain buoyancy in the meeting is sure to result if members get together just before the meeting for 10-15 minutes of prayer.

These and many other helpful suggestions were discussed, but which, unfortunately, space will not permit to comment upon any further.

Harold Reusser,
Berne, Ind.

LIFE'S WORK PROBLEMS

Life's Work Problems is a subject that a great many young people are interested in; as evidenced by the fact that almost forty young people at the Retreat chose that as one of their classes. This class was conducted by Rev. A. M. Eash of Chicago, who very

ably presented the various phases of the problem to the class. How may a person know for what he is best fitted is a question that is confronting most of us today and because this class was one of the largest at the Retreat, it goes to show that the young people are thinking seriously along that line.

According to Dr. Herschey, three guides for choosing a life work are: ability, need and an open way. Bishop Anderson said, "Recognize that every man's life is a plan of God." In choosing our life work it is extremely essential that we take God into consideration. God has a place in life for every one; a special place which it is His will that we fill. It is only when we are do-

ing God's will that we can really count ourselves successful.

But how can we find God's plan for us? That is the question that a countless number of earnest young people are asking. God has many different ways of revealing to us His plan for us if we are truly sincere and search diligently for this revelation. One of the greatest factors to be remembered in choosing our vocation is true, earnest, unselfish, consecrated prayer. If we come to Him sincerely, with open hearts and minds, asking for His guidance, confessing our weaknesses and trusting absolutely in Him, we will surely find our place in life. God also speaks to us through His word. In His Word we find inspiration, knowl-

edge, and direction. Sometimes the revelation comes suddenly as it did to Saul on the way to Damascus and sometimes it comes gradually as our minds are opened more and more to His direction. He may speak to us through others whom He has directed and who have had more experience than we.

We may not be sure that God will not call us to do something that we cannot do and for which there is no need. So having found His will, we need to know ourselves—abilities, inclinations, and interests—and find our place. Daniel Poling, in his book Radio Talks to Young People, says: "I doubt whether any person ever achieves great success who does not fall in love with his job, who

does not come to have a deep earnestness and an abiding passion for the work he is doing." We do not need to be a genius to be a success in the work we would be interested in. "Mediocre ability harnessed to any worthwhile endeavor by an abiding conviction, and whipped by hard work wins."

The opportunities for service should also be a guide in helping us to choose rightly. If we would only realize that "we are in a world of large opportunities"; and, as Cromwell has said, "We are upon a task most difficult." "The world knows not those who have remained on a par, who have made no contribution." Religion has always presented a challenge. Every one can be of service in almost any field of life if he will only try. If we grasp even the small opportunities that come our way, we will be serving God by serving others.

Circumstances sometimes keep one from doing what he would like to do. He may have the ability and the enthusiasm for the work but because of physical condition or other, may not be permitted to do that work.

The reaction of the work upon oneself depends upon the surrounding conditions and the nature of the work. If the first three guiding principles are taken into consideration, the spiritual effect it will have upon our lives cannot but be good. There are many services which cannot be paid by financial returns so financial gain should not be a large factor except that we are conscious of having earned it honestly.

Since in this age in which we are living, there are so many vocations from which to choose, it becomes our duty to choose that line of work for which we are best fitted. True Christian leaders and workers are needed in every field. Alma Ramseyer, Normal, Ill.

"The world today is standing at the crossroads in regards to its social organization. We face a world in the valley of decision—a world that is taking tremendous chances. It is a world of very much deeper religious need than the world that went before. We look on a world that is very baffled and bewildered. All over the world today we see the breaking down of all other religions. And now it is going to be the Christian religion or no religion whatever. It is a clear issue between Christianity and agnosticism. The only answer that can be given to the religious need of the new world is the answer of His living Gospel."—Robert E. Speer.

BLUFFTON RETREATERS 1927



Marie M. Sommers—Pandora, O.
Vera Locher—Pandora, O.
Laura Schneek—Pandora, O.
Harold Reusser—Berne, Ind.
Orlando Stauffer—Berne, Ind.
Willard Sprunger—Berne, Ind.
Lawrence Lehman—Berne, Ind.
Milo Habegger—Berne, Ind.
Norman Winterger—Berne, Ind.
Clifton Lehman—Berne, Ind.
Minda Fluetschger—Berne, Ind.
Adeline Neuenschwander—Berne, Ind.
Ellison Neuenschwander—Berne, Ind.
Ralph W. Berk—Bally, Pa.
Lucille Carroll—Martinsville, O.
L. R. Bauman—Zionsville, Pa.
Mary Hostetter—Orville, O.
Mrs. Metta Moyer—Berne, Ind.
Vivienne Musselman—Bluffton, O.
Carl Luginbill—Berne, Ind.
Waldo Stauffer—Berne, Ind.
Dora Cisenske—Chicago, Ill.
Edgar Schumacher—Pandora, O.
Cary Steiner—Bluffton, O.
Eather Welter—Apple Creek, O.
Willis Harner—Spring Valley, O.
Laura Moser—Orville, O.
Orlando Lehman—Berne, Ind.
Martha Lantz—Topeka, Ind.
Carmon Miller—Topeka, Ind.
Helen Yoder—Nappanee, Ind.
Zola Yoder—Nappanee, Ind.

Mabel Strauss—Nappanee, Ind.
Leona Stahly—Nappanee, Ind.
Pauline Kropf—Topeka, Ind.
Ina Plank—Topeka, Ind.
Lois Hartzler—Topeka, Ind.
Orlan Giegrieh—Trenton, O.
Victor Giegrieh—Trenton, O.
Alma Ramseyer—Normal, Ill.
Samuel Yoder—Middlebury, Ind.
Estella Gerber—Apple Creek, O.
Florence Stevanus—Sugar Creek, O.
Grace Jaberg—Sugar Creek, O.
Marie Sherman—Pekin, Ill.
Anna Mutschelknaus—Sugar Creek, O.
Gladys Heiser—Pekin, Ill.
Edna Yoder—Nappanee, Ind.
Margaret Mullett—Nappanee, Ind.
Margaret Zimmerly—Pandora, O.
Melvena Gerber—Pandora, O.
Almeda Baumgartner—Pandora, O.
Arley Habegger—Berne, Ind.
Heleen Burkhalter—Berne, Ind.
Ira Lehman—Berne, Ind.
Freeman Burkhalter—Berne, Ind.
John Nussbaum—Berne, Ind.

Ruth Winterger—Berne, Ind.
Pearl Nichols—Berne, Ind.
Eva Burkhalter—Berne, Ind.
Luelle Amstutz—Berne, Ind.
Lydia Nussbaum—Berne, Ind.
Martha Liechty—Berne, Ind.
Treva Hostetter—Topeka, Ind.
Lillian Hayek—Chicago, Ill.
Louise Stephen—Chicago, Ill.
Dwight L. Miller—Fentress, Va.
E. Alice Oesch—Bristol, Ind.
Mary Clemmer—Palm, Pa.
Mildred Moyer—Souderton, Pa.
Ruth Mohr—Hudson, Ill.
Leora Bosman—Middletown, O.
Henry Bohm, Jr.—Millsburg, Ind.
Mary Bohn—Millsburg, Ind.
Bertha Bauman—Quakertown, Pa.
Elsie Rosenberger—Quakertown, Pa.
Mabel Roth—Quakertown, Pa.
Leona Amstutz—Dalton, O.
Effie Zuercher—Dalton, O.
Rachel Basting—Bloomington, Ill.
Lorena Birky—Bloomington, Ill.
Mabel Nafziger—Bloomington, Ill.
David Zimmerly—Orville, O.
Dessie Amstutz—Berne, Ind.
Frances Burkhalter—Berne, Ind.
Edna Liechty—Berne, Ind.
Jean Sommer—Pandora, O.

THE S. S. LESSON

September 4

Solomon's Wise Choice

I Kings 3:4-15

Golden Text: "Happy is the man that findeth wisdom, and the man that getteth understanding." Prov. 3:13.

Solomon complied with the customs of his country and appeared before the people for confirmation in his high office, even though he received the office as an inheritance from his father. He set the example of complying with law before his people. No ruler is above the law which he is delegated to execute. The word of God is for law and those whom he chose for leadership owe it to their loyal allegiance. He next began his reign well by making the occasion one of sacrifice and service to God. It was a recognition of God as the real king of Israel. Some men are appointed to rule, but only as the servants of God who gives them their place of authority. There is the closest relation between the temporal affairs of a nation and its relation to God. The reason why governments fail and nations come to calamity is because the heads of the nations rule without taking God into account.

The Lord appeared to Solomon in a dream, just at the critical time of his life, giving him the opportunity of choice. Dreams are not always messages from God. Sometimes they are the result of irregular eating or other habits, but God can make and often did make, the dream the instrument of His revelation. The answer that Solomon gave in the dream was the result of thinking to which he had been given and the answer he gave was an expression of his attitude toward God and the kingship.

God came to the young Prince with a wonderful promise. He said: "Ask what I shall give thee." Was there ever a greater opportunity given to any man than this by which the Almighty God assured him the gift of anything he might ask? The answer is that the same kind of an opportunity comes to every one. Jesus said that whatsoever we ask in His name shall be ours. All of us are rulers of our own destinies and God ever stands ready to give that which we ask of Him. It is of course to be noted that Solomon was given the opportunity of asking for the things consistent with the holiness of his God. The Christian is limited in his asking to those things that may be asked in the name of Jesus. Some things will not be asked in His name because

they are not consistent with the love, grace and wisdom of our Lord. However, all of us are Solomons in the sense that God is ready to serve us with the best things he has to give.

Solomon's request deserves particular examination. In the first place he remembered the mercies shown to his father David. He also recalled the truth, righteousness and uprightness of heart of his father. The noblest heritage we can leave to our children is a life lived to the glory of God. The most wonderful record that we may treasure is the memory and blessings that our fathers have enjoyed under the favor of God. Children inherit the blessings of their fathers as well as their iniquities. We live for the happiness of our children, as well as for our own, and should therefore, so order our lives that they will "rise up and call us blessed".

Next the humility of Solomon is impressive. Though a king with supreme power over his nation he confessed his littleness and looked to God for help. All that we have is from God and the mightiest are but children in His hands. Pride and arrogance are the dangerous pitfalls into which one who wants to be useful for God wants to avoid falling into. Had only Solomon's son and successor shown some of the humility of his father the story of Israel would have been a different one.

Solomon also was conscious of the magnitude of the task before him. He was but one of many and had been chosen to lead a great people. He took his job seriously. Success in life only comes when one is conscious of the responsibility involved.

In his choice Solomon asked nothing of personal benefit or gratification. He was a king first of all and personal considerations did not enter into his task. Many of us think of comfort, advantages and pleasures as the things to be sought after in life. Perhaps a measure of these things may be ours, but the right thing to desire is ability and wisdom rightly to perform the tasks that God gives us to do.

Because of Solomon's wise choice he was promised things for which he did not ask. God is always ready to give bountifully and he who walks in His way always is well taken care of. There were no conditions with the promise of God than that the things promised were to be his if he walked in the ways of God, kept His statutes and commandments. Obedience to God is always a condition upon which He gives promises.

WOMEN'S WORK

The Ladies Missionary Society of Reedley, California, held their last meeting for the summer, June 2, when they enjoyed a picnic lunch in the social hall of the church. Following this a short program was given and interesting letters from missionaries were read.

Responding to the request of our Executive Committee, new officers were elected for the coming year.

Our society meets the first Thursday afternoon of each month, excepting July and August, in one of the rooms of the church, where we have three sewing machines, a cutting table and all our supplies. We sew for the stations at Mauhaedi, India, and Busby, Montana. Very little work is taken home. The quilt committee often spends extra time with their part of the work. We have seven committees and each is responsible for its part of the work.

Our receipts for the year up to June 2 were \$264.00. The morning congregational offerings of every fifth Sunday help to increase our fund. We sent gifts of money for the hospitals in India and China, for the General Treasury, for the piano for the Hutchinson Mission, for electric lights for the Lame Deer, Montana, church and for local relief. We purchase 100 copies of each missionary leaflet published by the Bluffton society and place one in each home of the congregation. Birthday and Christmas greetings are sent to all missionaries in India and China and in return, we are blessed with many splendid letters.

In May, the Missionary Societies of the various churches in Reedley had their annual gathering in our church. The first meeting was sponsored by our society four years ago and met with the approval of all others. A program is presented, which is followed by a social hour where refreshments are served by the hostess societies.

Last year we took over the work of receiving and repacking the shipment of mission goods for India, from societies west of the Mississippi river. Mrs. E. P. Ruth has charge of this big task which requires much careful and patient work. The shipment sent this year was packed in 12 large boxes with a total weight of over 1,200 pounds.

Sister Elizabeth Goertz, recently returned from China, spent several days in our midst. One Friday evening she spoke to the Ladies' Missionary Society and on Sunday occupied the pulpit both

morning and evening, telling us of the various phases of the mission work and of conditions at the time she sailed for home.

We are interested in the work of other societies and enjoy reading the reports.

Mrs. D. C. Krehbiel,
Secretary.

LOS ANGELES, CALIF.

Dear Mission Friends:

We want to praise God for the many blessings He has bestowed upon us in the past year and that we are able to help along in a small measure to meet the many needs of our mission. Our society was nine years old last April. Mrs. P. W. Penner organized it while she was here in the work. We meet every first Wednesday of the month, with the exception of the summer months, when we have no meetings. Since some of the members have so far to come, we have all day meetings. Everybody brings their lunch and we have a spread dinner. At two o'clock we have devotions which consist of songs, Scripture reading and prayer, Bible verses, reading of the paper, "News and Notes", and letters of missionaries, if we have any. Our average attendance for the last year was twelve members.

We have been sewing for Mauhaedi, India, 48 pieces of clothing and 1 dozen of bags were sent out this year. We also sewed some clothing and made two comforts for the Russian immigrants in Canada, besides gathering quite a bit of used clothing. The financial end of our society is met by a monthly freewill offering. Our total receipts for the year amounted to \$127.19. \$10 was sent to the China building fund, \$25 to the General Treasury, and the balance was used for buying material, freight and miscellaneous expenses.

We have enjoyed our work and are thankful that we have had the opportunity to serve our Lord in this way. It is our prayer that God may bless all the sewing societies, and that some soul may be won for Him through our labor. So let us not be weary in well doing, in due season we shall reap, if we faint not. Gal. 6:9.

With Greetings,
Mrs. Rudolf Schmidt

CORRESPONDENCE

Avon, S. D.—Friedensberg Congregation—Dear Readers of The Mennonite: Perhaps a few lines from this place would be of interest to some readers.

As the crops of another season are being gathered, we are made to realize that God still deals

with us very mercifully. Do we praise Him enough for all His goodness?

In general everything has been real favorable thus far, with the exception of a few dry spells, a few showers of rain lately, is bringing out the corn wonderful and if spared, our needs will be supplied.

Spiritual blessings continue to be ours also. During the past months we have had visitors from different places, early in spring Rev. M. M. Lehman, from the Chicago Mission preached a series of meetings which were very instructive and helpful to our young people, a few standing out at the Lord's side and later developed in a class of eleven which were baptized on June 5th with two other sisters taken in as members of the church. We hope they will all hold out faithfully and grow in grace, having a zeal to help those who still tramp along on the wide path of destruction. Later, on our usual 4th of July program Bro. W. S. Gottshall of Freeman gave us a few very interesting speeches concerning that day. Sunday, Aug. 7th the Sisters Brown and Lohrenz, (missionaries from China) were in our midst and told us of some of their dealings with the poor Chinese, how much love and patience it requires for a worker to win the confidence and hearts of these poor heathen, and again how much joy to see their faith when they once have a hold on Christ and cleansed through His precious blood.

We are looking forward for a blessed time on Sept. 4th when Sister Aganetha Boese of this place who has been active in Deaconess work a number of years in Kansas, now in Mt. Lake, who will be ordained as full Deaconess for that field of labor, in her home church. We are expecting ministers from other places. May God add His blessing.

Ben A. Unruh

COMMIT THY WAY UNTO THE LORD, TRUST ALSO IN HIM AND HE SHALL BRING IT TO PASS—PSALMS 37:5.

Commit thy ways and worries
And every anxious care,
To thy dear Lord and Saviour
In fervent earnest prayer,
He who directs the sunshine,
Shows clouds and winds their way,
Will also show thy footsteps
Their path, from day to day.

Thy way, O Lord! is better
Than that which I might choose,
For if I go my own way,
Thee as my guide I lose;
Without Thee, there is darkness,
But with Thee there is light,
So I will ever trust Thee,
Thy way is always right.

Unto thy Lord and Father
Who sees and knows each day,
How thou art struggling onward
To follow in His way,
Come with thy heavy burden
With every care and grief,
For He will help thee bear it,
And come to thy relief.

The Lord is ever faithful,
He is the Truth,—the Way,—
The Light,—that guides thee onward,
If thou but watch and pray;
But Satan, like a lion, (1 Peter 5:7-8)
Is seeking to devour
The lamb that is not watching
And praying, every hour.

Trust also in thy Saviour
When Satan's mighty host
Is seeking thy destruction,
E'en to the uttermost;
For to the soul that trusts Him
In dark temptation's hour,
He is a "shield and buckler",
A strong and mighty tower! (Psalm 91:4).

In all life's cares and trials
Fret not, nor question: "Why?"
Bring everything to Jesus,
For He is ever nigh.
The Lord does not expect thee
To govern great and small,—
He is the Great Commander
Who ruleth over all.

"Him that in faith overcometh,
The Lord will give a crown."—
This word gives peace and comfort
To all who are cast down.
The billows and the tempests,
Must all obey His will.
When, at the time appointed—
He bids them: "Peace be still!"

And, if at times it seemeth
Thy faith is sorely tried
When clouds of doubt surround thee
Look ever to thy Guide;
Believe and trust Him fully,
And when the night is passed,
The hand that holds thee firmly,
Will bring thee home at last.

He shall through all the darkness
Thy guide and compass be,
E'en though sometimes it seemeth
He hath forsaken thee;
He knows thy many trials,
Thy heartache and thy pain,
It only thou be faithful
Thou wilt not trust in vain.

Bring to thy loving Saviour
Thy load of sin in prayer,
And cast in faith thy burden
On Him,—and leave it there,
He came to save the sinner
And set the captive free,
His wonderful redemption
Was also meant for thee!

It is a faithful saying
And wonderful to know,
That Jesus came to save thee
Because He loved thee so;
His grace alone redeemed thee
And nothing thou didst bring,
He is the "Rock of Ages,"
To whom His child must cling.

"To pass from earth to heaven,
To join the blood-washed host,
Who worship God the Father,
The Son and Holy Ghost,
When God Himself will give me
The palm of victory!"—
This glorious hope shall ever
My joy and comfort be!

H. Jansen, after Paul Gerhard
Pasadena, Calif.

THE BIBLE. ITS AUTHOR

(Continued from page 2)

title it bears in the Septuagint; in Hebrew it is called Bereshith, the first word in the Hebrew Bible, "In the beginning".

The Pentateuch is the oldest book in the world. And from the great variety of its singular details and most interesting accounts to any lover of the truth it is, in its value and importance as well as in its antiquity, far superior to all other books.

It may be asked how a detail so circumstantial and minute could have been prepared when, as is supposed, there was no writing of any kind and when the earth had already existed 2000 years. There are two ways: tradition and revelation.

It was easy for Moses to be satisfied of the truth of all he relates, as it came down through the ages by the medium of a few men. This was Methuselah who lived contemporaneously with Adam and Seth on the one side and with Noah on the other. Shem, the son of Noah, lived with Abraham and from Abraham to Amram it required a few links only to make the chain complete. With this evidence in hand, Genesis, in its origin, stands on a foundation far superior to any books of which the Greek and Latin historians can boast.

But there is a much surer evidence of the credibility of the book of Genesis, it is by the unerring Spirit of God directing Moses in the selection of his facts and the ascertaining of his dates.

Farther, the narrative is so simple, so exact, so impartial, so accurate in details, so pure in its diction, so benign in its design as amply to demonstrate that it never could have had an earthly origin. Moses, with whom "Jehovah conversed from mouth to mouth," constructed everything according to the pattern that God showed him on the mount.

The testimony which Jesus gave Moses as the author of the Pentateuch is conclusive and cannot be denied. He quotes Moses at many and at various times, and tells the Pharisees, "Had ye believed Moses ye would have believed My words." John 5:46.

Knocking men, like knocking engines, need adjustment.

A MINISTERIAL AND DEACONS' MEETING AND SOCIAL

Saucon Church, Monday, September 5, 1927

10:00 A. M. Daylight Saving Time
Song Service—U. S. Stauffer
Devotional

Theme: The Church and Her Children
a. Consecration of Children—A. M. Fretz

b. The Cradle Roll—Mrs. Mary Bleam
c. The Part of Young People in our Ladies' Organizations—Mrs. Lillie Fretz.

Lunch Hour and Social Period.
Closing Address by Invited Guest—
Rev. O. H. Melchor

Notes:

a. The speakers to whom the topics are assigned have a wide range of the subjects; the brief general discussions to follow, may be on special phases of same. Questions are invited

b. It was intended lunch should be picnic style, but our good Brother Foulke, pastor of the Saucon church, would not have it thus, but requests to be host on the occasion. The committee says, "As you will have it, brother."—Committee.

DEATHS

Bewighouse—In Perkasee, Pa., on Aug. 14, 1927, Laura, nee Stover, wife of Pearson F. Bewighouse, aged 68 years, 1 month and 14 days. Services and interment on the 18th at Deep Run Old Church. Rev. Norman Ritter, A. M. Fretz, Jacob Rush and Wilson Overholt officiating.

Trexler—In Perkasee, Pa., at the home of Samuel P. Diehl, James W. Trexler died on July 18, 1927, aged 77 years, 9 mos. and 28 days. Services and interment on the 21st by A. M. Fretz. The deceased was a veteran of the Civil War, so the pastor very appropriately spoke from 11 Tim. 2:3 and 1 Tim. 6:12 and 11 Tim. 4:7.

Miller—Near Passer, Pa., on May 7, 1927, Edward Walter Miller, child of Erwin and Katie Fretz Miller, aged 2 years. Interment at Springfield. Committal by Pastor A. M. Fretz.

Fretz—In Perkasee, Pa., at the home of his son, on Aug. 5th Jonas M. Fretz of Bedminster, aged 73 years. Interment on 9th at Deep Run Old Church. Services by Revs. Overholt, Wismer, Rush and Fretz.

Gering—LeRoy Gering, son of Rudolph A. and Caroline Gering, was born at Freeman, S. Dak., on July 13, 1906. On July 17 he came to his end very suddenly and unexpectedly by drowning in the James river near the Wolf Creek colony. The two companions who were with him at the time attempted to save his life but were not successful. He reached the age of 21 years and 4 days. On June 4, 1922, he was baptized and received into the membership of the Bethany Mennonite church of which he remained a faithful member until his death. LeRoy was an industrious and ambitious young man who was determined to get a good education in order to prepare himself for his future work. He would have been a senior at Yankton College this coming year, had his life been spared. The funeral services were held at the Salem-Zion church on Tuesday, July 19, in charge of his pastor who was assisted by the brethren John J. Schrag and Alfred P. Waltner. The funeral was very largely attended by sympathizing relatives and friends. He leaves to mourn his early departure, his deeply bereft parents, one brother, his grandparents, many uncles and aunts, and a large host of other relatives and friends.

THE MENNONITE JOTTINGS

August 25, 1927

Before leaving for his new charge at Drake, Sask., Rev. Menno Lehman, formerly of Chicago, visited his old home and preached in the Berne, Ind., church.

The Annual Harvest Home service of the Souderton, Pa., church was held Aug. 21. The room for housing the pipe organ recently secured by the church is nearly complete and ready for setting up the instrument.

Two interesting visitors at the services last week in Berne, Ind., were Miss Asako Imai and Mr. Ugo Nakado, natives of Japan, who are attending school at Winona Lake, Ind. Miss Asako gave an interesting talk while Mr. Nakado rendered a number of solos. He sang the hymn "Brighten the Corner Where You Are" in English, German, French, Hawaiian, Japanese, and North and South Chinese.

Christopher Saur, a noted Dunker of colonial times in Pennsylvania has the distinction of having printed the first Bible in a European language in America in 1743. An interesting example of the first edition is in the library of the editor. Another pioneer venture of Saur was his German paper which ran from 1739 to 1777. Like the Mennonites, the Dunkers were a non-resistant people and this principle was often reflected in Saur's paper. One of the interesting items appearing in one of his issues was a statement that in a certain township, the constable had a one-armed man as his assistant, because the inhabitants required no strong man to preserve order, all of them being Quakers and Mennonites.

In the First Mennonite church of Lehigh, Rev. John Ptenert, pastor, five young people were admitted into membership through the rite of baptism on Aug. 7.

Rev. Henry Fast and Mrs. Fast of the Bethel College church, Newton, Kan., are making an extended vacation trip. They spent a week at Mt. Lake, Minn., Rev. Fast's old home.

Prof. J. Quiring conducted a forceful series of meetings in the Salem Mennonite church, Dalton, Ohio. The central thought was "Be still and know that I am God." The speaker stressed prayer as the great medium of power.

The Commercial School, maintained by Russian Mennonites in Halbstadt in the better times of the colonists, like nearly everything else that indicated the prosperity of the community, is a thing of the past. However, since there are many students of this institution in western Canada an effort will be made this fall to hold a reunion of former pupils, in the city of Winnipeg.

In the Daily Vacation Bible School conducted in Zion church, Souderton, there was an enrollment of 85 and a daily average attendance of 77. Six denominations were represented in the enrollment. Fifty-five of the pupils came out of the Sunday School of Zion church and thirty came from other Sunday Schools. There were four full time teachers and one assistant teacher. The total expenses for conducting amounted to \$212.55.

On Sunday Aug. 14, Sister Augusta Schmidt, a member of the Tabor, Kan., church was ordained as a mission nurse. She will start for India this coming fall together with Brother and Sister Wiens and Doctor and Sister Dester.

A group of Mennonite farmers located in Eden Valley, Wyoming, have attracted the attention of government agricultural agents in the way they have developed a new method for cleaning the land of brush and weeds and then using a certain kind of spring-tooth harrow in preparing the ground for the first crop. The new method is being closely watched. This is a new settlement and reports have it that the prospects of the settlers are good.

Missionary S. T. Moyer, now at home on furlough, gives us this following interesting statement: "Recently I read in the Sahayak Patrika, a religious weekly published in Hindi, a letter from Balamdas, one of the leading Indian Evangelists of Birra Station. He reports this: that very recently on the streets of Talderoi, Mr. Thiesen baptized one of the leading bandits, religious teacher, Brahmin, of the village, an influential learned man. This man gave his testimony and received baptism publicly before a large crowd assembled. Here we see a Nicodemus, a leader of his own people, coming out publicly and not secretly at night. It reminds one of just a fragment of Aet's, 'priests were obedient to the faith'. A new act of the Apostles is being enacted today in the mission fields."

An interesting feature of the service in the West Zion church, Moundridge, Kan., Rev. P. K. Regier, pastor, has been introduced. The pastor preaches a sermon to the Juniors before the regular sermon.

The Gottshall Family Association celebrated the 225th Anniversary of the landing of Rev. Jacob Gottshall in America in the Eden church, Schwenksville, Pa., on August 22. Rev. Jacob Gottshall, the ancestor of the numerous Gottshalls arrived in Germantown in 1702. Those attending the Anniversary are from the seventh to the eleventh generation from their ancestor. Rev. Gottshall in 1708 officiated at the first Mennonite baptismal and communion service held in America. His European home was Gog in the county of Cleves on the border of Holland and the Palatinate, not far from Crefeld. He lived in Germantown for a period of twelve years where he purchased a tract of fifty acres from Isaac Shoemaker, a countryman from Kregshheim. On this spot he erected a quaint low, but substantial house which he occupied until 1714. The exact spot where the house stood is now 5273 Germantown Avenue. In 1714 he purchased 120 acres of land from James Shattuck for 36 pounds in Towamencin Township, Montgomery County. The same year he moved to the newly acquired property and lived there until 1763 when he died at the age of 97 years. It is not known definitely where his mortal remains are buried but it is only natural to suppose that he was buried in the graveyard of the Towamencin church.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, SEPTEMBER 1, 1927

No. 34

"BRETHERN PRAY FOR US"

I Thess. 5:25.

Dear Readers of the Mennonite:

Ashland Station, as some of you know, is located on the east boundary of the Northern Cheyenne Indian Reservation. The buildings are pleasantly situated a few hundred feet from the banks of the Tongue River—a medium sized stream. The surrounding country is more or less mountainous—though not rugged and "sky-piercing" as in the western part of the state.

The Tongue River Valley is quite well filled with cotton wood trees and hay meadows. The mountains and hills are sparsely timbered with pine trees and are useful chiefly for cattle grazing. Grouse or Sage Hens and coyotes still abound, but otherwise there is not much wild "game" left. However, we do see small bunches of antelope now and then.

It is in these surroundings that the Cheyenne Indians live. There are about two hundred and forty belonging to the Ashland District. Of this number, three are professing Christians. Thus there is a great opportunity for intensive missionary work! If once the glorious Gospel light can penetrate into these many Satan-bound hearts, there will soon be many more than just three converts.

At present there are two young men who have expressed the desire to become Christians. They need a special prayer because they are both quite notorious for their evil ways, and because they are said to have expressed a desire for Christianity only in order to escape an impending jail sentence. Please pray earnestly that they may be truly born again, and may become living witnesses to their own people of the wondrous power of the Cross of Jesus! The father of the one is a bitter enemy of the church. He needs prayer also.

Then, too, there is an unusually nice family of Indians living about three or four miles up the river. They come quite regularly to church. Several times they have said that "someday" they may become Christians. They al-

so need our united prayers, that they may realize that today is the day of salvation—not tomorrow.

The woman belonging to this family has been very diligent in attending the Tuesday afternoon sewing class. She has completed several quilts already, and has tried hard to memorize some of the Scripture verses presented for study at the sewing class devotional meeting. If any of you who read these lines have any kind of patches that could be used for making quilts, we would appreciate it immensely if you could forward them to us by mail. (Address: Ashland, Montana.) We are just about all out of patches now. If we run out, the class will have to come to an end. We would regret this, as the existence of the class gives the women an opportunity to hear God's Word. The primary purpose in having the class is that by all means some of the women may be saved.

We earnestly solicit your daily prayers in behalf of those two hundred and forty Indians committed to our shepherd. Pray that we may be given the spiritual and physical strength we so much need if we are to rightly shepherd them into God's wonderful plan of Salvation through the Blood of His Son, Jesus.

Remembering you, the readers of the Mennonite, in prayer.

We are,
Yours in the love of Christ,
Laura and Valdo Petter
Ashland, Montana,
August 17, 1927.

A SURVEY OF OUR INDIA FIELD

The Working Staff — No changes in both staffs, the missionary and the Indian, has taken place. Only one evangelist, Gilwa, has been found out doing something quite unwholesome for some time in the outstation Baloda, a more thorough investigation bore out the suspicion, consequently the church council took the matter up and has told him to discontinue his work as evangelist for a season until better evidences would warrant a re-

installation. The mission as such did not take any steps until the end of the quarter, however, the next report will contain something to that effect. Sad when workers of such a long standing in our mission must be dealt with like that.

Evangelistic Work — Since this quarter came into the open cool season, much far-off work could be looked after. Immediately after the Christmas holidays were over, all got ready for touring. Nearly all the out-station workers were kept on the main station, we divided in two groups; five brethren with some Indian helpers to transport the belongings started towards the north, Mrs. Penner and myself with the larger group consisting of men and women, left for the south portion of the Janjgir district. For 51 days these two groups remained out and canvassed as fast as possible.

Middle of March a very large non-Christian annual camp-meeting convened only 7 miles away from Janjgir on the river Hasdo in the village Pitampur. Our tents were moved in goodly time there under the shady trees. Another tent was pitched close to the river bank near a public road where the multitudes had to pass when coming to the meeting place for marketing, again when going for their holy baths to the river. In the morning we would all go out into the bazaar, selling books and giving short messages, conversing with certain individuals. When the sun became hotter, we all went home to our tent at 12:30, took our meal and went to the tent on the bank. Here we continued for 2½ to 3 hours, singing, preaching, teaching, witnessing, selling literature, etc. The people being tired and hot from wandering in the bazaar gladly resorted to our tent attending the meeting. Some would sit there from beginning to the end. Never before we experienced such blessed times as now, could not do such effective work. This new idea has been settled and will be observed next year again, D. V.

While on tour we have been able to cover nearly all of the ter-

ritory allotted to Janjgir. No year heretofore were we able to work so forcefully and extensively. During this time 105 villages received a visit or call, 163 meetings were conducted, 3 Bibles, 43 New Testaments, 172 Gospels, 50 other portions of the Scriptures as Genesis, Psalms, Proverbs, Acts, etc., 1,128 tracts were sold to the multitudes.

The Indian workers displayed great interest throughout this season, returned with excellent testimonies at a meeting devoted for this purpose. One felt that not only to spend time the weeks were taken up with this work.

When our Missionary Conference should convene in Basna, four of us missionaries with several Indian helpers and others made a trip through dense jungle over 50 miles. This was delightful.

Once a cyclone swept over the camp and laid all tents flat, followed by a severe hail and rain storm. The hail stones were of quite a size, wounded some of the children, smashing a nose, hitting a person's ear and eye. The crops in that neighborhood were all destroyed. Happily no one was badly wounded, nor killed, all could have happened quite easily. The Lord protected all. Such storms at that time of the year are quite unusual. Every bit of clothing and bedding was soaked, the village owner was so kind and took the staff into his house for the night, even allowed the temple to be used as living quarters. Surprise.

Educational Work — All the schools could be kept open and continued their work under favorable conditions. The annual examinations were held. It was found that by far the great majority could be passed and promoted to the higher classes. A few of the teachers have apparently not done good work, because their classes seemingly could not stand in the examination properly. As yearly that is the case, some members of the teaching staff will have to be changed.

At our Fall Conference much discussion was raised on account of the new girls' school to be

erected on the Janjgir mission compound. This matter could not be fully decided since the treasury has been so deplorably empty most of the time last year. Time and again Miss Kuehny has been telling us how much more advantageous it would work out of the school could be built. Probably the financial situation will improve so much that all can be looked after next year.

Conditions getting more and more stringent, the two parties, i. e., the non-Christian children in the village and those girls of our boarding cannot attend school together and see a healthy progress, because the non-Christian parents will in no wise be so regular with their children than such is the case with our boarding girls. A new school for the girls on the Janjgir mission compound is very urgent indeed.

Miscellaneous — Early in January one of the newly baptized Christians, Ranjit, took sick and died. He was blind and forsaken by his wife and friends. His wife came when he was dead, but, of course, would not remain for the funeral, because being afraid of defilement.

The Sunday morning services and the Sunday School in the afternoon were attended well by those present on the station. So frequently we hear remarks about the new church furnishing excellent opportunity for all services. The prayermeetings could be attended more than they are, however, many of the people cannot get off on account of the work, since we hold that meeting early in the afternoon. Evening gatherings as a rule fail to work out favorably in India.

Hardly ever for an entire quarter, the health condition worked so favorably as the last one. In the neighborhood at various places, the small-pox broke out and snatched people away, once the disease came to the next village, again the cholera caused considerable apprehension, other diseases were more or less prevailing for a shorter or longer period, among them was the "flu", but not any of these entered our premises. The Lord certainly was very kind to all.

For the work, opportunities, workers, health, etc., etc., we must be very grateful to our heavenly Father, protecting us throughout the entire period, keeping His hand to shield every one. Therefore we would like to have the re-assurance of all that they will continue to pray for us on the field daily.

Yours in His kingdom and service,

P. W. Penner.

WOMEN'S WORK

A CALL FOR CONSECRATION AND SERVICE

Where there is no vision the people perish. Prov. 29:18.

"There is conflict in the state: conflict in the home; conflict in the heart; conflict with the will of God. We need to recognize the right of our Father to rule in our lives. We must bend our wills to His will. It is well to be overcome of God as was Jacob. We may go limping through life, but our halting steps will be the seal of our victory."

Each member of the women and girls' missionary society is a link in a great chain connecting Christ at the right hand of the Father with the mission fields both in the homeland and abroad. "A chain is no stronger than its weakest link." What kind of a link am I?

I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. John 9:4.

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. Ps. 139:23-24.

"Christ never asks of us such busy service as to leave no time to rest at his feet."

Come ye apart and rest awhile.

—Jesus.

Women and girls, may the burden of our prayer throughout September be,—Lord, show me myself! that we may be emptied of self; and, Lord, show me Thyself! that our hearts may be filled with the Christ love. Christ said, "If ye love Me, keep My commandments." Let us each endeavor to show our love for our Lord by proving ourselves, and then giving our most intelligent loving service to His cause, both in the local church and in the missionary society.

F. Luella Krehbiel

EBENEZER SEWING SOCIETY

Bluffton, Ohio.

It is always very interesting to read of the work our sister societies are doing and the methods they use in conducting their women's missionary work.

It has been the custom of our society, for a number of years, to hold our meeting the first Thursday of every month. We have our program, after which our pastor gives some exposition on a woman Bible character, which adds interest to the meeting.

Our society supports two Bible women in India. Other charitable

work is done, wherever needed, such as baking cookies for Thanksgiving and Christmas, which are sent to the missionaries in our home fields for the needy children. When we read and hear of the many who are less fortunate than we are, we do these things joyously to the furtherance of God's cause.

It has been our privilege, as in previous years, to do some sewing for the foreign mission field. This year we sent out the following articles: 11 quilts, 7 comforters, 12 men's and boys' shirts, 9 head shawls, 10 knitting bags, 4 pair wristlets, 2 pair pillow cases, 30 pajamas, 15 boys' and girls' jackets, 50 princess slips, 53 girls' dresses, 5 ladies' dresses, 1 wool blanket, 30 yds. outing, 2 bundles patches and smaller articles such as knives, shears, pencils, dolls, balls, etc.

On Jan. 10th an open meeting with program was held, which also gave the sisters an opportunity to bring their "bee hives". The contents were put into the treasury. Our collections from January up to now amount to approximately \$230. No doubt if we could actually see the many sad people made happy by our giving we would spend less for our comforts and add to theirs. Although we can not all give as much as we wish, we all have an opportunity to pray without ceasing and the Lord will greatly reward us for our efforts put forth in every way for His cause.

Mrs. Waldo Hofstetter,
Correspondent.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Idaho, August 16, 1927.—Worthy Readers: Duty calls me to again send a few items to the columns of this worthy paper.

In the first place I can report that Dr. J. E. Hartzler and his wife, who had visited the Pacific Conference at Upland, Calif., also gave us a brief visit. They stayed with us for one whole week on which he gave us eight of his foremost lectures. At every lecture our church was filled and on Sunday evenings there was not enough room. The Homestead Church closed its doors and worshiped with us. Also the Protestant churches in town took part. We certainly had a blessed time and will remain long in our memories.

Soon after Dr. Hartzler's had left us Rev. and Mrs. C. E. Krehbiel and daughter Florence visited us. They also had been at the Pacific Conference. Rev. Krehbiel served several times. Krehbiels came through on their own car and from here they went to

Yellowstone Park.

Missionary of China, Miss Elizabeth Goertz, followed and gave us several lectures on the work in China. All are welcome and their presence was very much appreciated and beg to come again.

We also have noticed that quite a few from Kansas and Oklahoma going and coming through the Yellowstone Park, were visiting in and around Aberdeen.

It is rather refreshing when you can have a friendly talk with old acquaintances from long distances.

Our church work is progressing nicely under the leadership of Rev. and Mrs. M. J. Galle. Sunday mornings we have Sunday school and preaching and in the evening we have Christian Endeavor and preaching.

Wednesday evening Bible and prayer-hour and Thursday evening choir practice.

During the summer months, the young people who were away in colleges, are home but are preparing again to leave us soon. Their presence at home was a great help in our church. May the Lord bless them in their efforts.

Having had plenty of water for irrigation and warm weather this summer the crops are good. The grain harvest is about finished and threshing has started and the reports of the yields are good.

One report has it that one farmer threshed 103 bu. of barley per acre, another 124 bu. oats and another 75 bu. wheat. Such yields are good, but, of course there are many smaller ones. Alfalfa hay is good; potatoes and alfalfa-seed are very promising, also sugarbeets. Alfalfa-seed takes four more warm weeks to mature. Alfalfa-seed is cut in Sept., but potatoes and sugarbeets are dug in October. The crops are large, if the prices will correspond the farmer again will do well. Here is more room for homeseekers.

With love,

G. A. Bartel

Mr. Luther Smith, who had been appointed as instructor in Voice and Public School Music in Bluffton College School of Music and Instructor in Singing in the Public Schools of Bluffton, Ohio, has resigned. Mr. Russell Lantz of Liberal, Kan., has been appointed to fill the vacancy. He is a graduate of Goshen College, where he studied under Professor Holtcamp and Prof. Ebersole, now at Heidelberg. He has had special training in Public School Music at the State Teacher College, Emporia, Kan., and training in Voice Building under Carlton Hackitt at the American Conservatory of Music, Chicago. He has taught music at Ashland, Kan., and has been Supervisor of Music at Liberal, Kan., during the past two years. He has had unusual success in training winning Glee Clubs in the High Schools in the State of Kansas.

THE MENNONITE

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EDITORIAL

WHY A MENNONITE?

(Concluded)

I am not a Mennonite because being a member of that church gives me special influence in the world. We are a separate people and our ideals make no provision for worldly influence. For centuries we have been known throughout the world by its writers and people as "The still ones on the land." Often it has been a positive disadvantage politically to be a Mennonite. Because they would not swear, because they thought the bearing of arms contrary to the spirit and teaching of Christ and because they made no claim upon the state for assistance or maintenance, some countries thought the Mennonites politically dangerous denied them the right of franchise. Mennonites elected to legislative bodies in some European states have had their right to qualify challenged on the ground of their being Mennonites. My church too holy a thing to me, it has too much to do with an intimate relation with the Christ who said that "My kingdom is not of this world" for me to expect that membership in it would give me special worldly advantages.

Some things attract us because they attract our friends. My friends are not all of the faith to which I hold. In some things I am with my friends. But my religion is a personal matter. I am not a Mennonite simply because my friends are Mennonites. God gives friends and He reveals religion to us. Sometimes we share what we have with our friends. We would be happy if all of our friends should be Mennonites but I have long ago given up the idea of making everybody a Mennonite. It is a matter in which people prefer to think for themselves. And it is a mat-

ter in which I should be willing to allow my friends the same liberties I demand for myself.

I am not a Mennonite because I expect that my church is going to succeed where other churches fail. I am not so blind that I cannot see that the Mennonite church has the same difficulty in keeping up its attendance that other churches have. Being a Mennonite does not prevent an inordinate love of amusements to the sacrifice of spiritual development. It does not succeed in keeping every one from becoming covetous. Mennonites as well as others do not always become the best employers of labor, neither do they as employees always render a just return for the wages they demand. Some Mennonites, like other professing Christians, are inconsistently indifferent to the ignorance and poverty with which they are surrounded as well as to the needs of Missions and benevolences. As a church we must agree that we are doing only the best that circumstances will allow in the face of duties.

I am not a Mennonite because our Church has most eloquent ministers, although God has given us some whose ability to present the truth effectively and powerfully is remarkable. Neither is my church distinguished for having the most learned teachers. We have scholars whose erudition makes them princes in their lines, but scholarship is not a monopoly of any class of men. The great world of scholarship is a democracy in which an equal chance for high attainments is open to all who will strive and overcome. It is bald ignorance for any one to assert that Mennonites do not appreciate learning and it would be a piece of arrogance on our part to hold that we have nothing to learn from others outside of our immediate fold.

Finally, I am not attracted to my Church because of its wealth. Mennonites are not rich although there may be some who have accumulated enough to keep them from worrying about rent and enable them to take an occasional trip to the shore or give their homes a coat of paint when that is necessary. We are of the average type of citizens with no great wealth and no extreme poverty. After all God has had most of His work done in the world by the ordinary type of people. Like the Corinthians we may find comfort in the words of Paul: "Not many great, not many noble are called". In the kingdom of God riches are not the sign of anything superior unless they are the treasures laid up in

heaven. I do not mean to say that God has no use for money. He does use it to his good purpose, but let us remember that it is His money and that it is only entrusted to us as stewards. And as such we will be held to a strict accounting.

It happens that my father and my ancestors before me for many generations have been Mennonites but I hope I am not a Mennonite only because my father and mother have been faithful communicants in this church. It is a characteristic of our creed that one only becomes a member of our beloved church in the years of his accountability by baptism upon confession of faith. In theory, at least, people become Mennonites by choice. There are many things upon which there is a possibility of honorable disagreement between parents and children on matters in which their judgment is involved. For example, my father and I are seldom on the same side of the political fence, his loyalty to friends and confidence in their integrity keeps him on his side and my resentment of broken party pledges and disregard of plain duties to the Commonwealth keeps me on my side, nevertheless we both feel that each one has the right to register his judgment at the polls without being undutiful to one another. It is a matter of sincere regret when one who comes from a Mennonite home elects to cast the lot elsewhere, but we must remember that regrets of the same kind are felt concerning those who come to us from other confessions.

A certain darkey preacher once announced his text and then said he would divide the discussion into two parts, the first to contain that which was not in the text and the second that which was in the text. We have followed his line of thought. This has cleared the way for us to consider the theme properly: "Why I am a Mennonite."

With some people religion is a caste and nothing more. Whether saint or devil they cannot see the goodness or the reasonableness of the faith of those not born into the same circles in which they live. To the Christian the faith once delivered to the saints is a living relation with their God that bear fruit unto salvation. If my church were only one of the numerous castes I fear that it would do me and no one else any good.

The earliest recollections of our tender years are sure to abide and leave their imprint for the years to come. It has not remained the fashion for parents to

bring their children into the house of God in their infancy and the sight of a mother leading four or five little ones and carrying her latest into the service would be so unusual in our day that it would attract attention. Then people wonder why in a few years parents find it so difficult to have their children delight in attending worship. My recollection carries me back to the little brick meeting house on the hill where my mother and every other mother of the congregation came Sabbath after Sabbath bringing the whole family with her. I became a Mennonite because under just such circumstances my infant heart was impressed with the wonderful truths that were proclaimed and because of the personality of the minister whose vivid eloquence pictured scene after scene from Holy Writ. In my youthful imagination that took wonderful flights into the most extraordinary surroundings I never once pictured myself as anything but a member of the church in which Providence had placed me. Could we pastors only impress upon our parents the supreme importance of making our church life a part of the lives of our children many of the problems of church loyalty would need no solution.

The things we know the best are the most likely to have the strongest hold upon our affections. The old home in which we grew up into manhood and womanhood will never be forgotten and never cease being loved because that home, be it ever so humble, was the little world in which we prepared for the larger world in which our mature years were to be spent.

I was taught the doctrines, the history, the field in which our people work as I afterwards had to learn other things. They were a part of my life from the beginning and I unconsciously imbibed them. If there is faith, virtue, benevolence and a persistent adherence to things that have been tried and found worthy in my church I had by continued association to imbibe them with the very breath of my youthful years. As I never could think of myself as being anything but a member of the church in which I grew up, so I never had a thought of following a vocation outside of the fellowship in which Providence cast me as a child.

There are some things that catechetical instruction cannot supply. The system of instructing young people for church membership must be something more than a mere process of ac-

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

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2342 N. 9th St., Philadelphia, Pa.

"Sing aloud unto God our strength, make a joyful noise unto the God of Jacob." Ps. 81:1.

This department of the Mennonite will be devoted to Music and Worship. There is perhaps no phase of worship which is less understood than this. A very excellent article has been written by Prof. G. A. Lehman who is perhaps one of the best authorities of music in the whole Mennonite Church. He is consecrating his abilities to Church Music. At the present time he is assistant director of the famous Westminster Choir.

Every church member should be sure to read the following article. Pastors, choristers and all leaders interested in good music and worship should bring this article to the attention of the laity. Prof. Lehman has discovered some of the secrets underlying Worship and Singing and has expressed it in a way which would be acceptable to any large magazine or church paper.

GOOD MUSIC IN THE CHURCH SCHOOL

Ever since the day Moses and his sister led the antiphonal song of Thanksgiving on the shores of the Red Sea, do we find Jews and Christians singing and playing and even dancing their praises to Jehovah. Non-Christian and savage peoples as well have had their music, generally in the form of religious rites. All through the record of human history, some form of the elusive art seems to have been employed in all tribal or state ceremonies, especially those of a religious character. Music, indeed, as civilization knows it now, is really the child of the Church and early church leaders deserve our sincere thanks for the development of the art. Although music has now grown far beyond the circle of the church, and although the church and its illustrious child

MUSIC AND WORSHIP NUMBER

at times hardly seem to be speaking terms, still have to face the fact, that music of some kind persists as one of the most essential elements of the worship and service program in the Christian church. True it is, that here and there along the battered trail of Christianity's history certain bravely conscientious groups like our own denomination, have rebelled against the abuses that came into the church service and for a time excluded music as a worship form, only to come back to its use gradually.

Two newspaper accounts have come to your attention in the past year which, I am sure, reaffirm our convictions that music is one of the enduring sources of power in the church. The statistical report of the Protestant churches of America listed the numerical growth of the various denominations for a year. It was quite significant to the writer that the denominations known throughout their history as the singing denominations made the largest gains in strength of numbers and that the one denomination traditionally least disposed to use musical impulses in worship actually lost in total membership. A second and more recent news-story tells about a western college. These students were asked to tell frankly why they go to church and they gave the following reasons for their church attendance, listed according to the number of votes:

- First—Music listed as the attraction.
- Second—The desire for worship.
- Third—A desire to obey parental influence or wishes.
- Fourth—The desire to satisfy conscience.
- Fifth—the sermon listed as the attraction.

Above all, these two reports are concrete evidence of a fact that is sometimes forgotten, that music has attractiveness and spiritual power almost greater than any other medium of individual and community worship. Music in every department of the church should be utilized to the fullest in every legitimate and consecrated manner. From two-fifths to one-third and even to one-half of every worship service in the church is given over to some kind of music. Especially are Sunday or Church Schools the church and land over known to make of music a very essential part of

the opening and closing periods. Hence the subject under consideration here is most timely.

Good music in the Church School can mean different things to different people, for, what might be considered good music by one Sunday School leader would be anathema to another, equally conscientious. The writer not long ago heard some good music that was bad in a large fashionable city church school and on the same day in a small mission church of the same metropolis discovered some second-grade music that was good. In the big church only one of the three essentials of good music was in evidence. That one thing was the material. The church or the school had fortunately supplied splendid hymn-books. They were as good as could be bought anywhere, but made only a limited impression because the other two elements necessary for good music were lacking, namely, a participating school or membership, and capable leadership. There are generally two kinds of music leadership in the Sunday School, instrumental and vocal, and in this large school a fairly good pianist and a talented violinist struggled vainly with an untutored song leader who gave every evidence of being there because he was more devoted to his Sunday School than were his more talented colleagues in the church. He, like many other sincere and conscientious Sunday School friends, accepted a call that more gifted musicians evaded, and was more to be admired and pitied than censured. How fortunate it seemed that the books, at least, were the best obtainable.

Exactly opposite conditions prevailed in the mission school. There a competent young lady directed the song and the small assembled group participated in most spirited fashion. But how unfortunate it seemed that such fine singing leadership and such splendid cooperation on part of the school did not have the advantage of better song material. It was difficult to decide which condition accomplished less or more in the Kingdom, although the balance seemed to favor the school with the vision to furnish the best in hymn and music materials.

The day is rapidly approaching when the Church School can ill afford to use less than the most

worthy of music in its worship-program. Increasing improvement and expansion of the music program in our public schools is very rapidly creating tastes which demand equally high standards of music for the church schools. Splendid radio music, too, is having a wide-spread effect on people's tastes just as talking machines have created desires for the best concert and church music. The Church School cannot fail to recognize these trends.

Pertinent questions at this point are: What is a good hymn? What is good music or a good hymn-tune? A hymn, in general, is defined briefly as a sacred poem. A good hymn is one, that, not unlike the teachings and truths of the Bible, praises the Eternal and teaches truths in a manner that exercises a hold upon Christian people in a permanent way and endures for many generations. A good hymn must not be partisan and must not make a sexual appeal. It should be Scriptural in sentiment and expression, devotional and lyrical in character, and should be recognized by the standard hymnal of all branches of the Church. If the hymn has character like, "Rock of Ages," "Hark the Herald Angels Sing," "When I Survey the Wondrous Cross," "Sun of My Soul," "Jesus, Lover of My Soul," or "Abide with Me," then it may be claimed to be a good hymn. The above named hymns are among the best ten hymns of sacred literature, of course excepting the Psalms. In a vote of all standard hymn books of the churches the above named hymns were among the selections receiving the highest number of votes,—that is, they were found in the largest number of hymn collections and thus proved their universal appeal to Christians of all faiths. Hymn-books lacking a predominance of selections like the above and featuring less worthy sacred poetry hardly deserve a place in the worship program of the Church School. Children learn the best hymn literature as easily as they assimilate trash, if given the opportunity. Why not help the young mind to store up truths clothed in the most elegant poetic garb obtainable?

Even more important is it to associate the best hymn-literature with the best kind of music. Teachers of psychology and music, as well as physics, are almost

unanimous in their opinions that the human body and mind will respond to the actual physical make-up of music definitely, according to its structure. The writer recalls distinctly that rehearsals with young people's music organizations proved this fact beyond any doubt. When the young singers or players were engaged in a rehearsal of the best in music their department was almost ideal. As soon as music with irregular or syncopated rhythm was rehearsed discipline became a real problem and unless the rehearsal was switched back to a steadier form of music the practice period almost developed into riot. Any one can analyze his own emotions with a simple experiment. Hum or play or listen to the playing of Woodbury's or Mason's setting of "When I Survey the Wondrous Cross" and compare its effects on the emotional and religious impulses with those produced by such present day productions as "Since Jesus Came into My Heart". It is very doubtful if genuine and enduring religious impulses can be aroused by such extravagant use of irregular pulsations. How can there be reverence and a true worship spirit when the name of the Son of God is made ridiculous with a perversion of the accent? This very month in an issue of the Christian Herald you perhaps noticed the sermonette of the Editor on "The Dance". Dr. Poling was constrained to write in answer to the contention of another New York preacher that the dance had a place in the church program and Dr. Poling's answer was most timely. But the writer wondered whether it would not be just as well to go on with the dance in the church when the church unfortunately often has the music of the modern dance in it. Such songs as the one above mentioned are certainly "jazzy" in character and cannot help but make the wrong appeal. Certainly, to transfer the accent of the word Jesus is most disrespectful if not actually profane. Well does the writer remember how a professional song leader tried to teach a thoroughly "jazzy" song to the young choir singers in one of the churches of the Middle District and finally gave up in disgust. He did not realize that this group, to him very dense in the knowledge of syncopated rhythm styles, was not at all accustomed to expressing religious sentiments in such undignified music. Practically none of the young people were reared in the modern jazz dance and consequently absolutely unable to get into the swing of such perversions of gospel music.

The young people of this church as in almost all of the churches in this conference unknowingly have the inherited taste for the excellent music of the "Gesangbuch mit Noten" compiled by two splendid men of the last generation of General Conference leaders. Why bury this heritage of good taste with some of the unfortunate singing material that the writer has seen in use in not a few of the churches here represented? If the writer might make one recommendation to the Resolutions Committee of this Conference it would be to urge the churches, Sunday Schools and Christian Endeavor Societies to adopt and to use the new Mennonite Hymn Book, recently completed under the direction of the General Conference Publication Board. The Mennonite Book Concern will have the new book on sale in a few weeks and churches will find this compilation a real treasury of hymns suitable for every service and for every organization of the church.

The best hymn-books certainly are necessary to make for good music in the schools of Religious Education in our churches. These, however, are often more easily secured than are the other two essentials for satisfactory music, capable leadership and a resulting sincere participation by the entire Sunday School body. Public schools and our colleges and seminaries are somewhat supplying the need for leaders and should be encouraged to grant more time in the curriculum for training directors of music.

Adequate music leadership, trained and consecrated to the best materials, plus the wholehearted sincere co-operation of all of us who follow, will insure music for the church school that is real praise and adoration of God, which is the first and most important element in worship through Music.

G. A. Lehman

CHRISTIAN ENDEAVOR MEETING September 11th

A. J. Neuenschwander

Topic: "How Should I Spend God's Portion of My Money?" Malachi 3:8-12, II Cor. 8:1-5,9.

The Scripture Brought Down to Date

Surely no one wants to be guilty of robbing God, yet when our Old Testament passage is carefully studied, are we all free?

So often we seek to lay the blame for various hindrances and

curses at God's feet, when often we are ourselves to blame for these hardships.

If we would have greater faith in God and His care for us, He would entrust us with greater blessings.

An individual or a church may be poor financially yet rich spiritually, if the meager means are used properly.

The amount or size of our gift will be a secondary matter, after we once personally dedicate ourselves to Christ and His blessed service.

The Prayer Thought

Let us lift our heart to God in thanksgiving for: the outstanding leaders of the Old Testament and their unstinted giving to us of information and inspiration, for God's greatest gift, Jesus Christ.

Let us humbly petition that: we might be faithful stewards of the talents and especially the money entrusted to us, so to handle it that God's glory is advanced.

A suggestion: Let the program committee ask two or three persons to give testimony why they started and keep up tithing.

The Open Forum

1. Name and describe the various systems of giving for religious purposes.

2. Is the tithe a workable system for the laborer, business man, the farmer?

3. Is it proper to include our Denominational Colleges as objects where we give the Lord's money? Why or why not?

4. Compare the blessings of systematic giving to the individual, to the congregation, to the object toward which we give.

5. How can I determine where and to what purposes to give a portion of God's money?

God's Money

This is a rather recently developed thought. Some fifty years ago the consciousness of Christians was not nearly as keen on this subject as it is now. The awakened seriousness and conscience on this subject is one of the encouraging features of our Christian life. The natural thought would be to claim as absolutely our own everything we can possibly possess. But today we recognize more than ever, that all things come from the bountiful hand of a gracious Giver. We ought to consider the needs as they present themselves and give proportionately to the needs rather than give all of God's money to one cause. There is ample reason why we ought to distribute our gifts in various directions since it is only natural that our interest follows our gifts and

prayers ought to accompany them also. Although the portion we can give may be small let us give it in faith, like the little girl did when she saved and gave fifty-seven cents as a start for a church that should be large enough for everyone to find room. The little girl gave in faith and today a church stands that seats more than 3,000 people. The little gift was the beginning of many more, under God's grace.

In the Old Testament we have a definite system, while in the New Testament no specific system or proportion is advocated, but systematic giving is suggested. Many today still follow the Old Testament system, with rich rewards and many blessings. Let each one give as he feels led by God's Spirit, give liberally and gladly and the Lord will bless the effort.

Illustration

Russel H. Conwell, the noted pastor of Baptist Temple, Philadelphia, gave more than a tenth. He earned and gave away more than a million dollars, but it would have been difficult to find a happier man than he was. Read the entire Book: "Russel H. Conwell and His Work", by Agnes Rush Barr.

FROM PRESIDENT CALVIN COOLIDGE

There will be mourning in every part of the religious world over the passing of Dr. Clark, whose life was consecrated to the service of God. The Christian Endeavor societies founded by him and now forming a union that girdles the globe will be an active and lasting memorial to his earnest and unselfish work. I knew him as a friend whose high character I respected and whose opinions I was always glad to have. Mrs. Coolidge joins me in deepest sympathy to you and the members of your family in this hour of sorrow.

Dr. Clark was a remarkable character, without the slightest taint of bigotry in his make-up. A man of God, beloved by the entire Christian world, who held aloft the torch of faith, a beacon of hope for all mankind. He rendered a most valuable and imperishable service, and lived to see the Christian Endeavor movement become international, interdenominational, and interracial. No man could do more. —Hon. Eugene N. Foss, LL. D., Ex-governor of Massachusetts.

Kickers don't pull and pullers don't kick.

THE S. S. LESSON

September 11

Solomon Dedicates the Temple
1 Kings 8:1-11, 62, 63

Golden Text: — "I was glad when they said unto me, Let us go into the house of Jehovah."
—Psa. 122:1.

Solomon's great task was to build the Temple of Jehovah in Jerusalem which his father, David, had planned and for which he collected great stores of material. In the building of the Temple we see the part each generation plays in the progressive building up of the kingdom of God. Each generation has a particular part to fulfill. Those of us who are working now are getting ready for greater things that those who follow us will have to do. David was best fitted for the part he had in planning and securing the necessary means for building it. Each has a different part in the establishment in the kingdom, but each must do his part earnestly and well. The job that Solomon undertook was a gigantic one. Dr. Pierson estimates that the total cost of the Temple as represented in values of our time, would amount to \$19,202,311,340. It is probably the costliest building ever erected. We are told that we are the Temple of God. The cost of our Temple can never be estimated in human values since it cost God His only begotten Son.

Now that Israel had ceased to be a wandering people for centuries and permanently settled it was fitting that they should have a permanent place for the worship of their God. Under the new dispensation we know that God is not confined to any place or people and so wherever the soul of the sincere worshiper goes out to his God, there will be his temple. Outwardly beautiful as was the temple of old there is nothing to surpass the beauty of holiness with which the children of God are surrounded in His presence.

The occasion was one of great gathering of the elders and the people and also one of great joy. There is no better and happier place for a people to gather than in the house of God and there is nothing that makes so much for happiness than honoring God. The great honor they were doing now was setting apart a place for the perpetual worship of Jehovah. All the vessels and other things associated with the Tabernacle worship had a place in the Temple. They were the links that associated them with the past history of the wanderings of Israel. They were also the visible evidences of the sacrifices the fathers had made in establishing a place

of worship. The ark was now placed, amid great ceremony, in the Holy of Holies prepared for it. The drawn out staves now indicated that their wanderings were over forever and that God had chosen this place for His holy Temple. The ark was a symbol of God's presence with His people. It contained the tables of the law which indicated that they were God's people only so long as they were faithful to that law. To all peoples of the earth the tables of the law are significant for no civilized law can ever be in the least successful unless it is based on the principles set forth by the law.

Great sacrifices accompanied the dedication of the Temple. Multitudes came and participated in the sacrifices. All religion must find its expression in sacrifice. Our salvation depends upon the greatest sacrifice of all, namely, the atoning sacrifice on the cross. We no more have a visible sacrifice in connection with our public worship because the Lamb of God, through whom our redemption has come, has been sacrificed once for all.

The house of God in all times must have a part in the service and devotion of God's people. It fosters a sense of God's presence and emphasizes holiness unto the Lord. We may meet God everywhere, but a special place set apart for this purpose unites us as one people under God and gives a sense of His presence. It has the purpose of the earthly Temple to point men to that eternal Temple not made with hands which is the inheritance of those who love and serve their God. It is the place of prayer for all people. We miss the opportunities of gathering something vital when we neglect the opportunities of gathering with God's people in worship. It is in His Temple that inspirations come to glorious things under God. It is also a place of rest, for nothing can be more restful to the child of God than to be with Him in His Temple. It, too, is the place of instruction. We need to be directed in the way that God wants us to walk and in His house He has provided such instruction.

The new congregation which was organized at Gettysburg, Pa., with Rev. A. W. Geigley as pastor dedicated its new church at Zion Spring on August 14. Rev. Emanuel Troyer of East White Oak, Ill., was present and brought the message at the time and continued a week's meetings.

Rev. Adam Wolf of the Napier, Pa., church, was called away to Fishertown last week to officiate at the funeral of James Dougherty, one of the members of the Napier church. Services were held in Man's Choice church and burial in Kinton cemetery.

THE IMPORTANCE OF GRADED LESSONS FOR JUNIORS AND INTERMEDIATES

This is a topic which may be covered very briefly or may be extended to a wide range. Without being present to discern the trend of thought at the convention it is hard to decide just how far to go and what phases to include.

In schools which are not graded there are always a number of those who protest against the proposal because of sentimental reasons. They contend that the Sunday School is copying the methods of the day school and that it is a sign of weakness for religious leaders to follow secular educators. However, the absurdity of these protests is readily apparent when one considers the fact that the present day school system is not a mere accident, but a development of hundreds of years of operation and frequent changes. It is the result of much study and represents vast sums of investment.

Indeed, the Sunday school originally was intended to teach reading, writing and arithmetic as well as the Bible. Present day leaders of religious education now recognize the fact that they must use modern methods to meet the needs of modern times. The growing popularity of the Daily Vacation Bible School and the Week Day Church School is an outcome of this change of thought. It is for the same reasons that Sunday school grading and graded lessons were devised.

Grading in the Sunday School has gone beyond the state of being a fad. It is a recognized fact, and although the groupings and lesson materials may change Sunday school grading has apparently come to stay. Those who ignore it are merely hampering the progress of their schools.

The Sunday school is graded because the pupils themselves are graded by nature. Paul recognized this fact when he referred to the "milk" and the "meat", the intellectual and spiritual food for babes and adults; and the writer of the Epistle to the Hebrews refers to "milk" and "solid food". It is true that these references to proper diet for the growing Christian refer to spiritual development rather than to age, but the same principle applies to the individual in his growth from infancy to maturity. The need of grading in the Sunday school lies in the nature of the child's development. The pupils in the graded Sunday school are not classified to suit

the established grades; the grades of the school are planned to meet the needs of the growing pupils.

Four reasons may be mentioned for grading the Sunday school, and while these apply to Sunday school grading in general they are especially important for Juniors and Intermediates, who are at the age when so many children are lost to the Sunday school and never find their way into the church.

1. The grades in the Sunday school are necessary because of the changing interests of the pupils as they advance in years. Good teaching depends upon arousing and holding the interest of the child, and because the natural interests of the child change as he grows natural groups should be formed in which the growing children at each period of their careers will find themselves with other children who have similar interests. Fortunately, as the study of the child has shown, in certain periods children have common interests, and accordingly they may be grouped on the basis of standard grades. This does not mean, however, that the teacher can afford to overlook the characteristics of the individual pupil.

2. Grading in the Sunday school is made necessary by the fact that children are growing in knowledge and experience. True teaching builds new knowledge upon old knowledge. The point of contact is exceedingly important. But knowledge grows with years and possible points of contact multiply with the child's development. Children therefore should be graded according to their knowledge and experience. At this point we are again confronted with the advisability of using age as a basis for grading because at certain ages children normally pass from the world of the home to the world of the kindergarten and into the world of the primary school, and into the world of groups and gangs, and on into an everwidening sphere of experience and knowledge. Grades based upon these changing worlds of the child have been found practical.

3. Grading is advisable because of the growing capacities of growing children. True teaching involves expression as well as impression. But powers of expression grow as the child grows. Little children are capable of singing simple motion songs and of engaging in elementary expressive activities; as they grow they are able to do simple handwork, then they can write compositions; after that they are ready for more serious intellectual effort and for expression in forms of Christian service.

Growth brings increasing capacity also for voluntary attention, thus helping to solve what is perhaps the teacher's greatest problem, that of keeping the minds of the pupils on the lesson, without the latter realizing that they are concentrating on it. Developing capacities demand a corresponding grouping of pupils in the Sunday School.

4. Grading is demanded also by the changing needs of the growing child. The Bible has its different applications to life according to the stage of development which has been attained by the individual. The emotional, intellectual, and practical needs of the child change with the years. The fact that certain needs become especially emphasized during certain periods makes it important to group pupils in appropriate grades.

Now, if pupils are grouped or graded it is obvious that the lesson subjects and materials should also be graded. What is taught and also the method of teaching should be adapted to the needs of the pupils; the matter should be graded as well as the manner. The child who knows only the loving care of mother and father in the home should have lessons that tell of the Heavenly Father's love and care, and of Jesus, God's Son and our Brother, and of his love and ministry. The child who begins to play with other children needs lessons which teach right relationships with others. At the period when the power of conscious choice is developing rapidly pupils should have lessons dealing with right choices in life. When one is a hero worshiper he should study biographies. In the period of decisions for Christ lessons which lead to intelligent faith in Christ and profession of that faith should have large place; the doctrines of the Church and the obligations of Church membership should be presented.

Pupils at the age of doubt should be given a reason for the faith that is in them, and older pupils, entering upon life's larger relationships, should have lessons dealing with Christian living in the social and business world. When young people normally look forward to the establishment of homes of their own, or are laying foundations of home life, they should have lessons on the Christian home. It is to offer to the leaders of the Sunday school such lessons, adapted to the needs of growing children and young people, that several denominational boards have prepared graded lesson systems.

All graded lessons require a certain amount of preparation and outside work by the pupils, and

the success or failure of the lesson system depends to a great extent on how much the pupils can be led to do. It is for this reason that rural and small towns schools are peculiarly adaptable to the graded lesson system. In these Sunday schools a very large percentage of the pupils usually come from Christian homes. Without having any definite figures to prove my statement it would seem to me that this would be particularly true of Mennonite Sunday school pupils in the rural sections, where it is the habit for the entire family to go to Sunday school and church together.

With this evidence of active Christian interest on the part of the parents and the influence of the home environment, the teacher and superintendent have an opportunity of securing the co-operation of the parents in the religious education and development of the child. It should be a whole lot easier to encourage the child to home work with the influence of the parent than it is in the community where my own school is located, for example, where some of the parents are Catholics, many are totally uninterested in any form of Christian work, while others are profession members of Protestant churches, but do not actually attend anywhere. It is not unusual for some of these parents, instead of interesting themselves in the Sunday school work of their children, to send them out on the streets to play, or to the movies, in order to have peace and quiet for a while, or so that they themselves may seek some form of entertainment. But in our own school, with these difficulties to overcome, we have been using graded lessons for years, and while we have adopted different systems from time to time, we do feel that graded lessons are what we need.

I hope you will pardon these references to our Sunday school, but it is the one with which I am the most familiar, and where I have had an opportunity to study the subject of Junior and Intermediate lessons to a certain extent.

Although there is some variation in terminology and in ages, and although it is true that allowance must be made for variations in individual pupils, it is practical to base the grading in the modern Sunday school upon years. It should be remembered however, that this grading is flexible, and that pupils may be assigned to a grade in harmony with public school grade or with individual development. The following grading has been adopted by many schools:

Children's Division—

Four grades or departments:
Cradle Roll—Birth to 3 years old.

Beginners—4 and 5 years old.
Primary—6, 7 and 8 years old.
Junior—9, 10 and 11 years old.

Young People's Division—

Three grades or departments:

Intermediate—12, 13 and 14 years old.

Senior—15, 16 and 17 years old.

Young People's—18 to 23 years old.

Adult Division—

One Adult Department, 24 years and up.

Home Department—

There are several graded lesson systems in use, the most popular being the Closely Graded which provides for different lessons for each year of the pupil's age; and the Departmental Graded which provides lessons in three year cycles. The latter is the latest and I think the best. One good feature, which should appeal to superintendents who are always on the lookout for substitute teachers, is that the entire department uses the same lesson and may be taught by one teacher if necessary.

I would like to go into a discussion of these two systems of graded lessons but time will not permit. Both have their merits, and the officers and teachers of each school must make their own decision as to which is the better for their use, or it may be that something entirely different will be found better fitted to their needs.

However, the important part is to provide some sort of a graded school with graded lessons, keeping in mind the thought that the school and lessons should be made to suit the needs of the pupils and not try to make the pupils conform to the organization and methods of the school.

Earl Kremer

WHY A MENNONITE?

(Continued from page 3.)

quiring knowledge from a book. Provision must be made for the more important process of leading the youth to a saving knowledge of the Lord Jesus Christ. I take it that a course of catechetical instruction is incomplete when it does not lead him to an experience that makes the catechumen realize that there must be a real surrender to God and a willingness to enlist in his service as a consecrated and obedient servant. Emotional efforts to bring a decision for Christ right when there is behind them a sound base upon which to work. Intelligence as well as feeling

must enter the spiritual life. In our church the system of catechetical instruction has been found to be of inestimable value when it has been sensibly and honestly used both to provide the candidate for church membership with the necessary information and the experience that one should have who aspires to membership in the body of which Christ is the head. In other denominations it has been found that strongest means of securing a permanent and loyal devotion to the church is the system of catechetical instruction. This method, beginning in Reformation times has never been abandoned by the churches that made it a part of their routine. The Mennonite church has also discovered that when its members are equipped with the information that the catechism provides they will be prepared to give a reason for the faith that is in them and they will have a rock foundation upon which to stand when attacks upon spiritual lives are made even by the most determined.

The choir of St. John's church, Pandora, Ohio, presented a sacred concert on the evening of Aug. 28, under the direction of Frederick Wetzly, a former Bluffton College student, who has been through the noted Westminster Choir of Dayton, during the past winter.

Bro. Aug. Schmidt made a visit to the Medford, Okla., church in the interest of the Oklahoma Bible School at Meno, Okla. But with a small wheat crop parents find it impossible to send many of their children to school this year.

Baptismal services were held in the Roaring Spring church on August 14 when one was received into membership by the rite of baptism.

MARRIAGE

Schmidt - Rempel — Aug. 14. At the Zion Menn. church near Dallas, Ore., Leonard Schmidt of Dallas, Ore., and Helene Rempel were united in the bonds of holy matrimony in the presence of a large congregation. After the sermon based on Luke 19:5, Rev. Baumgartner read the ring ceremony. After the service a large number of close relatives and friends were invited to the home of the bride, A. G. Rempel, where lunch was served and congratulations showered and music rendered and a happy fellowship maintained. The couple will reside on a farm near Brooks, Ore.

DEATH

Kratz. — Dr. Morgan H. Kratz, husband of Mary Moore Kratz, of Philadelphia, Age 47 years. Monday, Aug. 22. Funeral services were conducted in the Perkasie Mennonite church on Aug. 23. Rev. S. M. Grubb, his pastor, assisted by Rev. A. M. Fretz, of the Perkasie church. Burial in the South Perkasie cemetery.

The Relief Commission of the General Conference will hold a session in Newton, Kan., immediately following the All-Mennonite Convention on Aug. 31.

The Medford, Okla., church suspended service on Aug. 21 in order to give members an opportunity of attending the ordination service of Mr. and Mrs. Dester at Deer Creek.

The C. E. Convention of the Western District was held on Aug. 17, in Bethel College chapel. Much rainy weather and consequent muddy roads curtailed the attendance somewhat. But all who had topics assigned were present and vital topics were discussed.

Prof. W. H. Unruh, Newton, Kans., who is head of the Bethel Bible School which is to begin work at Bethel College on Sept. 17, is visiting churches in the vicinity in the interest of this work, which is under the direction of the Committee on Schools and Education of the Western District Conference and endorsed by the College Board. Catalogs may be had from him.

The Ebenezer church of near Bluffton, Ohio, is planning for an ordination service Aug. 28 at the regular Sunday morning hour of worship. The young man called to the service of the ministry is John J. Esau, formerly of Mr. Lake, Minn. The ordination will be in charge of the pastor, Rev. E. J. Neuenschwander. The prayerful support of God's children is requested for this service and an invitation to attend is extended to all who may be able to arrange to come.

The Bethel Retreat began Aug. 18 and continued to Aug. 27. Wet weather has delayed the thrashing and fall ploughing and this made inroads on the attendance. The Emmaus church at Whitewater, Kan., was the banner church for attendance, having about 10 enrolled.

Missionary Sam Goering and wife are in Chicago at present where Mrs. Goering has been under the care of a specialist for some time. On Aug. 18 she had to submit to a rather complicated operation and will now be confined to the hospital for some time. During the first few days she suffered great pain and no one was permitted to see her, but she is getting along better now. She had been in poor health for a number of years and it is hoped that the operation will help her. Their address is 5829 Maryland Ave., Chicago.

Members of the Second Church Beatrice, Neb., recall with delight the gathering on the beautiful lawn of the home of Mrs. von Steen on the Fourth of July. The program consisted of singing and an address by the pastor, Rev. M. M. Horsch, and was followed by serving simple refreshments. The Ebenezer church near Bluffton, O., proved to be a series of meetings of great blessing. The spacious old church was at times packed to capacity. Rev. A. H. Leaman of Chicago delivered very timely and thoughtful as well as inspirational sermons. God graciously honored the preached word in that a goodly number were converted, while many made full surrender to Jesus, their personal Saviour.

About 18 students and ex-students of Bethel College are attending the Y. M. and Y. W. convention at Estes Park, Col.

The Springfield, Pa., Mennonite church celebrated its Annual Harvest Home last Sunday afternoon when the pastor, Rev. A. M. Fretz, preached an appropriate sermon.

The officers and members of the Roaring Spring, Pa., church, Rev. Jacob Snyder, pastor, are busy at the present time raising funds and preparing to re-roof their church and otherwise renovate the building with paint and interior decoration.

The evangelistic service held by the Ebenezer church near Bluffton, O., proved to be a series of meetings of great blessing. The spacious old church was at times packed to capacity. Rev. A. H. Leaman of Chicago delivered very timely and thoughtful as well as inspirational sermons. God graciously honored the preached word in that a goodly number were converted, while many made full surrender to Jesus, their personal Saviour.

New appointments on the Board of Trustees of Bluffton College at the last Annual Meeting were Alvin Ramseyer, Smithville, O., for the Old Mennonites; D. J. Basinger, Bluffton, O., General Conference; Rev. W. E. Weaver, Bloomington, Ill., Central Conference; Peter Rupp, Archbold, O., Defenseless Conference; Rev. B. A. Sherk, Kingston, Mich., was re-elected representing the Mennonite Brethren in Christ.

Instead of the usual service in the Mennonite church of Berne, Ind., the Senior and Intermediate societies held a meeting on the lawn of the J. P. Habegger home on Sunday evening of Aug. 21.

Special efforts are being made to make the Anniversary of the Old Folks Home at Frederick, Pa., on Sept. 10, one of the most successful in the history of the institution. The speakers on this occasion will be Hon. Judge J. Burnett Holland of Montgomery County and Rev. S. M. Rosenberger of Quakertown, Pa.

Witmarsum Seminary will open on Sept. 13. A number of new students are entering. Among them will be Miss Elizabeth Goetz, China; Rev. S. T. Moyer, India; Rev. Sommer, Africa; Mr. and Mrs. Adolf Friesen, Canton, Kansas. The outlook is very good and the year promises well. The Pacific Conference had voted to set aside annually the first Sunday in September to hold offerings for the support of the Seminary. Seminary support through Conference budget is most satisfactory, besides being the most economic.

The work of the Altoona Mission, writes Rev. L. H. Glass, is growing in interest and numbers. The membership of the Sunday School has increased to over the 100 mark. A marked increase is also noted in the mid-week services and in the Young People's Meeting under the direction of Miss Stouch. Eleven new members were recently received into the church fellowship through baptism.

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The Mennonite

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No. 35

IS THIS MENNONITE OR CHRISTIAN DOCTRINE?

H. J. Kiewer

Last February, while attending the Bible Institute in Los Angeles, we had the rare privilege of hearing a series of lectures by Dr. John Stewart Holdon from London, England. He impressed me deeply as a spiritual thinker. Several times he made the announcement after his lecture that if any of the students had any questions that they would like to have discussed by him, either in private or in public, they should be free to send them to him in writing and he would gladly answer them. The thought came to me: "What attitude might a man like Dr. Holdon take toward war?" So in a short letter to him I asked him the question: "What attitude should a Christian and the Church of Christ as such take toward war?" I might explain here that I have never spoken to Dr. Holdon and that he did not know that I am a Mennonite or missionary and was therefore not influenced in his answer by these facts. Am sorry that on account of sickness my letter was delayed and did not reach him in time to arrange for a personal interview nor to give public expression to the question. But his written answer looks very much as if it might have been written by a Mennonite and only proves that we do not stand alone in our attitude toward war, but that our doctrine is based on the teachings of Christ and His apostles.

I have been urged by several friends to give this letter more publicity, as it might encourage others to remain true to the faith of our fathers as it did us. With the hope and prayer that this might be accomplished it is submitted to the readers of the Mennonite.

"Dear Mr. Kiewer: Thank you for your letter which I received just before leaving Los Angeles last week. I am sorry not to have had the opportunity of a personal interview with you in

regard to the matter of which you write.

"My own strong conviction is that all war is anti-Christian, and that Christian men cannot consistently take part in it. If the issue should arise where a man has to choose between the call of the State and the call of Christ, I believe he should obey the Lord at whatever cost to himself. Under no circumstances can I believe a Christian is justified in slaying another for whom Christ died. To put this principle into practice involves of course, misunderstanding, suffering and possible penalty, but 'We ought to obey God rather than man.' May God continue to bless you in all your life and work and make you a great blessing wherever He sends you in the future.

"Yours sincerely,

"John Stewart Holdon"

INFORMATION NECESSARY FOR INTELLIGENT AND EFFICIENT ACTION

In all our endeavors efficiency depends to a marked degree upon information received either through observation, the spoken word or the printed page. It has been on my mind for some time to write a few lines on the need of information and encouragement for building up a sentiment for peace and righteousness and for good Christian citizenship in general. It is not sufficient, however, to try to build up sentiment for the abstract principles that make for peace or a Christian social order, but we should go farther and apply all our energy to create the conditions and institutions that constitute a Christian social order. The recent article by Bro. Paul Stauffer on "Our Task in the Problem of the Mennonite Church" was timely and stimulating. Working for peace is our special field, and yet we have let it slip away from us, so to say. Others seem to be more interested and more active along that line than our denomination.

There are at present some thirty organizations in the U. S. that promote World Peace. This does not include the denominations

that have of late taken a stand for peace. If we as a denomination and as individuals really believe in this principle and program of "Peace on Earth and Good Will Among Men" we ought to prove it by an aggressive program backed by the spirit of devotion and sacrifice. We can and should do much as individuals, depending to some extent on local conditions. But for greater effectiveness we should organize and join our forces to those already in the field. We must all work together to be really effective. The task is too big to be tackled haphazardly or with scattered forces.

Here I come back to my topic the need of information. Whether we try to neutralize and set up a counter-influence to the activities of the organizations that try to spread and popularize militarism and so-called preparedness; or whether the need is to curb the efforts of the selfish and greedy lords of industry and oil magnates to grab too much of the property and natural resources of other nations; or whether our zealous 100 per centers, diplomats and self-styled guards of our country's "national honor" (?) need more light and opportunity to think soberly—reliable information on which intelligent action can be based is absolutely essential for all these problems.

Congress, too, needs to know the will of the people. But how can the people have a will, an intelligent, constructive will, if they lack the information? To create a will and positive convictions, reliable and complete information in regard to the facts, the possibilities and the dangers involved in a given situation is necessary. To solve these problems and remove these dangers a constructive, aggressive and systematic Peace program must be followed.

Now there are a number of organizations in the group referred to above that are in a much better position than we to gather first hand information and collect such facts as are necessary to carry on an effective peace program. Some have representatives in Washington at government head-

quarters. Others send out study groups to the various foreign countries to investigate the conditions first hand. Still others have a world wide organization having workers and holding conferences in a large number of nations as i.e. The World Alliance for International Friendship Through the Churches. The Federal Council of Churches has a Commission on International Justice and Goodwill. All these publish valuable information either directly or through some periodical. Then there are individuals and little independent groups who invest their time, money and talent in this search for truth in the cause of righteousness, goodwill and peace. All this valuable information gathered and published by reliable Christian men and women is at our disposal, but we must take enough interest to get it and use it.

Among the publications that carry this information and give information along this line, The World Tomorrow holds a prominent place. This journal is published monthly by the World Tomorrow, Inc., New York City, a paper of between 45-50 pages and practically all of that good reading matter. The editor, Kirby Page, is known to a large number of the readers of The Mennonite through his books: "War: Its Causes, Consequences and Cure", "Was Jesus a Patriot?", "A National Peace Department", "An American Peace Policy" and others. He is a man who can furnish leadership in a fight for peace. The Oct. number of The World Tomorrow had as its main topic "Militarism in the U. S." It had a number of good articles dealing with the various phases of this problem. The November issue had as its leading thought: "Towards a Constructive Foreign Policy". Every number deals with vital problems. The articles are by authorities in their fields. Besides dealing with these special topics there are a number of other departments—"A Window on the Street", "Not in the Headlines", "Building Tomorrow's World", etc. These topics suggest what would be grouped under them, information rich in value, from

home and foreign lands. Reading lists and outlines for Group Discussion are also a regular feature.

The Christian Century is another helpful publication. This journal is published weekly by the Christian Century Co., Chicago. Just now The World Tomorrow makes a special offer of these two together. Both of these publications take a fearless stand for peace, for righteousness and the moral principles inherent in Christianity. The C. C. besides brings good articles and editorials has a department of News of the Christian World which brings information from all over the world that is interesting, encouraging and suggestive.

Another publication that should be in every home is the 8-page "News Bulletin" of the National Council for Prevention of War. This is published monthly and the editor is Frederick J. Libby, a Quaker. F. J. Libby, Washington, D. C. There are a number of other little bulletins and pamphlets a peace worker could read with profit but it would take too much space to mention them all.

All this information will be very useful in carrying out what Bro. Stauffer suggests, teaching peace in the home, the school, the S. S., the C. E., and from pulpit and platform. But it will be just as useful and necessary for the actual work of creating the conditions of peace. Peace is essentially a problem, or rather, a program of righteousness and goodwill. Like the prophets of old we must help our nation solve its problems. As Christian citizens, we are dutybound to help our country assume that attitude of righteousness and goodwill towards the Filipinos and their rights, towards Mexico, towards some of the other peoples to the south of us, west of us. It is up to us to encourage our President and Senator William E. Borah, chairman of the Foreign Relations Committee, to deal righteously and in the Christian spirit of goodwill with these nations and peoples who are dependent on us to so large an extent for their success and welfare. We must know the conditions, must know the needs in order to understand and act right. And so must those in responsible positions. Truth and goodwill will make peace. "The truth shall make you free."

I. Friesen.

Missionary Alfred Habegger, who cut short his furlough in order to return to the Cheyenne field in Montana during the sickness of Missionary Rodolphe Petter, returned to Berne, Ind., his home town, on Aug. 25.

A SHORT SKETCH OF DEACONESS HISTORY

There have been times in the Christian Church when the name and the presence of a deaconess were not known. This is different today. The origin of this work dates back to the Apostolic Church. We find the work of the widows mentioned in the Pauline epistles in II Tim. 5 and in Rom. 16:1, where we read, "I commend unto you Phebe, our sister, which is a servant of the Church at Cenchrea." She was the bearer of this letter to the Romans and had served the Apostle Paul and others as circumstances had demanded. The present term Deaconess is taken from the Greek and means servant in works of the Church. During the first centuries, these women did not wear a garb, as Christians were persecuted severely. In the years from 396-407, Bishop Chrysostome of Constantinople was in charge of forty deaconesses, Olympic and Makrina being especially mentioned as highly qualified and of considerable wealth. Letters exchanged with Olympic while the Bishop was in prison are still obtainable. By this time women were accepted younger and also unmarried, while at the apostolic period they were to be widows and sixty years old.

The Nestorians, a group of believers, who were excluded from the Church in the fifth century, became of a difference in doctrine on the incarnation of Christ; had deaconesses to instruct the youth, visit the sick and look after the poor. This Church is still in existence in India. Sadhu Sundar Singh, the great Indian Apostle, found them on one of his evangelistic tours a few years ago. They number about 12,000. The Thomas Church, also of India, has a membership of about 20,000. They are named after the founder, the Apostle Thomas. When the Sadhu found these Christians, he was greatly surprised. As he attended their conference, he told them that they were like a man whose limbs were paralyzed. He said, "How could you keep this gospel to yourself and not tell your countrymen of your great Saviour, Jesus Christ?" He urged them to start immediately.

The Jacobines, also a body of believers who originate back to the Apostle James, had deaconesses in the eighth century. In the twelfth century we find the "Begunnes", an order of women, and the "Beghards", an order of male members in Belgium and in the Netherlands. Later appeared, especially in Holland, the order of the "Sisters of the

Common Living." In these three last organizations, the members were trained, and had their home in institutions. They were numerous and flourished for a short time, as the word of life lost in power and purity, these organizations also degenerated and lost in favor. While in the Catholic Church, the deaconess had disappeared almost entirely, the nun cloisters began to spread rapidly and increase steadily. In their attempt to renounce the world, to please God, they turned to self castigation and self torture. It was no more a service for the poor and needy in the Church and community until 1725, when Vincenz Paul in France started the order of the Sisters of Mercy, which is in existence to the present age and is spread all over the world. He said the streets of the city should be the halls for prayer. The hospitals and schools became now the field of labor for thousands of women. The Catholic Church has through the centuries outnumbered the Protestant Church in women orders, and they are far ahead of us today. In the Protestant Church it was the Waldenses and the Moravians after the Reformation who were the bearers of this work outside of a few single persons who off and on tried to revive the diaconate. In Sweden was recorded a Reformed church in the eighteenth century who had a Deaconess in charge of the children during the preaching period.

A new era started in 1836 in Germany, when Pastor Theodor Fliedner of Kaiserswerth, who had been traveling in Holland, had found parish deaconesses among the Mennonites. He at once realized that this work had to be revived in the Protestant Church, and by the grace of God, he became the founder of the Modern Motherhouse Diaconate. He saw the advantage of institutions for training by the Catholics and established and opened a hospital in faith before the deaconess had come to Kaiserswerth. Soon others entered, and in the year 1842 Pastor Fliedner took four deaconesses to Palestine. Later, stations were started in Syria and Egypt. It was through a Kaiserswerth deaconess, who nursed Mr. B. Warkentin in Egypt, that our largest deaconess institution, at Newton, Kansas, developed so favorably, because of the financial aid of the widowed Mrs. Warkentin.

Today, Germany, which is not as large as the State of Kansas, has at least 30,000 deaconesses in all kinds of Christian service, especially the training

and teaching of children in girls' schools, and in recent years also in evangelistic work among the girls and women in cities, as well as in foreign fields. Even America has had her first deaconesses from Germany, as early as 1849. Sometimes we are told the diaconate is not an American plant, we leave that for the individual to decide. It is true at times when the church life was vital and at its height, this work also developed and even flourished. In America we find the largest number of institutions and laborers in the Lutheran and Methodist Churches. While in Germany, and among Catholics, the religious training of the youth is in the hands of these laborers of the Church, in America and in our beloved Church, it is left to the home and the Sunday school, and it is up to you, young folks, to get the best out of these precious hours. Your parents and a goodly number of the younger church members give their time and their talents to instruct you in the precious Word of God. Our parents and teachers cannot give us Christ, but they lead us to Him. It is for you to accept Him. This great opportunity is given you in this hour and when your pastor brings to you the great Gospel of Salvation, may we cherish but one thought: To accept the message as directly from our Heavenly Father, who has made us His sons and daughters in Christ Jesus.

This paper was read to the S. S. assembly at Reedley, California, on February 27 and is to be published upon request in the Mennonite. A few days later I received two letters from my beloved Home, the Mennonite Deaconess Hospital Sisters, in which they state of increased work, they are overburdened, especially since a few sisters are not able to partake in active service, among which I am included. It was my great privilege to enter the Deaconess calling in January, 1908. My dear young sisters, as you read these lines, it may confront you with the question to serve the Lord in this field of labor. In our whole Mennonite church we have not reached even the number fifty in consecrated Deaconesses, and it will soon be twenty-five years since the movement began and the first Deaconesses were ready for service.

The Lord has greatly blessed the work in these years, the monuments of His grace and mercy are visible in the erected institutions, and may by His grace the success be greatest in souls that were saved.

Yours in His service,
Sister Elizabeth K. Hirschler.

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EDITORIAL

According to the Literary Digest of recent issue (Sept. 3) quoting the New York Evening Post, an article on the Canadian migration of Mennonites to Paraguay, "Within a few years virtually all of the 50,000 Mennonites remaining in Canada and many, if not all, of the 175,000 Mennonites in the United States will have migrated to the new 'Land of Promise' — "For nearly three centuries Mennonites have been seeking a home free from war. In the course of this search they have wandered from one section of Europe to another. —Now they are to be among a people who are not warlike. The Paraguayan army consists of only 2000 men, organized to keep order in the country's 171,815 square miles.—As the Mennonites discourage their members from holding office or seeking the vanities of the world they are not likely to come into conflict with the Paraguayans. Being excellent farmers, with a gift for organization, they will aid materially in developing this backward South American country."

Evidently the one responsible for this interesting bit of publicity has been influenced more largely by the speech of the land promoters than by information concerning facts as they relate to Mennonites. It is true that about 2000 Canadian Mennonites have gone to South America and propose to settle in Paraguay. It is also true that for centuries Mennonites have been wanderers, not only over Europe, but also over Asia and the North American Continent. It is also true that they have been continually seeking a country where they might worship God and bring up their children according to the dictates of their consciences. But there are many things about Mennonites that the writer seems to be totally ignorant of.

He surely does not know the connection the 2000 colonists to South America bear to the other Mennonites. This particular body is leaving Canada because they resent the regulation of their schools by the Canadian authorities. They are the most conservative group of the name Mennonite in Canada, having come there during the large migration from Russia in the early '70's. They would hardly regard the rest of us as fellow Mennonites and are under the domineering influence of their ministers whose directions they are following in this and other matters not strictly matters of religion. Our private opinion is that they have fallen into the hands of land agents who are interesting themselves to locate a large body of the best farmers in the world on lands they hope to throw open to further extensive settlement. We believe that they will be able to adapt themselves to conditions as they find them and that, aside from all hardships incident to pioneer life, to which Mennonites are used, they will be able to establish a fairly prosperous settlement. But it is absurd to think that other Mennonites will be attracted by any inducements to them to settle in the tropics.

The writer of the article certainly can dream. It is a fit of his imagination that leads him to believe that in a few years there will be no Mennonites left in Canada and the United States, all having gone to Paraguay. At most there will be hardly 5000 of these Mennonites migrating. Their number is small and for every one that leave Canada there are a dozen ready in Russia to come to Canada. As it is, the newly arrived Mennonites from Russia are buying the farms that the colonists for South America are leaving and are settling upon them. Efforts are being made to secure as much of this land as possible in order to settle new-coming Mennonites from Russia, of whom there are already more than 12,000 in Canada, on the Crop Payment Plan.

After all, there is little that a New York editorial writer may know about Mennonites unless he goes to the trouble of becoming familiar with their life and history through the authentic sources of information available.

People who are about to shake the dust of a country from their feet do not set about establishing and endowing institutions aimed to serve the future. American Mennonites and Canadian Mennonites to some extent, have developed schools, missions, benevolent institutions with an eye to

their future in the land of their citizenship. Among these we need only mention the extensive missions now carried on among the American Indians, in China and India, and the well established colleges, Bethel, Hesston and Tabor in Kansas, Bluffton, in Ohio, Goshen in Indiana, Freeman in S. Dakota, Gretna in Manitoba, or the Deaconess and Hospital work in several localities. Pioneer people are too poor to undertake extensive missions in foreign lands, they do not plan for the future education of their youths in the land they are leaving and they hardly would be expected to interest themselves in such community work as hospitals. All of which goes on to show that the most of us are well satisfied to remain in the U. S. A. indefinitely, also, that the future of Mennonites migrating from Europe lies in Canada.

A TALK ON MENNONITES

Interesting features in the Philadelphia Inquirer are the daily discussions that appear under the Caption "Girard's Talk of the Day". In the issue of July 13 the subject was The Mennonites. We herewith reprint the sketch, believing that our readers will be interested in knowing how Mennonites are regarded from the viewpoint of a great city daily. —Editor.

A recent reference in my talk about Pennsylvania migrations to Acadia mentioned also the migration of Mennonites from this state into Canada.

Now come various inquiries about the great trek of Pennsylvania Mennonites to the Dominion. One such inquirer asks: "Who and what are Mennonites?"

The Rev. Allen M. Fretz, of Perkase, secretary of the Eastern District Mennonite Conference, also writes in reference to several distinct Mennonite migrations to that fertile land beyond the St. Lawrence.

The lady who asks "Who and what are Mennonites?" is a Delawarean of Wilmington. Scarcely anybody in Pennsylvania needs to be told about that quaint sect which first came here just one year after William Penn himself.

And thanks to Billy Penn as a realtor and salesman, the Mennonites made his colony their home.

You can comb the United States from Portland, Maine, to Portland, Oregon, and not find another group of the same size which has yielded for America a bigger dividend than has been

paid by Pennsylvania Mennonites.

Mennonites were peculiar from the start. They were called after the first, not last name, of Menno Simons, a Dutchman who didn't believe in baptizing babies.

But neither did he found the sect, but becoming a convert to it was at once its most daring and eloquent apostle.

Menno Simons was born the year America was found by Columbus, but it was about two centuries later when the first one saw this continent.

Pastorius, fired by the compelling real estate propaganda spread in Holland and Germany by Father Billy Penn—aroused especially by promises of complete religious freedom—came to Philadelphia when Philadelphia was a tiny hamlet.

Penn sold to Pastorius and his German families a tract of high land seven or eight miles from his own checker-board village.

English, Irish, Dutch, Swedish, Spanish, and French had long been filtering into the woods of this continent.

But a German was something new. So they called the place where Pastorius and his thirteen families settled down Germantown. It still bears that name and it now has more population and more wealth many times over than had any city in America when Washington was President.

There are at least a dozen divisions in the army of Mennonites, but it is difficult to describe the minute lines which separates some from others.

As Christians, they agree with others on two important functions in religious ceremony—baptism and communion.

But the Mennonite adds a third for which he claims quite as high authority as for the other two, namely the washing of feet in public worship.

Because, like the Friend, the Mennonite was a foe of war, he is often called a German Quaker. You often see it stated that Philadelphia Quakers were first in the world to protest officially against human slavery.

True enough, but, as Governor Samuel W. Pennypacker proved beyond doubt, it was the German Quaker, or Mennonite of Germantown, not the English Quaker of Philadelphia to whom the honor belongs.

Yes, when the town of Philadelphia was only five years old, and some of its richest residents owned slaves themselves, the German Mennonites at Germantown resolved:

"Who steal or rob men and

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Halstead, Kansas.

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2342 N. 9th St., Philadelphia, Pa.

THREE GIFTS

By Claribel Weeks Avery

One gave her hero a rose to wear,
One gave him a lamp to guide,
The third looked up and said a prayer
As he parted from her side.

The rose soon died and was thrown
away,
The lamp went out in his hand,
But the prayer was a fence, by night
and day,
On the ocean and the land.

"Seek ye the Lord while He
may be found, call ye upon Him
while He is near." Isa. 55:6.

Pearls from Our Mission Co-Laborers

"Behold a sower went forth to sow." We saw him go past our compound yesterday, and the day before, and the day before that. His neighbors went with him, sowers, all of them. They had flung their crude wooden plows with their iron points over their shoulders and were driving their oxen before them. They were chatting rather loudly as they went. Arrived at their fields they slid their plows off their shoulders, hitched the unwilling oxen to the plows and began to scratch their little plot of ground, perhaps less than half an acre, surrounded by mud embankments two or three feet high. So inefficient seems their method of plowing to us, yet this is the way their fathers and grandfathers did and the rice grew and bore fruit. So small are the individual fields that one wonders that oxen and plowman don't get dizzy as they walk round and round the field. And now the field is ready for the precious seed. The more affluent among the farmers carry their seeds with them in a basket at the very first rains and after having plowed take the basket in one arm and with the other hand scatter the seed broadcast. Sometimes even if the rains break on time, after the first rain there may be a number of days or a

week when it does not rain at all. That is disastrous to the seed that has been sown and therefore the poorer farmers who have only enough seed for one sowing, germinate their seed at home in water, and when they see that the rains have really started and seem to continue, they sow it in their wet fields. When the rice plants are about four or five inches high then the fields are plowed again if the water is not too deep. When the paddy is tall enough to hide the disfiguring embankments, the fields are a joy to behold as the lovely green plants sway to and fro in the breeze. Sometime in August the farmers all pray to the gods to give them a good harvest and on that day the gods call together all the rice plants and tell them to bear well in order to fill the garner of their poor masters. As the season advances and the water decreases all the grass and weeds must be weeded out. For the amateur it is almost impossible to distinguish the grass from the rice plants. During this time of weeding the whole household goes into the fields and it is a common sight to see two dozen women working abreast in a field laughing and talking as they work. This accomplished they must wait for the Master of the harvest to finish his work. No matter how faithfully they work if He withholds His blessing all their efforts are in vain. How just like our God it is to give them their harvest in due season in spite of the fact that He receives no acknowledgment whatever, but instead the honor due to Him is given to others who deserve it not.

"Behold a sower went forth to sow." He went to India to sow the seed of the Gospel. In his hand he carried the Word of God, and the love of God in his heart. Arrived at his field he began his task in the name and the power of the Master who had sent him out. Then he must work, work with all the powers God has given him. He must prepare the fields. He must sow the seed. He must weed out sin. But when he has done all he can, it still depends upon God to produce fruit. For the fruit we have thus far been able to gather in we give the glory to the Lord of lords and we trust Him for a larger harvest.

"So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." I Cor. 3:8.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander
September 18, 1927

Topic: "What's Wrong and What's Right with the Movies?" II Peter 2:1-3; Phil. 4:8.

The Scripture Brought Down to Date

Of false teachers there seems to be no end. They work on the same principle today as they did then, for the sake of financial gain.

The movie often denies the virtues of Christianity by picturing the hero as more clever than the law and in spite of guilt escaping. Many of the deadly seeds sown by the movie will inevitably flower in destruction.

To follow Paul's advice means that Christians cannot witness or sanction many of the films that are shown today since they contain no virtue but only base sensations.

The Prayer Thought

Let us thank God for: the fact that pictures can be used to emphasize the truth; for many who have made deep impression by using illustrations; for the Biblical reels and films that are safe and helpful.

Pray God that: the church might effectively show the dangers and evils of much in the movies; to work for and present something safe, helpful and interesting to replace the evil of the movie; and that the Church might be willing to use those films that present religious teachings.

The Topic Forum

1. Is this a worth-while and necessary subject for discussion in our societies?
2. Why do morally questionable films often draw the largest crowds? What ways could you suggest to censure these films?
3. What do you think of the idea of churches showing Biblical films and such pictures that are safe and proper?
4. Should a campaign be started to close the movies as the saloon was closed? Why or why not?
5. Are there any benefits derived from the movies?
6. How can we get only the good things in pictures?

Movies—Right—Wrong? Which or Both?

In this brief space one cannot give more than a few principles on the topic. First a few good things of the movie. It has definite educational possibilities be-

cause of the vivid type of appeal that can be made, and because material can be brought to the pupil in such a realistic manner. There is a further point to be considered that ideas and ideals can be presented in a life-like manner. It may furnish wholesome entertainment.

The wrong of the movie is that the promoters have a greater concern for financial gain than for the moral and spiritual welfare of those who see their creations. Then to increase their income still more they appeal to the lower, coarser and baser sensations in such a way that individuals become slaves to the movie. This slavery has many other undesirable by-products. Judges and police officers feel certain that much juvenile crime can be traced to suggestions that came from the movie. The medical profession and educators have found that the movie often produces a serious type of nervousness in school children.

We will leave it to the parents and the individual consciences, as to when, how often or how seldom a child or an adult might go to the movie. Certain films are profitable, but others are harmful. Apply the Biblical principles given in the Daily Readings for the week.

REPORT OF BLUFFTON RETREAT

The third annual Retreat which was held at Bluffton College, Bluffton, Ohio, for the young people of the East and Middle Western States was enthusiastically attended by ninety-four registrants and others who were not actually registered in classes. High school juniors and seniors, college students, high school teachers, Sunday school and C. E. workers were represented in that number.

The purpose of the Retreat was realized in that those present forgot to what particular branch of the Mennonite tree they belonged and joined with others in an attempt to experience the motto: "To know Him and His power." It was remarkable the extent to which cooperation could be expected in every activity and it is not unreasonable to believe that in the near future the Mennonite church will realize such cooperation from her various branches as she has not known for several centuries.

The Retreat was not, as some might suppose, a one-sided con-

ference or vacation, for it met the fourfold requirements of any group of young people in that it planned for the development of new thinking through carefully planned courses; it stressed the desirability of actual religious experience in devotionals and other special meetings; it encouraged physical recreation by means of good sports under a capable director, and planned well for development socially through the various "get-togethers."

Some special features this year were: the open forum addresses and smaller group discussions; a pageant which portrayed the historical background, the development, and probable future of the Mennonite church; a book stand, and The Daily Retreat Special—a publication for Retreaters.

The open forum subjects were opened by Missionary Ed. G. Kauffman in the following order: Christ and Color (Race), Christ and Peace, Christ and Industry, and Christ and the Church. His addresses were stimulating, informational, and certainly thought-provoking—each time attacking the subject from the standpoint of just what would be the ideal or Christ-way of solving these problems; each time leaving the subject open for further discussion. Some of the questions which were thus left for the smaller group discussions were:

1. Is science an enemy to the Church?
2. Will our present race question be solved by the segregation or intermingling of races?
3. Is war a cause or an effect?
4. Can our present industrial system be cured or must it be overthrown?

As a result of these discussions, commissions were formed out of three of the groups, the duty of each commission being to study the problem at hand, keep in touch with its individual members, and report the findings to the 1928 Retreat.

Another special feature of this year's Retreat was the presentation of the pageant by Retreaters and leaders. The production, written by Caro G. Miller of Findlay, O., was nine episodes in length—each episode dealing with some particular era of Mennonite history. The stage settings and the costumes were furnished also by Mr. Miller. Both subjects as Peace could be secured the tableaux.

The bookstand, another "special feature", brought to the attention of the Retreaters books with which they should become familiar. Free literature on such

subject of Peace could be secured here as well.

The Daily Retreat Special was a looked-forward-to publication which brought the news and announcements of each day. Fewer announcements were made outside of the Special and, consequently, fewer forgot. Short editorials were eagerly read as they kept one informed with the thinking of the group.

In a word, these special features were of great interest and helped tremendously to make this year's Retreat a bigger and better Retreat.

Martha Lantz
Topeka, Ind.

THE INTERMEDIATE DEPARTMENT IN OUR CHRISTIAN ENDEAVOR

This department takes in the adolescence age. It is applied as the entire period from the first awakening of new powers to their final ripening into manhood and womanhood. It is really a new birth, and includes ages from 13 to 18 and some would include 20. Ironbound limitations can hardly be set, there is always some degree of variance.

But on an average there is a world of difference between the boy and girl of 12 and that of 13. Physically they now grow rapidly in size, weight, varying in ages. Mentally they are moving towards maturity. All powers now at work within this age-period causes them to be restless and in so many a way desiring activity of some kind; even here and there indifference also indisposed. In spite of all that so often is said and even remarked unjustly, this is the age of decision. The largest percentage of decisions for our Lord Jesus Christ of all ages take place right at this time. A life won for the Lord Jesus now is a life of long and useful service for the Master and the church. Very few after this decision at such a time drift. Records would bear out in this. They become workers in the Kingdom, and are the helpers in the church and all Christian service. In no age could more willingness and loyalty be found when once won. Therefore there is need of a sympathetic guide and observance, Christian but firm leading in love. They must be understood. Though this age is very easy to detect injustice and are easily hurt, yet it is the age of heroism, generosity, open heart, and a life so easily touched. He who works with this age must be able and willing to recall his own youthful age, his own struggles and battles, and from this angle in

some manner endeavor to understand youth and be sympathetic towards their problems.

This age will not be called a child nor classed as such, and why should they be. They are growing, yet are not mature. But again to the older ones they seem a bit out of place, and on an average their problems not considered aright. They therefore do not get the consideration they should. They do not get the help they should. They are not kept busy in worthwhile service considering it also from their angle. The result is a drift. Therefore the Intermediate Department of C. E. is so needed in our days. As to our own people or denomination permit me to add, that we must not forget that we no longer live in isolated districts where youth is more or less bashful, and hardly ever came into touch with the outside world until older. What a source of material for the church when confidence is won.

In the Intermediate Manual the following is given: At a ministers' meeting in Philadelphia one of the pastors present made the remark that the people of the slums are the lost sheep of our own household. Another pastor challenged the statement, and a committee of several pastors was appointed to inquire into the situation. This is the final reply, "The church has somehow, in spite of herself, let them slip."

Christian Endeavor stands for a pledged life of service for the Master; for a devotional life; for a useful life. Let them feel that Jesus Christ owns them, that they are needed in the church, and that their service is needed. Therefore this organization ought to be able to do real team work and actual work. This department when led right will be the heart of the present church already. It is the future worker and loyal supporter of the church. In their C. E. they will be free to express themselves. They will accept and shoulder responsibilities. Through these efforts they finally are led so beautifully into that deeper life of devotion to our Saviour, Jesus Christ, with their own desire and willingness to give to Him their all and loyal and devoted service wherever it might be. Give this young life some active work in the church and Christian world as soon as decision is met and that will prevent it from sliding down, but rather help to climb upward.

But the proper leader is also needed. One who will devote much time with them; be with them during seven days of the week and not only one day. One

who will live with them. This leader should be some Christian young man or woman. A young person has not forgotten the young person's point of view. They yet are nearer to boyhood and girlhood years. The struggles, trials, disappointments, aims, etc., are still fresh in mind. Such can manage to more easily understand all these problems and difficulties. Still no rule without exception, for some older ones retain the freshness of youth and are ideal leaders and superintendents. This leader needs training. He needs to study the age. His need is that of a deep consecration in the life of the Master. Such a one will seek to inspire this age to a definite purpose in life, lead to decision, endeavor to kindle high ambitions and purity of life, encourage to overcome obstacles and difficulties, inspire self-confidence and initiative, lead not only to a professing Christian life but to a genuine practicing Christian life.

This being the real harvest time and the field of faithful and loyal service in the church, this department should find its place in the church. And so for the sake of the future of the church we should emphasize Intermediate Christian Endeavor.

Rev. M. J. Galle,
Aberdeen, Idaho

"There has been a notable diversion of money, which formerly was spent for alcoholic drink, to the purchasing and furnishing of homes, to education, and to a higher standard of living, especially among wage-earners; and there has been greater efficiency in industry and other fields. The church should stimulate regard for the prohibition amendment, and encourage moral support to those charged with the enforcement of it."—Report to Lutheran Synod of New York and New England.

"We have reached the point in international development when the use of force through armies and navies is an anachronism. A way of cooperation instead of antagonism must be found. We need to replace the assumption that nations are possible enemies with the idea that they are potential friends."—Bishop Paul Jones.

Dr. G. Campbell Morgan has indicated his acceptance of the Bible Institute, of Los Angeles, California, to become a member of its faculty, and will enter upon his duties at the close of his present lecture tour.—Watchman-Examiner.

THE S. S. LESSON

Sept. 18

The Kingdom Divided

I Kings 12:12-20

Golden Text: "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

Some one has observed that we know of but one son of Solomon, the wise king, and that son was a fool. That the father may have had some misgivings about his heir's future may be learned from what is written in Ec. 2:18, 19 when he said, "I hate all my labor . . . because I shall leave it to a man that shall be after me, and who knoweth whether he shall be a wise man or a fool?" Yet, in this case, as in multitudes of others, we note that the inquiries of the fathers shall be visited upon the children. Rehoboam was in a sense the child of circumstances. Surrounded by the vanities and luxuries of his father's court, without practical experience in the things that go to make up a useful career, he was thoroughly unfitted to become a wise king and a judicious leader.

It was the custom of those days for the people to ratify the selection of a former king's successor, as we note in the case of David and Solomon. To be a king, one was expected to be more than just the king's heir, he was required to meet with the approval of the nation gathered in grand assembly.

Now, the administration of Solomon imposed upon the people burdens so heavy that they decided his successor must lighten them. Because of Solomon's sins the prophet had already indicated a division of the Kingdom, but that division depended upon the conduct of Rehoboam at the time of his confirmation. The complaints of the people were reasonable. They needed relief from the burdens of taxation and release from the forced labors that kept them poor by keeping them away from their herds, flocks, vineyards and farms. The magnificence of Solomon was impressive enough, but it brought with it the curse of oppression that made the people desperate. At any rate they would not and could not endure their trials longer. It was but natural that they should withhold their allegiance to the new king until he would assure them relief and make possible an era of better times. Politicians of our day are wiser, they always make a bid for the acceptance of their administrations by promising prosperous times. Unfortunately people are easily sat-

isfied with promises. Rehoboam did know how to meet people and the result was disaster to him and his house. He asked three days for consideration, not having even thought of the problems uppermost in the minds of everybody. It is foolish to rush into things hastily, but it is equally foolish to put off a pressing duty that requires immediate action.

The young king called in two kinds of advisers. First, he interviewed the experienced leaders of the people who knew the situation from contact with them and were ripe in the judgment of mature years. It was respectful to call them, but it would have been a matter of common sense to listen to their suggestions that the burdens be lightened. Having gone through the form of respecting age he proceeded to disregard their advice for that of inexperienced young dunces like himself. Had an unreasonable request been made it would have been well to show a firm hand. Rehoboam, it seems, like many other rulers had a wrong ideal of the kingship. He thought it personal property instead of a responsibility. He thought of himself as an exploiter of his people rather than their leader. An attitude such as this will always end in failure some time.

The arrogance of the advice given by his companions and shown in the conduct of the young king was intended to settle once for all the requests of the people for a milder rule reacted upon Rehoboam and forever deprived him of the kingship over a united people. The haste of youth and the haughty spirit of a privileged class in this case, as in many others, only goes to illustrate the folly of being inconsiderate to the reasonable requests of an oppressed mass of people who need sympathy rather than task masters. God never blesses an absolute exercise of power in the interest of class privileges.

The companions of Rehoboam had a large part in his fall. Wrong companions are always a source of evil, distress and misery. The importance of a right choice of companions can never be too strongly emphasized for young people. All the wisdom possible must enter into one's choice of those who are to have an intimate influence upon our lives and destinies.

Though the son of a king, Rehoboam was ignorant of the people over whom he hoped to reign. He had neglected to prepare himself for his life's work and failed in the first crisis with which he was confronted. Life is too se-

rious a responsibility to enter without a proper preparation. He hoped to govern but was ignorant of the first principles of government. Neither the world nor God have any use for the one who is unfitted and keeps himself unfitted for the tasks he is expected to perform. We learn from Rehoboam that true leadership involves an understanding of people and a sharing of their problems with them. He is an example of those who blast their prospects with their arrogance and his unfortunate association with wrong advisors impresses upon us the importance of choosing the right kind of companions.

REASONS FOR PROHIBITION IN THIS GENERATION

By Raymond Robins

First, prohibition came to the United States in this generation, in part, because of the close of the frontier. You may think I am far afield, I am not.

People saw the promise of better things, and started their movement westward, seeking to escape from economic, social and religious pressure. Ever westward has been the vast trek of mankind.

Western Asia, Eastern Europe, Western Europe, the British Isles and then across the surging Atlantic to the bleak New England shores and to the happier shores of the South, was the challenge of a new hope, a new means of escape from the past pressure on the human race. There their sons picked up the trail and carried it over the Alleghenies, and ever westward, over the bosom of the Father of Waters, across the Great Plains to the foothills of the Rockies, and there it rested for a time, and then ever westward over the Continental Divide, and then on to the shore of the beautiful Pacific. There it rested for 20 years and then we picked it up, westward and northward, and carried it forward until we reached the Behring Sea on the north.

Eager-hearted boys in the District of Columbia, in Maine, in California, in Florida, wherever they are, boys and girls with questions in their hearts, with desire to free themselves and get away from the shelter, possibly, of a father's home—that is the quest of the human heart. What are they thinking about? About the frontier.

The old frontier has ceased to exist. They are thinking about Chicago, New York, San Francisco, Pittsburgh, and the great industrial towns of New Eng-

land, and they are today pouring into those communities. This nation began 96 per cent. rural. It is 54 per cent. urban at this moment, and that percentage is increasing rapidly.

The social implications of individual action are wholly different in the two situations. A man getting drunk in his farm home, or driving along a country road with mules or oxen going six miles an hour, was not so serious. The mules or the oxen would take him home. But now in a sixty-miles-an-hour world, with crowded communities, the drunkard on the wheel has a wholly different social implication. There you find one of the reasons why society has had to relieve the community from the danger and menace of alcoholic waste, poisoning, inefficiency and incompetency.

There is another reason. We are the greatest mechanical and engineering people in the world. Power under control—for that is all an automobile is—has more devices in this country than in any other nation in the world. Thirty years ago we made a rule that locomotive engineers in this country could not drink; they had to be teetotalers. Nobody wanted to limit the personal liberties of locomotive engineers, but everybody knew that locomotive engineers, whose business it was to protect life and property, could not do so if they were drinking engineers. And nobody in the country wanted to ride on trains that were run by engineers who were drinking men. And nobody, from President Nicholas Murray Butler, who has so much to say about personal liberty and prohibition laws, down or up, if he were going from Chicago to New York on the Twentieth Century Limited, would want to have a drunken hand on the throttle. That condition, which was necessary for a class thirty years ago, has now by reason of the diffusion of mechanical and engineering power throughout the mass of the people, become necessary for the whole people, to protect the life and property of all of us.

There is a third reason. The diffusion of a better standard of living, of a larger means of recreation and of personal happiness in a material sense. The spread of general education has been greater in those thirty years than in any other previous period in the world's life.

The part that liquor played in the social life and habits of the people has been wholly changed, so far as the necessity for it is concerned, within the thirty years. These thirty years have

1927.

seen the widest diffusion of general intelligence; the widest diffusion of general recreation, the coming of the movie, the radio, the Ford car, giving all kinds of opportunity for a better type of recreation. These things have changed the burden and necessity of artificial stimulation so far as the vast mass of the people is concerned.

And side by side with that, education has gone on another education. We have learned the effect of alcoholic stimulation and poison upon the human body. We have learned that it is injurious in every way.

A group of Germans have been studying the effects of alcoholic stimulation on men and women, and in a unanimous report which they have made, they tell us that it has the effect to deflect the accuracy of the message sent by the brain along the nerves to the muscles, so that a fine marksman shot a little off after he had had a drink or two; and that a fine draftsman drew his lines a little irregular after he had had a drink or two. And a peculiar thing in that study by the Germans was this, that the lower the type, or more phlegmatic or stolid the subject, the less the effect, and the more sensitive and higher the nervous tension, the higher the type of mind, the greater the effect. So when a man says to you that he can take three or four drinks without affecting him, it may be true, but it is not very complimentary to him.

There is another reason. We men and women of America are not a temperate people. We might as well be honest with ourselves. It is a fact that we may think we are following the Scriptural injunction, and we do things in a large way. "Whatever thy hand findeth to do, do it with thy might." We throw ourselves into anything we do or undertake until we overdo it.

All this talk about light wines and beers is pure unadorned bunk, and the people who are doing the talking about it do not want it. They do not want light wines and beers. They want whisky and they want it straight. They want cocktails and highballs and whiskey sours and mint julep. I come from Kentucky, and I know. And the reality is that the people of America, by reason of their characteristics and their social tendencies, can not be temperate with alcoholic stimulation. And the fact is that we want a kick, and we want it fast, and if we do not get it with one drink, we take another to get the kick. This has been one of the reasons why it has been nec-

essary in our present day to have prohibition.

There is another reason. The liquor traffic, itself, is more responsible at this hour for prohibition and its immediacy in the United States than any other single force. I am not a fanatic.

I know some distillers, and there are some mighty fine men among them. But the more commercially-minded among them said: "We are not getting as much money as we could get out of this," and they began to buy up every available corner and established saloons, and they began to pick up the ex-convicts, and put them behind the bar, and said: "Get the booze across; get the booze across, and we will pay you a commission in proportion to the amount you put over."

That was the organized saloon. And that kind of an organized saloon soon gathered around it organized gambling and organized prostitution, and it was not long until it became a stench in the nostrils of the people of the community, and a menace to the children, to the homes, to the church and the school. The aroused conscience of the country arose and outlawed it, and made the saloon an outlaw among the institutions of the land. And now there is not a single saloon under the flag, and in my judgment the saloon can never come back to the United States.

That is the force, economically, socially, educationally, which, more than agitation, is responsible for the coming of prohibition to the United States.

A TALK ON MENNONITES
(Continued from page 3.)

those who buy or purchase them are all alike."

That was the first gun fired at American slavery, which had then existed for more than fifty years.

Due largely to their own rigid rules of self-government, the number of Quakers in America grows slowly, if at all.

But Mennonites, on the contrary, have recently displayed a most vigorous expansion.

Twenty years ago the United States census returned about 19,000 Mennonites. Ten years later that number had doubled.

It is believed the last decade has witnessed another big gain in membership.

Ride through Bucks, Berks, Lebanon and Lancaster counties and you see unrolled upon the map of Pennsylvania eternal witness to the energy, industry and skill of these people.

Beyond compare, America's

prize farms are dominated by Mennonite and Amish brains and muscle.

Among other important features of this quaint religious order is a very practical adjunct.

There is an organization resembling an insurance company with millions of assets behind it, which foots the losses from so-called acts of God, including fire, flood, hail, and wind.

The Rev. Mr. Fretz, steeped in Mennonite history, writes me about several Mennonite immigrations to Canada. His own wife was a Rittenhouse descendant of that first American paper manufacturer on the Wissahickon, but she was born in Canada.

The first settlement of Pennsylvania Mennonites made in Canada was about 1800. It was on the Niagara Peninsula, near Lake Ontario.

As you would expect, that region soon blossomed into one of the richest districts of all Canada and is today pre-eminent for its fruit.

Many of your imported Canadian melons were grown by a transplanted Pennsylvania Mennonite.

In Waterloo county is another famous Mennonite settlement of Canada.

I told a year ago about the big celebration there conducted by descendants of this old Pennsylvania-German stock. The chief town of that community was once Berlin, but during the World War it was rechristened Kitchener.

In that celebration there were striking stage effects to represent life on Pennsylvania farms 125 or more years ago. So you see that Pennsylvania is now "the old country" for thriving populations in Our Lady of Snows.

And away out in the rich wheat belt in Western Canada, other Mennonite settlements are now appearing. Wherever they are seen, there also spread before admiring eyes of neighbors the magic results of agricultural skill.

Nor is that strange, since, as William U. Hensel, who knew the facts, once told me, some of these families have been farmers for a thousand years.

GIRARD.

Rev. J. B. Epp and family of Meno, Okla., have made a 5,000 mile trip this summer in the interest of the Bible Academy at Meno, visiting relatives in Kansas and Nebraska, attending summer school in Texas, as well as

visiting their former mission field in Arizona. They took their Hopi daughter (Dorothy) back there to see her people and to look over the mission fields where she intends to do mission

work after a few more years of Bible School training. Rev. Epp and son Theodore will attend seminary this year, their address being Seminary Hill, Texas. Rev. Karl Friesen, formerly missionary at Oraibi, Ariz., will take Bro. Epp's place at the Oklahoma Bible Academy for one year.

ORDINATION SERVICE

The Ebenezer Mennonite church of near Bluffton, Ohio, is planning for an ordination service Sept. 18th at the regular Sunday morning hour of worship. The young man called into the work of the ministry is John J. Esau, formerly of Mountain Lake, Minn. His field of labor is the Christian Union congregation, southeast of Lima, Ohio.

The ordination is to be in charge of Rev. P. R. Schroeder of Berne, Indiana, assisted by our pastor, Rev. E. J. Neuenschwander.

We desire the prayerful support of God's children for this sacred service and invite the personal presence of all who may be able to arrange to attend.

S. S. Bixel, Secy.,
Ebenezer Church Council.

CONTRIBUTIONS

REPORT OF EX. COM. OF MISSI-
SION SEWING SOCIETIES
FOR AUG. 1927

For Hutchinson Mission Piano Fund: North Star Sew. Soc., Drake, Sask., \$2.50; Ladies Mission Soc., First Menn. Ch., Redley, Calif., \$10.00; Bergtal Sew. Soc., Pawnee Rock, Kans., \$5.00; Menn. Sew. Soc., Christian Ch., Moundridge, Kans., \$2.50; West Zion Sew. Soc., Moundridge, Kans., \$1.00; Samaya Mission Band, Menn. Ch., Upland, Calif., \$5.00.

For Electric Light Equipment, Lame Deer Chapel:

North Star Sew. Soc., Drake, Sask., \$2.50; Ladies Mission Soc., First Menn. Ch., Redley, Calif., \$10.00; Bergtal Sew. Soc., Pawnee Rock, Kans., \$5.00; Menn. Sew. Soc., Christian Ch., Moundridge, Kans., \$2.50; West Zion Sew. Soc., Moundridge, Kans., \$1.00.

Miscellaneous:

Ladies Mission Soc. First Menn. Ch., Redley, Calif., General Treas. Foreign Missions, \$40.00; Mrs. Jacob J. Nickel, Aberdeen, Sask., Do., \$6.00; Collection Women's Sew. Soc. Program, Middle District Conf., Do., \$48.25; Do. Gen'l Treas., Home Missions, \$12.00; Menn. Girl's Sew. Circle, Hillsboro, Kans., Do., \$17.07; Sew. Soc., Berne, Ind., Medical equipment for Dr. Dester, \$75.00; Helping Hand Class, Wayland, Iowa, Equipment, Rev. Wiens, \$5.00; Do. Rev. Loewen, Pamphlets, \$.30; Ladies Aid, Menn. Ch., Rosthern, Sask., Blondina, India, \$30.00; "Mission Workers", Moundridge, Kans., Dr. Caroline Banwar, India, \$100.00; Menn. Sew. Soc., Christian Ch., Moundridge, Kans., Printing and Postage, Expenses of Ex. Com. \$2.00; Menn. Ladies Aid, Schrag, Wash., Do., \$1.00.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

Rev. A. J. Neuschwander, of the First Church, Philadelphia, Pa., preached in the Berne, Ind., church on Aug. 28.

Dean Paul Whitmer, of Witmarsum Seminary, returned to his home in Bluffton, Ohio, from an extended trip abroad having visited England, France, Egypt, Palestine and other countries.

Dr. Harvey L. Eby of San Gabriel, Calif., and an instructor in the University of California, who hails from the vicinity of Bluffton, Ohio, addressed the Men's Bible Class of the First Church, Bluffton, last Sunday morning.

Missionary P. J. Wiens, who has been serving as pastor of the Hutchinson, Kan., church during the several years of his absence from the field in India, has relinquished the charge and will return to India in October. His successor in Hutchinson is Rev. J. J. Plenert. The two sons of Rev. Wiens will remain in this country and complete their education in Bethel College.

Sunday evening, Aug. 21, the Second Church of Beatrice, Rev. M. M. Horsch, pastor, Nebraska, worshiped with the West Church, ten miles west of Beatrice, upon kindly invitation. A C. E. program was rendered following the preaching service. Sunday, Aug. 28, Rev. Albert Claassen, pastor of the Los Angeles Mennonite church preached. In the evening of the same day Rev. Andrew S. Bechtel of Summerfield, Ill., preached the sermon. Both brethren spoke very acceptably to an appreciative audience.

Rev. and Mrs. P. R. Schroeder, of Berne, Ind., spent the week at Mt. Lake, Minn., their old home. Last Sunday, Sept. 4, he preached in Bethel church of that town.

The new congregation at Salisbury, Somerset County, Pa., with Rev. Ed Miller, pastor, is holding regular service every two weeks. Rev. Miller lives at Pinto, Maryland.

Prof. G. A. Lehman, who has been convalescing from a serious illness since last winter returned to his home in Dayton, O., last week where he expects to resume his position in the Westminster Choir School in Dayton.

One of the oldest congregations in the Eastern District Conference is located at Springfield, near Pleasant Valley, Pa. Last week three women from Missouri, Illinois and Indiana motored to the place to inspect the graves of the Schimmel family located there to which family they belong. The Schimmel family consisted of many brothers and sisters, of whom the father of the ladies was one. Various members of the family have received prominence along business and educational lines. Several of the brothers took an active interest in the affairs of the Mennonite church, the late Rev. Levi O. Schimmel being the best known. His son, Lewis Schimmel Ph. D., was a prominent schoolman and wrote a number of text books in use in Pennsylvania schools. His nephew, Joseph Taylor, Ph. D., was connected with the New York schools and only recently retired on account of having passed the age limit.

The Conference of the Defenseless Mennonites opened at Bluffton, Ohio, on Aug. 24. About 700 visitors attended.

After serving as editor of the "Mennonitische Blätter", the organ of the German Mennonite Conference, for fifty years, Rev. H. van der Smitten of Hamburg has resigned. His successor is Lic. Theol. G. Handiges, minister of the Elbing-Ellerwald, West Prussia church.

Rev. David Toews, of Rosthern, Sask., visited Didsbury and Namaka, Alberta. At Didsbury three young men were received into the church through baptism and 130 participated in the Lord's Supper. A number of families were visited. Elder C. D. Harder, a recent arrival from Siberia, has accepted a call to serve these people for an indefinite period of time. At Namaka three services were held and a number of people were visited in their homes. The choir co-operating effectively in the services.

The meeting of the (Old) Mennonite General Conference held at Bellville, Pa., August 24 to 26, was remarkable. One half of the bishops, two fifths of the ministers, one third of the deacons and one tenth of the entire membership are estimated to have been present. One of the actions of this conference was a resolution directing the spreading upon the minutes the Confession of Faith adopted by the Swiss brethren in 1527 and that adopted by the church at Dortrecht, Holland, in 1632 and republished by authority of the conference held in 1727 in what is

now the Franconia, Pa., District. The purpose of the adoption of this resolution was to call attention to these documents, this being the 400th anniversary of the action of the Swiss brethren and the 200th anniversary of the action of the brethren in Eastern Pennsylvania.

The editor is under obligation to the author, Bro. John Horsch, of Scottsdale, for two valuable pamphlets lately written by him. They have to do, of course, with matters of the keenest interest to Mennonites and bear the titles: "Symposium on War" and "The Principles of Non-Resistance as Held by the Mennonite Church". The writer exercised his usual diligence in compiling material from many sources with which to state his point of view. Under the first subject statements, opinions and arguments against war are brought together so that the reader may readily see how that the dreadful curse of war is not only something against which Mennonites protest, but a matter that is and has been on the conscience of many of the world's great leaders and thinkers. The second subject deals with the Mennonite position from a historical standpoint and is a valuable book to all who want to inform themselves concerning this great principle which has been held by the Mennonite church during all its history. Mennonites everywhere owe to John Horsch a debt of gratitude for production of these works. He writes with sincerity and positiveness and deserves a hearing from all who are ready to consider the matter of war from the stand of whether it is right or wrong.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, SEPTEMBER 15, 1927

No. 36

THE LATEST WORD FROM BRO. PETTER

Miles City, Montana.

August 31, 1927

Dear Brethren of the Board:

At last I am able to give account of myself to you after over four months of hospital seclusion here in Miles City!

First of all "I will extol Thee, O Jehovah; for Thou hast raised me up, and hast not made my foes (the heathen) to rejoice over me! O Jehovah, my God, I cried unto Thee, and Thou hast healed me. O Jehovah, Thou hast brought up my soul from Sheol. Thou hast kept me alive, that I should not go down to the pit. Sing praise unto Jehovah, O ye saints of His, and give thanks to His memorial name!" Psalms 30: 1-4.

My condition has improved daily, so much that the doctor told me I could go to Washington (state) by train, although he could not allow the auto trip from here to Lame Deer. I had set my heart to see my Indians before starting west, but as it cannot be now, I intend to board the train for Spokane tomorrow morning. Mrs. Petter will drive alone back to the mission station to arrange things in the house so that Habbeggers can occupy it until sometime in October. Then after a few days she will follow me to Washington state in our car, accompanied by my son-in-law.

With cordial greetings,

Yours in His service,

Rodolphe Petter

THE ALL-MENNONITE CONVENTION

The sixth All-Mennonite convention was held from August 28 to 30 at Hillsboro, Kansas. The brethren there had put up a large tent just west of the Tabor College main building and in spite of wet weather great numbers gathered there again and again more than filling the tent which was said to seat about 2500.

An informal census taken at one of the smaller gatherings in the afternoon disclosed that 19 states and provinces and foreign

countries were represented. Members of the following branches were present, all unofficially, of course: Central Illinois, American Mennonites, Church of God in Christ, Independents, Defenseless, Crimean, Brethren and General Conference.

A most amicable spirit prevailed throughout. The following subjects were discussed in able papers: Missions, Christian Education, Relief Work and Faith and Order. The papers on Education were all delivered in the English language, but the interest was so great and so many desired to possess the papers in German for further study that the authors are translating them and they are to be put into a separate pamphlet to be sold for 10c each. The whole Report is to be printed in pamphlet form, as were those of former conventions, and sold for 25c. Over 100 copies of each were ordered by visitors before the close of the convention. The 25c pamphlet is to contain the minutes and all of the papers and addresses in the language in which they were given and will hence be valuable for preservation and future reference.

As announced by the chairman of the convention, the pamphlets may be ordered from the undersigned, who, in the absence of the secretary, was drafted to act as secretary pro tem.

C. E. Krebbiel,
Newton, Kansas.

FROM OUR MISSIONS IN CHINA

K'ai Chou, Chihli, China.

July 16, 1927

Dear Co-workers and Friends:

I know that you are waiting for news from the field, and therefore I shall jot down a few things that may be of special interest, at least to some of us. Most upmost in my mind is the K'ai Chou City work. Things have been going rather badly there all spring, of course, before, too. What always seemed most displeasing to me, and sometimes hard to bear, was disorder in the schools, which was carried along to the meetings on Sundays. I suppose of late it was worse than

ever. When I inspected the schools, I reproved the teachers, but without results. Some teachers have made it a practice to be absent from meetings and also morning services of the schools. Whenever they were present and the subject was not pleasing to their ears, they would walk out and take a stroll in the yard. There are still people, most likely teachers, that put up slanderous posters. The Fan-Li trouble in the Girls' School got extreme again, and so a free performance was given for the pupils and neighbors. Later I was asked to go in and settle the trouble; but after sitting two or three hours without getting anywhere, I made up my mind to go home. Miss Fan opposed. She got into a real hysteria, ran after me in the walk from the Girls' School gate towards the front, screamed and got a hold of me like getting wild. Afterwards I arranged that she should go home after the commencement exercises. Neither of the schools has an enrollment now over thirty or forty pupils.

I had before already asked the teachers whether they intended to stay, but after this last trouble the Christians in town met and decided that the whole bunch of teachers had to go. There was especially strong complaint against Chang Hsun I, Wang Yo Han, and the continuous fighting in the Girls' School. They sent a delegation to see me. So I in turn asked them to elect a school committee, as provided by our regulations, which is to have charge of the two schools. This they did. I have now made arrangements and also notified the teachers to that effect, namely, that I will make settlement with them for this year, but the fall term work rests with the school committee of three namely Wang Ping Kuo, Su Ching Ming, and Wang Wen Lin. The meeting was surely a church meeting, men and women. The women gave speeches and surely carried the vote. They all seem to think that the teachers have spoiled the schools, church and all. Jesus cleaned the temple, they have to clean the church. Well, let them go ahead and do it, only so they begin at home.

The arrangements were that on July 16th there were to be the commencement exercises and by Monday the fall term was to begin with a fall vacation from August 13th to October 3rd. However, the new arrangements may necessitate a delay. How the committee plans to arrange, I do not know, since everything is very new as yet.

But now comes another chapter with a new scene to intervene. In the last week or so there have been rumors that the Southern soldiers in conjunction with the Red Spears were moving towards K'ai Chou. That the Southern soldiers would sooner or later come was certain. K'ai Chou had no soldiers for weeks, afterwards they wished to collect the next year's taxes and needed soldiers to make an impression; so they brought back from Taming-fu two or three hundred horsemen. On Thursday I went to Tsingfeng to examine the repairs in the newly rented place. Delayed by rain I failed to come back Friday afternoon. On going up I met some three hundred cavalry coming here to K'ai Chou. In all to have six or seven hundred soldiers here to defend the city seemed a joke, and I would have never believed that they would fire a shot. I came in from the north of our place. When I got to the village Tu Chia Chang'er, one mile north of our house, suddenly there was opened a terrific rifle-fire south and east of the city. The East suburbs received a hailstorm of bullets. Since it was impossible to go on, the rickshaw-man pulled his rig into the yard of one of the villagers, while I with two former acquaintances stayed in the temple at the east end of the village. Soon seven horsemen came up from the north side of the village. After stationing their horses in shelter, they made their way past the village and suddenly came around the corner of the temple with guns pointed at us. I helped to explain that the men were from that village and harmless, but they threatened to shoot them. Holding the gun-barrels all ways at the ears of the two men things looked rather dangerous.

I plead earnestly for their lives. After relieving one of a silver dollar, which he happened to have with him, they finally turned on me. Again I had to argue, but now for my own life. Whether they were afraid of me or no, I cannot tell, only they stood six or more feet away. At first one held his rifle at a level towards the center of my body. While I spoke the rifle slowly went down. The leader seeing this, raised his pistol again, pointed it at my chest, and demanded that the rest stand apart, as he was ready to shoot. Just how I felt at that critical moment, I can hardly describe; but one thing I know, I never thought myself as near to death, as I did right then. Inwardly I quickly looked up to my Lord and Saviour, but outwardly no time must be lost. I asked him to be reasonable and not shoot a man one mile from his door without a cause, that I was on my way back from Tsingfeng, but had failed to reach my yard on account of the fighting, and further that my work was purely mission, and had nothing to do with their military affairs, that I neither had done nor intended to do harm to them, my defenceless body should be proof of that. Thereupon one said that he would search my body. It happened that I had not a cent, neither my watch with me. Hence there was nothing to take but my life. At this stage of the scene by heaven's intervention, one pointed ahead into the cornfields and said: "There they are." Immediately all rifles went off into that direction. We three men quickly stepped back into the temple to hide from flying bullets. If the clay gods were of any use, they ought to show it; so I climbed right on top of two of them. But later I concluded that the roof was not nearly as good protection from bullets as the brick wall. I therefore stepped down again and hid beneath the window. After firing fifty or more shots, these seven men retreated to the village in the rear. Slowly the Southerners came in, sometimes in little groups, then again one by one. Since all the time the bullets from the city wall were coming in thickly, they had to run through the open spaces to hide behind graveyards, cornfields and villages. In order to avoid giving a wrong impression, I opened the temple door and sat down on the raised stand right inside the door. They all seemed to be very young fellows. They looked at me and went on. One cracked a timely joke, saying, "Missionary, the temple is not where you belong." Afterwards three or four came in singly, and chatted for

a while. Nice chaps of school age!

The people of the village insisted that I stay, while a soldier maintained that a round-about trip would bring me through their occupied territory to my yard; but that a straight cut would be dangerous as the enemy was watching from the city wall; on the other hand a walk in the dark would again be dangerous, because the southern soldiers might not recognize me. Later an officer came in to drink tea with me. His idea was to have a soldier take me in the dark, but finally he thought it better to accompany me himself, for he must go back anyway. About one hour after dark we two walked in. At that time the Fengtien soldiers had already left the city, going north. I was concerned about the wounded and proper care for them. I was therefore glad to get home that night. On the street in front of the hospital I met some people. They told me that one man of the village had been shot dead, and that several were wounded. One young man with a broken leg was waiting at the gate for two hours already, but the Chinese doctor would not come out, for he had had another quarrel with Mrs. Li, the nurse, and had thrown a bowl of forceps into her face. Now he feared her husband's punishment, who had in turn visited the doctor's house and smashed up things. Since Dr. Ho had moved into Mr. Ti's yard, I went there to get him and had him fix up the leg. The next morning I made arrangements in the Boys' School to take care of twenty-eight wounded and sick soldiers.

Many walls and roofs showed bad signs of bullet damage. A number of window panes in the Boys' School and in the church were broken. My yardsman stood before me with heavy and downcast face, for the four-year-old Holstein cow, which was to be fresh within a month, lay dead in the yard, as a result of a stray bullet.

Following my coming home, I had a number of calls from officers and soldiers. The other business was easily settled, but the request to use our City Mission Compound I could not grant. They had already taken possession of the front part, and now demanded the keys for the foreign house. Having clearly in mind our Consul's position, I would not personally grant a thing, which would implicate me. Had they at the point of the gun demanded the keys, I should have given them, but not freely and unforced. They have by this time anyway taken possession of the whole plant, except the foreign

house. Our schools and services in the church there are discontinued. Later I can now add that they moved out and on to Tsingfeng, so that we have the place again. Tsingfeng was surrendered without fighting.

Many people, especially workers and their families fled for refuge into the Mission Compound, even into the Hospital and Boys' School yards. When the fighting started, Li Ch'un Lien, the nurse with her husband, fled too, leaving both house and yard doors open. Soldiers went in and helped themselves to clothes and other things. In general, however, these soldiers are far more reasonable than the Fengtien fellows. This is the Third Peoples Army with Liang Su Ling at the head.

Tsingfeng was to be attacked at the same time, but I have now received word that before the attack started, the soldiers inside requested the army outside not to open fire, and promised to leave the city the next morning. Since the Fengtien army is drawing back on all other points, I surely cannot see why they fight in our district at all. I hope that the rest of the change will be accomplished without any more fighting.

As you see by this meager report, and as you know from personal experiences and other sources, this outside fighting is not the only trouble that we have to contend with; but there is trouble in our Christian ranks. And I dare say, there is contention and fighting where peace and happiness ought to reign. Let us continue to pray earnestly that Christ's Spirit may take full control of the hearts and lives of the Christians, whom he has redeemed by His precious blood.

Your fellow-worker in the Kingdom,

H. J. Brown,

Note to above report:

Shortly before this final outbreak of quarrels among the teachers, Bro. Pannabecker reported of a compromise settlement followed by a real spirit of unity. He writes as follows:

"This quarter started out with a strike on the part of the school boys which was much worse than the one of last year. The causes were not entirely clear. It seems to me, however, that advantage was taken of a small affair to work up a large affair. It finally turned into opposition against a couple of the teachers in which many regrettable things were said and done. The vice-principal was cursed very badly and one of the school employees beaten up. The affair was finally settled in a compromise fashion, and since the

school term was about over, school was closed.

"Out of this developed one good thing in that we were led to see the need for developing a greater spirit of fellowship between the teachers and the students and also among the teachers themselves. On the opening of school the second term daily prayer-meetings with the faculty were started. Through these we were led into a real spirit of unity and I feel the school was left in the best condition it has been in for some time. Truly the greatest need of the church is more prayer and more consecration.

"On our leaving, the school was placed temporarily in the hands of the faculty and I see no reason why they should not be able to take care of it properly. The Chinese have ability and we have faith yet to see the revival which we pray and long for so much. The Chinese Christians need your prayers and confidence now as never before.

"Very sincerely,

"Mr. and Mrs. S. F. Pannabecker"

Here are again two special calls for intercession. May we all heed them! P. H. Richert, Sec.

The Daily Vacation Bible School conducted by Rev. P. A. Kliever, of the First Mennonite church of Monroe, Wash., with three well qualified teachers, Misses Lena Stucky, Mary Goering and Elizabeth Braun, closed its sessions on Aug. 20. The school began with an enrollment of forty pupils and worked up to an enrollment of 118 with the highest attendance for two days of 89 and an attendance of 84 the last day. No inducements or rewards or prizes were offered. The time was spent in the work that the name of the school designates—"Bible School". Pupils from practically all the Monroe schools were in attendance, including some not enrolled in any Sunday School. The people of the Congregational church freely offered the use of their hall for this purpose and the school was financed through generous donations from interested friends. The value of the work done by the noble teachers, only God can estimate and eternity will reveal what implanting the word of God into the hearts of young children has meant. The people of the Monroe church are thankful to their Congregational friends for the use of the hall and to everyone who has contributed toward making a success of the work by gifts, prayer and personal interest.

The Wadsworth, Ohio, Mennonite church, Rev. Wilmer S. Shelly, pastor, has issued the first number of its Church News edited by the pastor. It is an eight-page pamphlet containing the schedule of services, local and general church news and the program for September. In this program are announced Dr. Hartzler's visit on Sept. 11, a visit by the pastor and C. E. Society of the Dalton, O., C. E. Society, a Harvest Home Service, Sept. 25 and Communion on Oct. 2. There is also a report given of the meeting of the Middle District Conference.

THE MENNONITE

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THE EVANGELISTIC FIELD OF OUR CONFERENCE

(Paper read at the Pacific Conference at Upland, California.)

The work is great and large and we are separated upon the wall one from another. Neh. 4:19. Launch out into the deep and let down your nets for a draught. Luke 5:4.

I will lift up mine eyes unto the hills from whence cometh my help. Psalm 121:1.

The first verse, Neh. 4:19, was Rev. J. S. Hirschler's text from which he preached the Conference sermon at the General Conference in Mt. Lake, Minn., twenty-two years ago. Those who are here today, who were present then no doubt still remember that great, impressive, powerful sermon.

The second verse, Luke 5:4, was the text used by the writer of these lines for the sermon at the first Mennonite Conference held in the State of California, which met 27 years ago near Paso Robles. In looking over this audience not a one can be seen here who was present then.

The third verse, Psalm 121:1, speaks of an often used way, of a great discovery and blessed experience of the real workers in the Great Field.

Our subject can be divided into five parts. 1. The Survey of the Field. 2. The nature and condition of the Field. 3. The need of the Field. 4. An appeal or charge to the workers. 5. The Divine Powerhouse.

1. The Survey of the Field

The thought expressed in our first verse gives us a true picture of the evangelistic field of our Conference. The work is great and large and we are separated upon the wall one from another.

Our Conference District is the youngest and by far the smallest in number of the five Districts

of the General Conference in the U. S. But we can boast of by far the largest territory.

From Newport, Wash., in the north to Escondido, Calif., in the south there are over 1,800 miles per rail. From Aberdeen, Idaho, to the Pacific Coast there are over 700 miles and since a new colony is being started near Rock Springs, Wyo., this will extend our field over 200 miles farther to the east. Yes, indeed, the field is great and large.

Since there would be room enough for all the Mennonites on this Coast in one large county of one of our great states, the reason why we are so separated and far from one another is a rather difficult question to answer. Most likely because this far western country offers so much choice to suit almost any taste. Answering the question would not eliminate the enormous distance nor bring us closer together.

2. The Nature of the Field

The work in our field demands much time and can only be carried on at the price of great sacrifice. The important questions: Does it pay? Shall the work be continued or discontinued? Extended or diminished? are still confronting us. The contributions of our churches and individuals, as recorded in the Treasurer's report, in a way answers the above mentioned questions.

As a rule the spiritual needs and work are greatest and needed most where felt and realized least. It is said that civilization travels westward but worldliness and indifference do not need to be imported. Statistics show that the percentage of the church and S. S. going people is lower and in places much lower in these far western states, while secular education ranks as high, in places higher, than in many states farther to the east.

The Lord's day, although still a recognized legal holiday has in so many places ceased to be kept as a holy day. Yes, we have Sunday laws but in so many places they are neither observed nor enforced, or they have so many loop holes to get out or around them.

Since the automobile and the improved roads came, the country churches and S. S. are very much on the decrease, in places have ceased to exist. This is considered as a money saving proposition. Why have country churches and pastors since the town and city churches are large enough and their pastors able to take care of all? This is the viewpoint of many and may also seem and be called an improvement, but will it be a real benefit to both

country and town? Many of the country people do not feel at home in the town and city people do not mix with the country folks. And since the Sunday laws are not observed, there are so many things in our towns and cities that will attract and detract especially the young folks. In so many places the men and young folks have quit going to S. S. What else can be expected when the greater part of Saturday night has been spent in ways and places unfit to be named here, even if the basements of some churches are included. Sunday afternoon will find them joyriding or on playgrounds and the evening in the movies.

This is indeed a very dark side of our picture, dark enough to drive the pessimist under the juniper tree and despair (I Kings 19:4) but let us rather rejoice and be grateful for the seven thousand. I Kings 19:18. Let us not spend all our time and waste our powers and energy in worrying over the many tares, but let us best to save and multiply the wheat. As far as the writer of these lines is able to tell, our churches and S. S. have thus far been an exception and by the help of God's Grace been able not only to hold their own but even to grow under these adverse circumstances.

3. The Need of the Field

1. More real Christian homes. 2. More true devoted Christian mothers. 3. Better qualified and consecrated Christian workers. This includes the parents, teachers and preachers.

It is, or should be, the aim of every educational institution to build characters, but in order that a character may stand the very severe tests of the present age, a good, sound, and solid foundation is of absolute necessity.

History and statistics show that education without morality is a dangerous affair. History also shows that morality alone is not sufficient under heavy pressure. The only foundation that has stood and will stand the test is the old, but always reliable, Bible Foundation.

As a rule the Christian home is the place and the devoted Christian mother is the one under divine guidance to lay that foundation in the heart of her pure innocent child.

Blest is the community and church that can and will employ teachers of a real Christian character, to teach in the public, as well as in the S. S. There is a great deal of both work done but not near enough of real work that will shape and build

real characters.

The important question that has been staring us in the face since the very beginning of our conference, has neither died nor been solved. 28 years ago, this same question caused a very lively discussion during one of the sessions. The great need of better qualified teachers for our S. S. was then felt and realized, but how to obtain them was the important question. Several suggested that a Bible school of our denomination would be the only way to solve the problem.

The Pacific Conference was then young, small and feeble. Four churches, three ministers, and the whole membership about 300. In the whole bunch there were only one or two members in what we call fair circumstances. The suggestion was finally considered ahead of time and was sent back to bed. Although it slept for these 28 years an undisturbed sleep it did not die.

Is it out of date and place to present the same question to a Conference of fifteen churches with a membership of 1700, a number of which are well-to-do members?

The little Halstead Seminary with its two devoted teachers or professors, maintained by the Western District was for our people a very great blessing.

It is true we Mennonites of the General Conference have three well equipped, highly reputed colleges, but with the exception of a few, they are almost out of our reach. Yes, there are a number of Christian institutions of good standing on this coast, but will the students of these institutions be true and loyal to the faith of our fathers and the principles advocated by our denomination?

Chances are that the three or four other branches of our people represented on this coast might join hands and co-operate with us in this great and needed work.

(To be concluded)

Rev. H. R. Voth, of Newton, Kan., who attended the All Mennonite Convention at Hillsboro, Kan., writes that on the Saturday and Monday evenings of the Convention's sessions there were at least 2500 people present. The fine weather was in favor of the splendid attendance. Bro. Voth having now settled in Newton again feels very much at home. He makes monthly trips to Oklahoma and preaches in the churches about his home town as opportunity affords. Recently he made a trip to Orienta on special work, visiting the churches at Gotebo, Taloga and Hydro, Okla., before returning.

The Middle District Conference, which was held in the Pulaski, Iowa, church this year, accepted the invitation to meet in the Wadsworth, O., church in 1928.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Daltos, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Halstead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"They not only did this, as we had expected, but first of all in obedience to God's will they gave their own selves to the Lord and to us." II Cor. 8:5.

"For you know the condescending goodness of our Lord Jesus Christ, how for your sakes He became poor, though He was rich in order that you through His poverty might grow rich." II Cor. 8:9.

He was a friend to man, and he lived
In a house by the side of the road.
—Homer.

In the September 8 issue of the Mennonite a very fine missionary article appeared, based on the thought, "Behold a sower went forth to sow". Due to an error, the writer was not given due recognition. It was written by Mrs. Ferdinand Isaac, one of our missionaries in India.

Great thanks are due to our missionaries for cooperating so splendidly in giving us missionary information. We need more of that.

CHRISTIAN ENDEAVOR MEETING September 25

A. J. Neuenschwander

Topic: "What Would Happen if All Church-Members Were Really Christians?" I Cor. 13:1-13.

The Scripture Brought Down to Date

The most famous and most frequently quoted chapter of the Bible, the love chapter, forms our Scripture lesson. Love forms the eternal triangle. It is to connect us with God and man, and man is to treat his fellowman as considerately as God does.

Love is long-suffering. This quality would do away with much of the uncharitableness so often seen. Love does not give up quickly, but holds on.

Love is kind. Kindness is so much needed by most of us. We have our ideas and do not like them crossed. Unkindness so quickly creeps in to disrupt the harmony and unity.

Love envieth not. In other words, love forgives and also forgets. Love does not hold anything against another one. The complete removal of envy would quicken Church work greatly.

Love gives us big motives and ideals. The love of God cannot live in little hearts, but we instinctively get larger conceptions of needs and opportunities.

The real Christian bears, hopes, works and loves withal, in spite of reverses or discouragements.

The Prayer Thought

Let us thank the Lord for: those men and women who have in the past pioneered into the depths of Christian life and service; for those noble traits that have been implanted in us by our parents, by sincere souls who today seek to be real Christians.

Pray God that: there might be a more definite turn toward Christ's teachings, his ethics, and His social teachings; that the Church might live the Christ-life.

The Open Forum

1. What makes it difficult for people to be real Christians?

2. How would our home life be affected if all were real Christians?

3. Could a real Christian be connected with big business and industry? Why or why not?

4. If we were all real Christians, would there be so many denominations? Discuss this point.

5. Could you suggest ways and means to come closer into the real Christ-like life?

Real Christians

Our topic suggests that some do not measure up to the true standard of Christ in life and work. Someone might be concerned as to what would be left to be done if all church members were real Christians. The aches and sores of the world are old and deep and naturally would take a long time to heal, so there is no need of worry. Furthermore some of our national and international practices are so deep seated, that it will take a long time to change them from the narrow and selfish viewpoint to the Christ view.

To answer the question, as to what would happen if every church member were a real Christian, it is safe to say that a most remarkable revival would break out immediately. Naturally the

churches would be crowded, and all services would be well attended, but other and farther reaching changes would take place. For instance a keen conscience would awaken on the present day business methods, also on our social life. I believe our prison system would be changed. Many people could and would no longer stay in certain positions or change their official programs. Mission work would increase mightily at home and abroad, and commercialism and war would not follow the missionary into every corner of the world, for war would be banished and business Christianized.

Illustration

Missionary literature frequently brings us stories of the lives of men and women in the Orient who have become Christian and who as a result have been out-cast from their social circles. In many instances these converts live as nearly as Christ taught as possible, and their lives are a most excellent testimony. In their naive way they come much closer to being real Christians than we of the western trappings and social customs. They say they do not want our denominations and civilization, but only Christ.

HOW CAN WE GET MORE YOUNG PEOPLE TO COME TO CHURCH?

Every organization must have members and many must be added to fill the gaps left by the older people who have gone on. Our Sunday School and Church are organizations for the promotion of the Christian spirit among all people. The doors of our churches stand open to everyone. We make no fixed fees for admission or dues. It is easy to get into a church. But the people do not go in spite of the financially easy membership or attendance rates. Why don't they go where they can "buy" at the best figure? Is that not modern business? Well, how are we going to get folks to church.

I think we should first of all try to clarify several points regarding church. There are many "non-church" folks among both young and old who have an idea that it is smart to act "big" and grown-up rather than belittle themselves by attending to something lofty and refined. Members of Sunday schools especially are frequently looked upon by these misinformed out-

siders, as a group of weaklings because they in most cases retain a little refinement as contrasted with the more "manly" coarseness of their "grown-up" brothers.

Now it occasionally happens that members of a Sunday school class may retain a little too much pious dignity and refinement especially in such cases where the teaching has been rather strict and conservative. We do not wish to discourage any serious teaching, but on the other hand, it seems to me, we should avoid presenting to the world a too serious and cheerless Christ. May we not preserve our manliness and cheerfulness with the training of the heart! The church and Sunday school do not want to produce sissies but rather men and women of courage and humility.

Again, many people who do not bother about church have been informed that the true Christian program stands for a fourfold life. Our religious environment includes a spiritual, an intellectual, a social and a physical life. Many non-church people hear mostly about the spiritual side of its activity. This one element alone is too difficult for them to grasp. They see no use in going to a building every Sunday to listen to some lofty remarks which fly above their heads. At this point the intellect enters upon the scene. The church does not remember with sufficient patience the fact that for many folks the untrained mind is a serious handicap in their appreciation of a religion of too much present-day platitudes and theory without a sufficient practical demonstration attached to it.

The church in the past has not taken hold of the social and recreational needs of people. We are just waking up to the fact that a man's Christian development depends on more than a three hours' discourse from the Book. The social and physical life receive a great deal of attention in the world. In fact most of these two elements is supplied outside of the church's jurisdiction. The church frequently looks down upon this situation as grave. And what is the cause of this condition? As I see it, the whole story amounts to the same thing as in Europe. The churches have not kept pace with the changing order of things. They either saw or pursued too late the fourfold element of Chris-

tianity. Thus was humanity forced to fight its own way and the same thing will happen now unless the church at once on an enormous scale increases its capacity. What do we mean by this capacity? First, we mean by that term sufficient space for broad-mindedness towards the social and recreational requirements, figuratively. Secondly, the church literally needs more room for its work.

Who will pay for this gigantic additional capacity? The people who are now dragging their money and influence to commercialized places of recreation would be doing it or would have done it long ago, had the church been more liberal and far-seeing.

But we are gradually seeing into things. Already many churches have made provisions for the fourfold elements of Christianity. Gymnasiums are being built under church auditoriums in huge basements. Separate auditoriums with stage are at many places being erected within the church for the purpose of having special programs, lectures, plays, musical entertainments, moving pictures and many other educational and social affairs.

People would not go to movies were there not something there that satisfies them. We enjoy music in the form of orchestras, glee clubs and solo parts. We will listen to such things even on a Sunday. We delight in the realms of God's wonderful environment of nature. And so we might continue. The world is full of so many things containing spiritual qualities which pulpits and pews alone cannot supply.

Let us now approach our friends both young and old and tell them that Christ was a Man and not a weakling. May we prove this by our deeds and precepts. Can we not tell our fellow-men that Christianity means a fourfold life and not only a quiet session once a week in stiff pews. Let us make room in mind and also in actual practice for all people. We have started this new program and we must continue it with full force if we want the church to rule supreme.

Rolland G. Johnson,
Hereford, Pa.

PAUL, A TRAVELER

II Cor. 11:23-33.

A missionary is great in the proportion that he counts himself nothing, and Christ all. It is not enough to count self as nothing. That is important, but we must go farther. We must count

Christ as all. In this Paul was great. He was the greatest missionary the world has had, with the exception of Christ, his Master, who made him what he was.

Paul was a pioneer; he was a founder of churches. Not the first one. Jesus said to Peter, in Matt. 16:18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." But nevertheless he was one of the first ones. He met with more perils, of every nature, than any missionary we could speak of.

His travels were most extensive for his days. And, perhaps, his greatest trials came in his long and difficult journeys, in separation from his own country and his dear ones at home. No doubt our missionaries nowadays have great trials in their journeys in the heathen lands, and most of all in leaving behind their dear ones in the home land.

Paul's chief opponents were the Jews, his own race, his own people, who should have encouraged him most. May it never be necessary to be said of us that we were opponents to our missionaries.

Paul was a traveling missionary. He founded many churches. After a missionary has started a little native church he has to train and develop its members for they are still mere babes in Christian knowledge and experience. This is often the hardest part of his work, but it is absolutely necessary for the growth of the church. Paul's results are the most far-reaching and they are permanent. We still feed on his works. He is a most inspiring example.

Mrs. Peter C. Jantz,
Odessa, Wash.

YOUNG PEOPLE'S DAY

Do we as young people desire more zeal and enthusiasm "For Christ and the Church"? Such would have been your experience had you been present at Young People's Day of the Middle District Conference at Pulaski, Iowa, for herein you would have received renewed interest in living for Him.

The opening service, much like other conference sessions, commenced with a devotional service by the President, Raymond Hilty. The first topic "Training the Devotional Life in our Church School", discussed by Vernon Sprunger makes one realize more and more how essential the devotional factors, prayer, Bible study and music, are to the S. S. worker. Prayers of adoration and petition must be sent to the

Throne of Grace in the true spirit of humbleness, knowing that He will answer them according to His Divine Plan. Oh, the use of prayer will never be known until experienced personally! Rev. Regier gave some very good ideas on "The Effective Use of Pageantry in the Church School" wherein he stressed six factors; namely, a good pageant, characters, appropriate costumes, well-selected music, and most important of all the religious value it has on the audience. "Good Music in the Church School" was "Dad" Lehman's paper, but because of his absence it was read by Elmer Baumgartner. Too often the attractiveness and spirituality of music is lost because of jazzy songs and a lack of good leadership. Why not use the new Mennonite hymnal soon to be published? Rev. Neuenschwander spoke on "What Constitutes My Ideal Bible Class." To picture the scene it would be necessary to imagine not less than forty in a good sized room with a teacher who has thorough knowledge of the Bible, and who can use little precepts throughout his discussion.

The afternoon session began with devotionals by Waldo Hofstetter. Delvin Kirchhofer's topic, "Building a Missionary-Minded Church" brought us face to face with the thought "Be still and know that I am God". To understand missions, study God's Word, know where to obtain missionary material, learn to know missionaries personally and various methods of raising money; these are facts necessary to create a missionary atmosphere. In "The Church's Challenge to Youth" Rev. Schrag used as his theme "I was hungry and ye fed Me not", etc. Can we as young people accept the challenge for Christ and the Church?

Francis Eicher gave an interesting report on the Friends' Retreat and the Bluffton Retreat was briefly summarized by Raymond Hilty. Only a few minutes were allowed Mr. Hilty to conduct the open forum on Peace, Race, etc. After a reading of the minutes and election of new officers, the afternoon session adjourned.

Rev. Amstutz led in the evening devotionals, and following this the committee on recommendations read their proposition for the coming year. This consisted of raising \$3250 for seven different causes. It was also our privilege to listen to the Peace Caravan, represented by a college graduate and a native of Japan as sent out by the Friends Colleges. The days were always too short, therefore, this necessitated Missionary S. T. Moyer to crowd in his address and pic-

tures to which everyone was looking forward with great interest. He presented an interesting India, and although it has many hindrances, "Go" for "The harvest indeed is plentiful, but the laborers are few". Throughout the sessions special music were additional features, plus the offering.

Undoubtedly the day's work will bear fruit immediately, but also "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Cor. 16:58.
Lilly Bachman,
Pulaski, Iowa

The Girls' Missionary Band of the Ebenezer Mennonite Church near Bluffton, Ohio, was organized in March 1927. Once every month the girls give a program consisting of song services, topic lessons and prayer services.

On Sunday afternoon, August 7, accompanied by the pastor, Rev. E. J. Neuenschwander, and their superintendent, Mrs. Waldo Hofstetter, the Missionary Band made a trip to the Allen County Children's Home, where eighty children are cared for. Here the girls gave a program consisting of music, readings, Bible verses and prayer services. The children were very attentive and appreciative, and asked the Missionary Band to come again whenever they could.

"Crime in America seems to be a specialty of youth, not of hardened criminals. Crime has cost the American people \$16,000,000,000. This great civic loss is subject to treatment if not to cure.

"Of 3,056 criminals studied in New York State, 80 per cent. were from broken homes. Ninety per cent. were males under twenty-one years of age. Seventy-five per cent. had never been taught to do anything and, most of all, 66 2/3 per cent. never had any contact with organized religion."—Rodney H. Brandon.

"The American system of criminal procedure has provoked the Chief Justice of the United States to call it a disgrace. But events have shown that it is not only a national disgrace, but a national menace. Our criminal procedure destroys confidence and security at home, and excites criticism and protest abroad. When over six year elapse between indictment and execution in a notable murder case, the law itself is really the thing tried and condemned."—Charles H. Tuttle.

THE S. S. LESSON

Sept. 25

Review. Devotional Reading Psa. 105:1-8.

Golden Text: "Jehovah hath established His throne in the heavens; and His Kingdom ruleth over all." Psa. 103:19.

Lesson I. Saul Chosen King. Saul was chosen of God and the people selected him as their ruler. He had a glorious opportunity for serving God and being a credit to his nation. He also had the assistance of God's prophet. He showed an excellent spirit of humility and was possessed of a striking physical form. These were things that made him a man of promise. All depended upon his future actions.

Lesson II. Samuel's Farewell. Samuel had served long and well but was repudiated by the people in favor of a king. In so doing they had not rejected him but God. Even though the world does not always appreciate faithful service God sees what has been done and His reward is worth more than earth can bestow. Sanguel could, at the end of a long career, defy any one to bring a charge of unfaithfulness against him. It was the best satisfaction that he or any other person can enjoy at the close of a life's service.

Lesson III. Samuel Anoints David. Saul had been unfaithful. God always has one ready to take the place of an unfaithful one. His cause goes on even though human instruments sometimes fail him. David was not thought of as a possible candidate for the throne, being thought too insignificant even by his own father, but God does not look upon outward appearances. His career as a keeper of sheep was a training for future leadership over his nation. God notes the possibility in the child and we should never forget that the children of today will be the leaders of tomorrow.

Lesson IV. David and Goliath. The forces of Israel were afraid of the Giant and so he kept on defying them with arrogance. To be afraid of evil only makes it all the more bolder. David in his simple faith could not understand why anyone should hesitate since God was with his people. He could not fight the foe with the weapons of others but he knew how to use his own. He went forward with the battle cry "the battle is the Lord's" and he won gloriously. There can be nothing but victory for God. Faith is the victory that overcomes the world even though it is a world of giants.

Lesson V. David and Jonathan. Here we have a picture of real character. Two men who are rivals for the kingship recognize the worth of one another and become fast friends. David was hated by King Saul who sought his life. Jonathan plead for David and points out to his father the nobility of character in the young man. We learn here that friendships should be for the worth of friendship and not for personal interests. The beautiful friendship of the lesson reminds us of the friendship of our Lord, the one who sticketh closer than a brother.

Lesson VI. David Spares Saul's Life. Saul came into the mercy of David whom he had been pursuing to destroy. David makes this an opportunity for showing mercy rather than seeking revenge. He leaves it to God to take the life of his enemy. Mercy is always in order. For the Christian vengeance is wrong, even when taken upon those who would do us harm or have done him harm. Our Lord prayed for His enemies and loved them enough to die for them. We can do no less and please God than follow the example of Jesus in this respect.

Lesson VII. David Brings the Ark to Jerusalem. The Ark was a symbol of God's presence. It had been lost because Israel was disobedient to God. God's presence is not assured to those who dishonor Him. When it was restored it brought blessings to the one who kept it. With God near blessings are certain. David rejoiced in bring the Ark home because he delighted in the service of God. In this he was a type of our Lord whose delight was to do the will of his heavenly Father.

Lesson VIII. God's Promise to David. David had plans of his own for serving God. These plans included the erection of a temple. In this the Prophet Nathan agreed until God declared otherwise. In this both king and prophet bowed to the will of God as all of his servants should in all things. The promise of an established nation, and a kingly house that was to be a glory to David forever was a greater blessing than the privilege of building a house.

Lesson IX. Nathan Leads David to Repentance. David fell gloriously. He committed the worst of sins that can be done against the home and life. There are no circumstances to be excused. Nathan's parable led David to utter his own condemnation to his own mouth. The need of being everlastingly on

guard against sin applies to high and low. The fearlessness of the Prophet makes us feel that the servant of God must utter his testimony without fear or favor. The fact that David repented is the saving incident in the story. Without confession and repentance all, like David, stand at the judgment seat of God.

Lesson X. Solomon's Wise Choice. The fear of the Lord is the beginning of wisdom. Solomon chose wisely and so benefited by the blessings he did not ask for. God is ever ready to give more than we ask. We are all rulers of our own destinies and, like the young king we need the wisdom that only God can bestow.

Lesson XI. Solomon Dedicates the Temple. He finished a work started by David. Each generation has its part in the plan of God. Costly material entered into the Temple. Nothing is too good for God. Sacrifices attended the dedication. There can be no true service without sacrifice. Prayer also attended the dedication. Consecration and prayer are the duties of all the people of God.

Lesson XII. Kingdom Divided. Solomon's son did not profit by his wisdom. Wise fathers often have foolish children. He betrayed a haughty spirit and it led to his fall as pride has a way of doing. He disregarded the rights and feelings of his people and paid the penalty in loss. God does not give rulers to enslave people, but to lead and protect them. This is a lesson that rulers have had to learn time and again.

CORRESPONDENCE

Bluffton, Ohio.—Greetings from the Ebenezer church. Almost a year has passed since you heard from us. Judging from this you might be inclined to think that we are an inactive church, but no—the opposite—too much engaged in our work that we find no time in telling our sister societies what we are doing along church activities.

First of all, we are thankful for the many bountiful blessing God has bestowed upon us. Due to the excessive rains in the early spring, some almost lost hopes for their summer crops, but "in due season we shall reap if we faint not" can be applied here and the result of it is we have been richly blessed in the outcome and give God all the praise for supplying our needs.

We are rejoicing in the fact that our church is climbing uphill instead of pulling downhill, the attendance continually is on

the increase, interest is growing and is being manifested in two new organizations, namely: The Girls Missionary Band with their capable, energetic supt., Mrs. Waldo Hofstetter, is leading young girls into a wide scope of useful work. Our efficient chorister, Alvin Burkholder, is brushing up some of our less talented bass and tenor bearers and thus formulated a male choir worthy to be proud of.

Our church has fulfilled the usual custom of rendering an Easter Cantata and Children's Day program. We are always glad to have missionaries, speakers, etc., appear in our church to break the monotony, so to speak. Allow me to say we were some of the fortunate to have the Berne male choir render a sacred concert one Sunday evening. The Detroit City mission also supplied our desires, both in preaching and producing a melodious melody with an eight point saw.

Furthermore, last but not least, perhaps the most noteworthy of mentioning was our two weeks of evangelistic services conducted by Rev. A. H. Leaman from Moody Bible Institute. He is a Mennonite and we highly recommend him for any congregation for delivering messages from the Old Book. Truly we can say great things are wrought by God for sending such a forceful, impulsive man to deliver the straightforward Gospel of Jesus Christ. His themes dealt mostly of living the victorious life, how it is obtained. There are four elements that lead to true repentance: (1) Conviction of sin, (2) Contrition for sin, (3) Confession of sin, (4) Conversion from sin.

He conducted special meetings such as women's meetings when he portrayed the virtues of womanhood. Young people's night on the subject, "Forces that win" appealed to the people as one of the best. The fact that the house was full proves that the people are always hungry for the straight old time Gospel. The result of his labor was that a number of young people surrendered their lives to Him who is ever willing and just to forgive us our sins.

Next Sunday eleven souls will be received into the church by the rite of baptism and the Sunday following communion will be observed. The past week we co-operated with the Defenseless Mennonite in assisting them with their yearly conference. Their brotherly spirit is worthy of commendation. Will close for another year of rich blessing to all the readers.

Odessa Bixel, Corr.

1927.

HOW ONE AND THE SAME WORD IS USED IN HOLY SCRIPTURE

To Symbolize Both, the Good and the Evil, Is Shown in the Following Passages

Lion —

"And one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof." Rev. 5:5—Christ.

"Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I Peter 5:8 — Satan.

Serpent —

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him have eternal life." John 3:14, 15. — Christ.

"And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." Rev. 12:9. — Satan.

Flesh —

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek. 36:26 — Spiritual-mindedness.

"For the mind of the flesh is death." Rom. 8:6(a) — Carnal-mindedness.

Leaven —

"Another parable spake He unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." Matt. 13:33; Luke 13:20, 21. — The Kingdom of Heaven, or of God.

"And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees" — "and the leaven of Herod." Matt. 16:6; Mark 8:15. — Orthodoxy, Hypocrisy, Materialism, Worldliness, Imperialism.

Birds —

"Yea, the sparrow hath found her a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Jehovah of hosts, my King and my God." Psalm 84:3 — The true Church of God.

"And as he sowed, some seeds fell by the wayside, and the birds came and devoured them." "When any one heareth the word of the kingdom, and misunderstandeth

it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart." Matt. 13:4, 19. — The Adversary of the Church of God.

The relative use of the word decides its meaning. We have given these passages simply for comparison with statements made by some teachers of the Word who claims that one and the same word cannot and does not symbolize both good and evil. The above passages refute such statements.

H. D. Penner

The Seventeenth Annual Meeting of the Board of Home and Foreign Missions of the Central Mennonite Conference, held in the Normal, Ill. church, developed the facts that the receipts for Home Missions, Jan. 1, 1926 to Jan. 1, 1927, were \$62,547.57 and the disbursements \$52,597.97. The receipts for the same period for Foreign Missions were \$11,308.47 while the disbursements amounted to \$13,690.58. At this meeting the superintendents of the Home Missions gave reports of their work. They were, Rev. E. T. Rowe, 6201 Carpenter St., Chicago, Rev. Jacob Sommer, 1001 N. Adams St., Peoria, and Rev. A. M. Eash, 720 W. 20th St., Chicago. The Foreign Mission Work of this Conference is directed by a board composed of representatives of the Central, Ill. Conference and the Defenseless Mennonite Conference and functions under the name, Congo Inland Mission.

DEATH

Kiene — Mrs. Henrietta Kiene, aged seventy-one years, died at the home of her daughter. She was born in Switzerland and came to this country with her parents, Mr. and Mrs. John Reichenbach. In 1876 she was married to John Kiene and were blessed with four sons and three daughters. Funeral services were largely attended at the Ebenezer church and were in charge of her pastor and Rev. H. E. Trope.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION August, 1927

For Russia and Siberia
Christian Ch., Moundridge, Kan., \$29.00; Bethel Sunday School, Inman, Kansas, \$31.11.

For Germany
Mrs. Cath. Dueck, Beatrice, Neb., \$5.00; and \$7.00; H. Froese, Inola, Okla., \$19.00.

For General Fund
First Menn. Ch., Upland, Calif., \$28.49; Mrs. P. H. Klassen, Newton, Kan., \$10.00; First Menn. Ch., Phila., Pa., \$10.74; West Zion Ch., Moundge, Kan., \$44.00; Bethel College Menn. Ch., Newton, Kan., \$21.52.

For Canada
Hillsboro Menn. Ch., Hillsboro, Kan., \$42.00; Jacob Froese, Inola, Okla., \$25.00; Hutterthal S. S. Del. Menn. Ch., Dak., \$76.00; San Marcos Menn. Ch., Paso Robles, Calif., \$5.00; Alexanderwohl Ch., Goessel, Kansas, \$83.98; Delft Jugendverein, Bingham

Lake, Minn., \$40.00; Brudertal Ch., Hillsboro, Kan., \$35.62; Bethel Ch., Mt. Lake, Minn., \$82.08; Emanuel Ch., Aberdeen, Idaho, \$18.45; Hillsboro Menn. Ch., Hillsboro, Kan., \$52.36; Tabor Menn. Ch., Goessel, Kansas, \$15.21; Hoffnugsfeld Frauen Missions Verein, Moundge, Kan., \$90.00; First Menn. Ch., Mt. Lake, Minn., \$38.15; Garden Township Ch., Moundridge, Kan., \$31.16; Alexanderwohl Ch., Goessel, Kansas, \$15.00.

For Mexico

Sichar Church, Cordell, Okla., \$6.48.
For Flood Sufferers
Cantonment Menn. Mission S. S., Canton, Okla., \$10.00; Bethlehem Sew. Soc., Richey, Mont., \$15.00; First Menn. S. S., Bluffton, Ohio, \$35.00; Children of the Daily Vacation Bible School, Butterfield, Minn., \$2.25.

For China Mission (Kuhlman)
Tante Annchen and Helena Jan., Pasadena, Calif., \$5.00; Rev. H. D. Schmidt, Cordell, Okla., \$5.00.

For Near East Relief and Jerusalem
First Menn. S. S., Bluffton, Ohio, \$38.00; C. W. Claassen, Newton, Kan., \$25.00.

Aug. 1st, 1927, Balance \$ 17.55
Received for:
Russia and Siberia 60.11
Germany 31.00
Dak., \$400.00; Sr. C. E. Soc., First General fund 650.91
Mexico 6.48
Flood sufferers 62.25
Kuhlman Mission, China 10.00
Near East Rel' and Jerus'm 63.00

Total \$1,016.05
Paid out during the month 991.65

September 1, 1927, Balance \$ 24.42
Gratefully acknowledged,
C. F. Claassen,
Treasurer.

FOREIGN MISSION RECEIPTS FOR AUGUST, 1927.

Herold Ch., Bessie, Okla., \$38.02; F. B. Wedel, Salem, Oregon, \$30.00; S. S., Bethel Ch., Versailles, Mo., \$30.15; S. S., Bergtal Ch., Pawnee Rock, Kan., \$100.00; interest and rents, \$37.50; T. B. Unruh, Gen. Newton, Kan., \$5.00; S. S., Salem-Zion Ch., Marion, S. Dak., \$77.97; S. S., Bethel Ch., Inman, Kan., \$56.93; S. S., class, Bergtal Ch., Pawnee Rock, Kan., \$25.00; Katie M. Entz, tithe, Newton, Kan., \$85.00; Friedensfeld Ch., Liberal, Kan., \$21.41; Vacation Bible School, Donnellson, Ia., \$2.00; S. S., Second Menn. Ch., Beatrice, Neb., \$200.00; Christian Ch., Moundridge, Kan., \$70.50; Menn. Ch., Colfax, Wash., \$27.00; Rosenort Ch., Laird, Sask., \$200.00; A. P. Neufeld, Inman, Kan., \$50.00; English S. S., Henderson, Neb., \$6.48; Salem Ch., Munich, N. Dak., \$89.80; C. E. Soc., Ebenezer Ch., Bluffton, O., \$60.00; friend, Moundridge, Kansas, \$30.00; Gadsdenberg Ch., Whitewater, Kan., \$39.90; Bergtal Ch., Corn, Okla., \$37.00; Menn. Ch., Burrton, Kan., \$9.00; Menn. Ch., Hutchinson, Kan., \$5.75; C. E. Soc., Garden Tp. Ch., Moundridge, Kan., \$32.25; First Menn. Ch., Monroe, Wash., \$12.23; Menn. Ch., Buhler, Kan., \$35.97; Rudolf Mueller, Halstead, Kan., \$15.00; First Menn. Ch., Halstead, Kan., \$74.80; Einsiedel Ch., Hanston, Kan., \$11.55; Goessel Menn. Ch., Goessel, Kan., \$33.75; First Menn. Ch., Philadelphia, Pa., \$85.89; Menn. Ch., Hillsboro, Kan., \$43.38; S. S., Menn. Ch., Monroe, Wash., \$14.67; Hebron

Ch., Buhler, Kan., \$24.64; First Menn. Ch., Reedley, Calif., \$210.85; from Wadsworth, Ohio: church, \$18.30, Amanda Howder's class, \$3.50, Ida Schaub's class, \$2.27, Bethany Ch., Kingman, Kan., \$17.32; C. E. Soc., Cardnuff, Sask., \$14.00; S. S. Conv. Bethesda and Zoar churches Langham, Sask., \$52.48; Menn. Ch., Menn. Wash., \$34.35; S. S., First Menn. Ch., Bluffton, Ohio, \$131.75; church and S. S., Pratum, Ore., \$32.30; J. S. Dester, Deer Creek, Okla., \$80.00; friend, Alexanderwohl Ch., Goessel, Kansas, \$3.00; Swiss Ch., Alsen, N. Dak., \$20.64; Elizabeth Voran, Moundridge, Kan., \$15.00; Grace Ch., Pandora, O., \$68.46; C. K. Janzen, Goessel, Kan., \$25.00; San Marcos Ch., Paso Robles, Calif., \$20.00; Gerhard D. Peters, Mt. Lake, Minn., \$0.50; S. S., Goessel, Kan., \$25.00; friend, Alexanderwohl Ch., Goessel, Kan., \$30.00; Salem Ch., Munich, N. Dak., \$24.19; Menn. Ch., Pulaski, Ia., \$18.40; A. T. Neufeld, Inman, Kan., \$10.00; S. S. Hoffnugsau Ch., Inman, Kan., \$56.72; Tabor Ch., collection, Goessel, Kan., \$443.74; S. S., Brudertal Ch., Hillsboro, Kansas \$57.91; S. S. class, First Menn. Ch., Philadelphia, Pa., \$30.00; S. S., Friedensberg Ch., Avon, S. Dak., \$400.00; Sr. C. E. Soc., First Menn. Ch., Philadelphia, Pa., \$10.00.

Mission Soc., Menn. Ch., Burrton, Kansas, \$40.00; Mr. and Mrs. Clarence T. Unruh, Pawnee Rock, Kan., \$50.00; Bethesda Ch., Langham, Sask., \$19.28; Home Mission Board, \$200.00; First Menn. Ch., Paso Robles, Calif., \$18.77; David Epp, Laird, Sask., \$25.00; Bethlehem Ch., Bloomfield, Mont., \$81.95; Bethesda Ch., Henderson, Neb., \$145.18; Salem Ch., Dalton, Ohio, \$58.72; Menn. Ch., Deep Run, Pa., \$50.00; Ruff-Salem Ch., Ruff, Wash., \$8.70; from Berne, Ind.: Mission Boxes, \$80.04; part of monthly missionary offering, \$669.26; Sr. C. E. Soc., \$80.00; male choir, \$162.10; S. S., Second Menn. Ch., Beatrice, Neb., \$100.00; N. W. Ch., of New Hoffnugsau Ch., Ringwood, Okla., \$7.75; Mrs. Geo. Dickson, Tampa, Kan., \$25.00; C. E. Soc., Bergtal Ch., Pawnee Rock, Kan., \$60; Menn. Ch., Deer Creek, Okla., \$68.49; San Marcos Ch., Paso Robles, Cal., \$150.00; First Menn. Ch., Mt. Lake, Minn., \$38.40; Bethel College Menn. Ch., Newton, Kan., \$105.87; Men's Bible class, Bethel College Ch., Newton, Kan., \$11.54; Women's Bible class, Bethel College Ch., Newton, Kan., \$25.00; S. S., Swiss Ch., Alsen, N. Dak., \$7.46; St. John Ch., Pandora, Ohio, \$75.00; Garden Tp. Ch., Moundridge, Kan., \$30.10; Pacific Dist. Conf., \$50; the Ladies' Ex. Com. of Sew. Soc. (Received by Mrs. J. G. R.), \$511.00. Total, \$6,602.12.

Balance in Bank, Aug. 1, 1927 \$ 221.14
Gifts for
General Fund 5,345.87
Orphans, Teachers, etc. 638.25
India Stakes 10.00
Interest & Rents 337.50
Sundries 270.50

Bal. and Total Receipts \$6,823.26
Paid on
Orders during the month \$2,135.04
The debt during the month 4,300.00

Total expenditures \$6,435.04
Bal. in Bank, Sept. 1, 1927 \$ 388.22
Gratefully acknowledged,
J. G. Regier, Treas.

Newton, Kans.

Rev. N. B. Grubb, of Philadelphia, has recently changed his address to 1603 North 15th St. His telephone number is Stevenson 7340.

On Sept. 4, Missionary Alfred Hagger delivered the monthly missionary sermon in the Berne, Ind. church. In the evening Miss Elizabeth Foth, of Brooklyn, N. Y. was the speaker.

On his return from the All-Mennonite Convention, Rev. Arthur Rosenberger, pastor of the Berne, Ind. church, Church, Pandora, Ohio, stopped to visit friends and relatives in Indiana.

The Fall Conference of the Society for the Care of Orphans of the Eastern District Conference will be held in the West Swamp, Pa., church on Oct. 8. Sessions will begin at 10 a. m. and 1:30 p. m.

The young ladies comprising the Bluffton Peace Caravan, spoke at the Salem Mennonite church, Dalton, Ohio, on the evening of Sept. 4. On his return from the All-Mennonite Convention, Rev. A. R. Keiser, the pastor, gave an interesting report of that gathering.

The local Brotherhood of the First Mennonite church of Allentown, Rev. V. B. Boyer, pastor, has been of great value and service to the pastor and church. The loyalty of the members to the church impresses all and the sacrifices of time cheerfully given by the organization is deeply appreciated. Last Friday evening the Brotherhood held a Social in the basement of the church.

Doctor and Mrs. Herbert Dester, recently ordained as missionaries, moved from their home in Deer Creek, Okla., to Berne, Ind., where they will spend several weeks before leaving for their field in India.

A recent article bearing the signature A. A. Haury should read S. S. Haury. Dr. Haury has promised another article for The Mennonite in the near future. He is at present devoting his time to reading up the lives of men of science as far back as the 17th century with the aim of finding scientific proofs presented by them for the inspiration of the Bible.

The Trenton, O., church has had the following visitors at recent Sunday morning services: on July 31, Dr. S. K. Mosiman spoke on some of the observations of his year's stay abroad; on Aug. 21 Rev. A. J. Neuschwander of Philadelphia, a former pastor, spoke to a large congregation, and on Aug. 28 the Bluffton Peace Caravan consisting of Vivienne Musselman, Mary Hostetter and Kathleen Lugbill, gave splendid talks on peace.

The Oklahoma Bible Academy (O. B. A.) at Meno, Okla., will begin Sept. 26. Rev. Karl Friesen, formerly missionary at Oraibi, Arizona, will take Rev. J. B. Epp's place as instructor in Bible and Church History. August Schmidt, who has been with the Academy for the last two years, will be back again as instructor of the high school subjects. The formal opening will be held Sunday evening, Sept. 25 and all school friends who can make it possible are invited to attend.

On Sunday, Aug. 14, while Rev. P. P. Wedel of Moundridge, Kan., was at Kingman, Kan., and served in the Bethany church, Rev. W. F. Curren substituted for him in the Christian Mennonite church. On this occasion he presented the cause of Bethel College Bible School. Rev. H. D. Epp of Henderson, Neb., who with his family was visiting relatives and friends in Moundridge, occupied the pulpit of the Christian church on Aug. 21.

The East Swamp Mennonite church, near Quakertown, Pa., Rev. Howard G. Nyce, pastor, is preparing to make extensive improvements in its church building, which is one of the oldest in the Eastern Pennsylvania Conference. On Sept. 4, the pastor preached the annual Harvest Home sermon. The fall communion will be held on Oct. 2, with the preparatory service on the afternoon of Oct. 1. At the Rally Day the address was given by Mr. B. F. Simmons. On the evening of Sept. 10, the young people had a delightful gathering at the home of Mrs. Robert Auckland. The Young People's Society met in joint meeting with the Society of the West Swamp church on Sept. 11. The pastor attended the Gottshall Family Reunion, held in Memorial Park, Schwenksville, on Aug. 20 and delivered an address. Rev. A. J. Neuschwander, of Philadelphia, is booked to conduct meetings on Sept. 19, 26 and Oct. 3.

Pastor H. B. Manhardt, minister of the remarkable Mennonite Church at Danzig died last month after weeks of suffering. He was called to the pastorate of the Danzig church in 1879,

succeeding his uncle, and became one of the outstanding ministers not only in the German Mennonite Church, but in the City of Danzig as well. The congregation he served is the largest of our faith in Germany and owes its beginning to Menno Simons, who founded it. Dirk Philips was also one of its leading ministers. In a recent article in The Mennonite, Dr. S. K. Mosiman gave an interesting description of this remarkable church and its celebrated pastor.

On March 6, Bro. and Sister J. H. Base, of the Geary, Okla., church celebrated their 25th anniversary, the pastor, Rev. H. D. Penner, giving a short address and the children and relatives furnishing appropriate music. The dinner was, of course, superb. On June 5th, two young men were admitted into church membership by the rite of baptism. Communion services were held June 12 with a very satisfactory attendance and Children's Day Exercises on June 19 with a picnic in the woods. The pastor spent his summer vacation of five weeks in Canada, visiting relatives who had lately arrived from Russia in Manitoba and also attending the Canadian District Conference at Herbert, Saskatchewan. He reports an enjoyable and profitable trip. On Sunday evening, Aug. 21, Missionary G. A. Linscheid and family of Cantonment visited the Sunday evening service and took part in the Bible Study. At the close Brother and Sister Linscheid gave short talks on their work among the Cheyenne Indians which were duly appreciated. Cantonment is not so far away and future visits are expected.

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by

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Translated by

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, SEPTEMBER 22, 1927

No. 37

THE EVANGELISTIC FIELD OF OUR CONFERENCE

(Paper read at the Pacific Conference at Upland, California.)

(Concluded)

4. The Lord's Charge to His Workers.

Launch out into the deep and let down your nets for a draught.

We are led in our thoughts to the shores of the Sea of Galilee. It was in the beginning of our Lord's Ministry. The people were yet free from mistrust, and prejudice but hungry for the Real Bread of Life. The Lord Jesus had just delivered one of His great sermons, of which we have not a word on record.

The night previous the Disciples had faithfully toiled without any results. As a rule the shady places along the shore and the night is in preference. Most likely it was now high noon, when these experienced fishermen were ordered by the Carpenter of Nazareth to launch out into the deep and to cast out their cleaned and mended nets for a draught.

This surely was for these experienced men a very severe test, a dark mysterious way, an act that required a faith free from doubts. From a human viewpoint entirely out of place and date. It was not an appeal to their intellects and knowledge but to an obedient heart.

No doubt it was an object lesson of the Great Teacher for the intended fishers of men out of the great sea of humanity with its millions of lost souls. Although lost in the very depths of degradation and ruin still claimed and valued.

Sin can pollute, degrade, defile, even ruin a soul if given the chance, but sin can not rob the soul of its possibilities. The blood of Jesus Christ can cleanse. His Grace can restore. His power can purify, transform and glorify the soul. The Net the Gospel, the Power of God unto Salvation, divinely intended, constructed and equipped to save them all.

The lesson here taught to His Disciples, not to devote all their time and labor to the shallow

places where the work is easy and the returns are promising, but also include the deep places where more faith is required and greater efforts are demanded and labor may seem in vain for the present.

The Lord did not urge or command them to abandon the shallow places, but still there came a time when these same men, left their selected places and cast their nets into the deep sea of the heathen world.

Are we Mennonites, especially of the Pacific Coast or Conference, doing enough deep sea fishing? or are we devoting all or most all of our time to our little corner? How much responsibility do we realize, how much time and money do we devote and spend toward and for the thousands of lost and perishing souls in our large cities? Is it too early yet to heed and obey the Lord's command? Launch out into the deep for a draught. A soul is worth saving no matter where and in what condition that soul may be. Because Jesus not only says so, but taught us by His example.

Although the work is great and large and we are separated one far from another, is it still the Lord's work and we are His servants. His Will and Work will be done if not through us then through someone else. Esther 4:14.

Brethren, let us not despair over the great task nor despise the seeming small means at our disposal but rather surrender them to the Lord and consecrate ourselves to Him, and let Him do His work through us.

The five barley loaves and the two small fishes plus the Lord's blessing became a Great Power after they had been surrendered and placed into the Lord's hands.

A great need in our field is more of this simple, childlike, but risking faith in the Lord Jesus Christ, to obey Him, to trust Him, to go on, to push forward, even when the way seems dark and mysterious.

Make the Lord's business our business. The Lord's business here upon earth as any other business is dependent on conditions for its results. When the Lord

Jesus was here upon earth His Father's business was His business. When He departed it was delegated to His chosen ones, that means to us.

The Church History shows that human unwillingness, selfishness, greed, contrariness, indifference, lack of real faith in the Lord and lack of love toward the lost souls are not products of the 20th Century, but have been from the beginning.

A very sad fact that the number of those who realize this greatest of all privileges, to be a shareholder in the Lord's business and simply make a little side-issue of it, is not small. To the real followers of Jesus the Lord's business comes first and all other things as simply means to this Great End to make the Lord's Business a success.

Jesus in the Boat

We read that two boats launched out into the deep for a draught. A net was cast out from either one but only one was filled beyond its capacity, while the other remained empty. The successful net was the one cast out from the boat in which Jesus was. In His parting words Jesus said unto His Disciples: "Without Me ye can do nothing," and departed with the great promise: "Lo, I am with you always."

A Clean Net

Since in natural fishing, the unclean net is unfit how much more is the clean net needed in the fishing of Souls! The Lord says your net. This net is a picture or type of the great net of the Gospel of Jesus Christ, the Power of God unto Salvation, entrusted to us with the four-fold purpose: 1. not to add nor take from it. 2. to keep it clean. 3. to cast it out. 4. to draw it in and land safely the contents.

Clean Hands

The successful Christian Work or Spiritual Fishing requires clean hands. There was a time in old Israel, when the prayers found no answer, the sacrifices not accepted and the labor without result. No doubt many were wondering why, but the old Prophet had the right answer when he said: Your hands are full of blood; but he also had the rem-

edy and the promise. Isa. 1.

Let us not grow weary in well-doing for in due season we shall also reap without ceasing. Gal. 9. And let us not neglect or forget. Psalm 121.

P. R. Aeschliman

MINUTES OF THE 39TH ANNUAL SESSION OF THE MIDDLE DIST. CONF.

Held in the Mennonite Church Near Pulaski, Iowa, Aug. 21 to 24, 1927

The Conference opened on Sunday morning, Aug. 21 with a short song service and devotionals led by the pastor of the church, Rev. W. W. Miller. Dr. S. K. Mosiman, president of Bluffton College, spoke on the subject, "Mennonite Church Work in Europe". He delivered a very stirring message and pointed out the work of the Mennonite church and especially the task of Mennonite young people in the world program. Prof. Jacob Quiring gave a short exposition of the Sunday School lesson which was very instructive and inspiring.

Missionary S. T. Moyer spoke on Sunday afternoon to a large audience on the text, "The harvest is plentiful but the laborers are few. Pray ye therefore the Lord of the harvest that He send laborers into the harvest field." The speaker made a strong appeal to the Mennonite church to spend herself in missionary work, since it strengthens, purifies and vitalizes the church. A church without missions shrivels up. As Christ gave Himself so let the church give herself and God will raise her up.

The Conference sermon was preached on Sunday evening by Rev. S. M. Musselman, president of the conference. He chose for his text Matt. 22:42: "What think ye of Christ?" He emphasized in a very emphatic manner the theme of the conference, "The Church for Jesus Christ." What we think of Christ determines our missionary effort. Dare we believe that Christ is mighty to save—even China? Christ has

the power which is needed to build the church and the world. We have not come together to see if there is not yet some power which has not been released to us and which could be at our command. Paul discovered that Christ is making his body out of us—out of His church. The power and force with which the message was delivered made it most impressive.

Monday was Sunday School and Young People's day. The secretary in charge will report for this day and will be omitted from this report.

Tuesday Forenoon

On Tuesday morning the conference began its regular sessions. "In the cross of Christ I glory" was sung for the opening followed by "Jesus Shall Reign". The president of the conference led in the devotionals. Prof. Jacob Quiring gave the first of a series of Bible Lectures. These lectures were much appreciated by those present and large audiences were present at every lecture. Rev. Quiring delivered these lectures with such power that every one felt moved and stirred in their heart to love their Christ more.

Following the Bible Study of Rev. Quiring a business session was held. The reception of delegates was called for and the reports from various churches were as follows:

Apostolic Men, Trenton O., 246 members; 9 votes; J. E. Amstutz.

First Men, Berne, Ind., 1001 members; 34 votes; J. F. Sprunger, J. F. Lehman, E. W. Baumgartner, P. R. Schroeder.

First Men, Bluffton, O., 400 members; 14 votes; S. M. Muselman, Jacob Quiring, S. K. Mosiman, D. W. Bixler.

First Men, Chicago, Ill., 45 members; 2 votes; W. W. Miller. Salem Men, Dalton, O., 207 members; 7 votes; Delvin Kirchofer, A. R. Keiser.

Zion Men, Donnellson, Ia., 200 members; 7 votes; D. F. Koller, J. Schnebele, O. A. Leisy, F. H. Krehbiel, Mary Krehbiel, J. E. Kauffman, Mrs. J. E. Kauffman.

Ebenezer Men, Bluffton, O., 450 members; 15 votes; E. J. Neuenschwander, Waldo Hofstetter.

Bethel Men, Fortuna, Mo., 129 members; 5 votes; J. D. Warkentin, David Gerber, Mrs. J. D. Warkentin, Mrs. Joe Lehman, Albert Lehman.

First Men, Nappanee, Ind., 128 members; 5 votes; E. A. Mullett, Anna E. Mullett, Cora Schaum. Emanuel Men, Noble, Ia., 310 members; 11 votes; Mrs. Selma C. Sommer, Mrs. Homer Wenger,

Mrs. Margaret Wittig, Martha Graber, Edith Wenger, Frances Eichler, Mary Sommer, Arnold Rinner, Lewis Rinner, Peter Wenger, Oscar Holmes.

St. John Men, Pandora, O., 281 members; 10 votes; A. S. Rosenberger.

Grace Men, Pandora, O., 330 members; 11 votes; P. C. Suter, Martha Suter, Alvin Basinger, Wm. Schumacher, Philip Neuenschwander, J. M. Regier, Raymond Hilty.

Pulaski Men, Pulaski, Ia., 212 members; 8 votes; W. W. Miller, Ed Cowls, Sam Augspurger. Summerfield Men, Summerfield, Ill., 154 members; 6 votes; A. S. Bechtel, Mrs. A. S. Bechtel. Wadsworth Men, Wadsworth, O., 150 members; 5 votes; A. R. Keiser, Vernon Sprunger.

The Secretary read a letter from The Chapel Mennonite Church located near New Stark, Ohio, in which they applied for admission into our conference. On motion it was agreed to turn this application over to a committee to be appointed by the chairman which should report later. The chair appointed J. F. Lehman, A. S. Rosenberger and S. K. Mosiman to serve on this committee.

The order of the day was agreed upon as follows: Forenoon session 9:30 to 11:45; Afternoon sessions 2:00 to 4:30; Evening sessions to begin at 7:30.

The chairman appointed the following committees:

Complimentary Votes—W. W. Miller, A. R. Keiser, J. E. Kauffman.

Resolutions—J. M. Regier, E. S. Mullett, P. R. Schroeder. Auditing—Philip Neuenschwander, M. A. Niswander, E. W. Baumgartner.

Nominating—J. E. Amstutz, A. Bechtel, John Warkentin.

Tellers—Raymond Hilty, Vernon Sprunger, Harry Ramseyer. Mrs. Selma C. Sommer was appointed as German secretary.

The topic "What evidences are there that the church has not always been for Jesus Christ?" was ably discussed by A. S. Rosenberger. In the course of his paper the speaker brought out that there have been times when the church was not true to its founder. Failure to comprehend the teaching of Jesus Christ was cited as one reason why the church has failed. As a ship is made for water so a church is made to do missionary work. Without doing missionary work a church cannot live. A church is only true to Jesus Christ when she is out and out for Him, shot through and permeated by His spirit and character. Theological questions

on which we differ show that we are not for Jesus Christ. Divisions in the Mennonite Church would indicate that we have not always been for Jesus Christ. The spirit of Christ should lead us to unite so that we could work together harmoniously. E. J. Neuenschwander opened the discussion and brought out the thought that the church had been making intellectual attainments its standard instead of being Spirit-filled and controlled. The forenoon meeting was closed with prayer by Dr. S. K. Mosiman.

Tuesday Afternoon

After singing a hymn, Rev. E. S. Mullett led in the opening prayer. Rev. Jacob Quiring gave the second of his Bible lectures. The speaker virtually lifted his audience to mountain tops, giving them a new and clearer vision of the gospel in its relations to everyday life and problems.

The committee on complimentary votes recommended that the following persons be given votes: Loretta Lehman, Miss Birky, Pearl Ramseyer, S. T. Moyer and Mrs. S. T. Moyer. Their report was accepted.

The committee on Evangelism in its report said that they did not send any one around to the different churches because they could not find anyone available for Sundays and they thought that mid-week meetings would be poorly attended. Last year the committee had planned to emphasize Stewardship in the churches and had a program worked out for the churches to follow in February, 1927. A show of hands indicated that not many of the churches had followed it. Thereupon the committee urged that those churches that had not carried out their suggested program do so during this year. The committee made the following financial report:

Balance, 1926\$1,220.83
Interest 41.34
Total\$1,262.17
Paid to A. R. Keiser 5.00

Balance, 1927\$1,257.17
A motion to accept the report of the committee carried.

The report of the Educational committee was next asked for. Rev. H. J. Schrag was the only member of the committee present. He reported that Rev. L. L. Miller was secretary and that no report had been sent in. In the discussion of the committee's report it was pointed out that the committee had some funds which were deposited in a Wadsworth bank. The report, however incomplete, was accepted.

The Board of Trustees through

their treasurer, J. F. Lehman, made the following report.

Conference Treasury
Bal. on hand, Aug. 1926...\$ 75.81
Conference offering 34.42
Grace Mennonite Church,
Pandora, Ohio, ... 10.00

Total receipts\$120.23
Disbursements
Rev. E. H. Leaman\$ 28.38

Bal. in treasury\$91.85
Witmarsum Seminary
Receipts

Mennonite Church, Summerfield, Ill.\$ 37.50
Zion Mennonite Church, Donnellson, Ia. 77.47
First Mennonite Church, Bluffton, O. 320.00
Grace Mennonite Church, Pandora, O. 170.00
St. Johns Mennonite Church, Pandora, O. 100.00
Apostolic Church, Trenton, O. 115.00
First Mennonite Church, Berne, Ind. 500.00
Bethel Church, Fortuna, Mo. 44.36
Salem Mennonite Church, Dalton, O. 110.92

Total Receipts\$1,475.25
Disbursements
Witmarsum Seminary\$1,475.25

The Auditing committee reported that they had made a careful audit of the records for all funds and found them correct and in balance.

On motion the conference accepted the treasurer's report and also the report of the Auditing Committee.

The election of members to the various committees resulted as follows:
Educational Committee: W. S. Shelly. The committee now consists of E. J. Hirschler, '28, H. J. Schrag, '29 and W. S. Shelly, '30.
Program Committee, E. S. Mullett. The committee now consists of S. K. Mosiman, '28, A. R. Keiser, '29, E. S. Mullett, '30.
Evangelization Committee: W. W. Miller. The committee now is, A. S. Rosenberger, '28, P. E. Whitmer, '29, W. W. Miller, '30.
Trustees: P. P. Wenger. Trustees now are, P. C. Suter, '28, J. F. Lehman, '29, J. A. Schwartzendruber, '30, D. J. Basinger, '31, P. P. Wenger, '32.

The choir of the Pulaski church furnished the conference with special music which was inspiring and well rendered.

Miss Birky, a missionary on furlough from Africa, gave a very interesting talk. The numerous languages and most of them un-written, civilization to the south

(Continued on page 7)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas week) by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

During the past years there has been a notable growth of interest in Mennonite history, not only in the circles represented by the General Conference, but among Mennonites everywhere. We are just becoming conscious of the part our fathers and our church have played in the development of Modern Christianity. While it is important to give our attention to present opportunities, it should be remembered that we build the present on the foundation of the past. Those principles for which we stand, our fathers have worked for and sometimes died for, and therefore they should be regarded as a sacred heritage that imposes upon us of this generation the task of perpetuating the truths we have received and sincerely believe. With our thoughts going to the past we should not neglect the future. Whatever is worthy should be preserved. The record of today will have its message to those following us in the years to come. We would therefore, once again, remind our readers that there exist several agencies for the preservation of our sources of history. There is, for example, The Mennonite Historical Association, Newton, Kans. Then, there are our College libraries, which are accessible not only to the scholars of the institutions maintaining them, but also to all who would undertake to study our work, past, present and future. When old attics are being cleaned out, when the forgotten corners of our deepest closets are subjected to house cleaning there may be some books, records, documents, etc., for which we have no use and which we want to get out of the way. By all means let those who read this article not make the mistake that so many before us have made and burn them. Better get in touch with some inter-

ested party and see whether they may not be worth saving or perhaps already eagerly sought for.

At this season of the year it is the custom of some churches to hold a special Harvest Home Thanksgiving Service. It is a beautiful custom and one a Christian should particularly appreciate. None of us can fully understand what a harvest failure that results in famine means unless we have passed through such an unfortunate experience, as did our brethren in Russia several years ago. Sometimes when the yield is not so bounteous as usual, we complain of hard times, but with such occasions when we have to go slow on luxuries, there has never been any real hardship and an actual need of enough food to keep the body and soul together in this country. It is a mercy that we are spared the trials of a need when food could not be secured. Because we are conscious that our prayers, "Give us day by day our daily bread" have been abundantly answered we should be all the more thankful and there is nothing more fitting than that God's people assemble specially in their respective houses of worship to thank God, "from whom all blessings flow", for the blessings of a harvest safely garnered against the winter.

A few weeks ago the world was thrilled when a lone adventurer successfully flew across the ocean. All sorts of speculations were made concerning the future development of flying. Since that memorable day that the boy landed in Paris many others have tried the same stunt, but very few have been successful while at least twenty have been lost, despite every effort to effect their rescue. For the time, at least, flying across the trackless deep does not promise much that is practical. It seems about all that can be done under the most favorable circumstances is that a machine can sometime load enough fuel to carry its small load of human freight to a given destination and then the success of the venture is doubtful. There seems to be no practical call for flying across the ocean except as a military measure and all military measures are unnecessary, cruel and not in accord with the spirit of Christianity.

Mr. Samuel R. Boggs, president of the Gideons, addressed the Sunday School of the First church, Philadelphia, at its Rally Day on Sept. 11. Mr. Boggs is a prominent Philadelphia business man who devotes much time to Christian work.

I was asked whether we take

THE SUPERINTENDENT OF THE CRADLE ROLL

Mrs. Allen Bleam

I think every Sunday School ought to have a Cradle Roll Department. One can be had in a rural district as well as in a town or city.

Who shall be superintendent of the Cradle Roll? Surely not a young girl, as is sometimes the case, for how can she help the mothers of her babies with the spiritual training of their children? And certainly not an already overburdened person who will take the work because there isn't really anything to do, but send out certificates of membership and birthday cards for the babies. The superintendent must first of all be on such intimate terms with all the mothers of her Cradle Roll babies that they will talk with her of their problems and difficulties. So perhaps the best superintendent will be one of the mothers, whose children are partly grown, thus giving her time to devote to this work.

We have had a Cradle Roll in our Sunday School for the last fourteen years and I think it is a grand work, and the boys and girls in our Sunday School now are those which the parents brought when babies. Our Sunday School has twenty-six names on the Cradle Roll, and they are almost regular in attending Sunday School.

The mothers are all in one class, and these little ones like to look at each other. It came to my mind whether we could not have a little party for them, so they could play together. So we had it on the eighteenth of June. I sent out invitation cards to the babies, including the mothers and twenty out of twenty-six were here with their mothers. We have little Kenneth and his sister Clara from India on the roll. Our pastor read Scripture bearing on children, and gave a few remarks.

It was a beautiful day, but a little cool so the children had to play in the house. They had dolls, balls, picture books, and so on. They played in love and peace. As children imitate the older people, so there is much for us to learn from the children. Matt. 18:1-3, as the disciples came to Jesus, saying, Who is the greatest in the Kingdom of Heaven and Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

I was asked whether we take

babies from other churches to be members on the Cradle Roll. I wouldn't know why not, as well as in the Sunday school. We have one such.

When the babies are several weeks old I visit the parents, and ask them for their names to put on the cradle roll, so they get their certificates and for three years their birthday card and on Christmas their present.

After all is said and done, it is the spirit of the superintendent that counts. She must realize that she is working to bind the new life and the mother's heart to the Christ who said, "Come". West Swamp, Pa.

NO TIME

"I should be glad to do it, but really I haven't the time!" What a familiar refrain! And how many really good, conscientious people use this time-worn, dog-eared excuse for side-stepping duties. And it isn't the truth at all!

The Creator of our marvelous world has arranged things that every one has at his disposal all the time there is—twenty-four hours every day. And furthermore, any normal person can always find leisure to do the thing he really wants to do!

William H. Ridgway, writing in the Christian Endeavor World, tells how one Oriental went to another Oriental to borrow an ax. Said Mr. Ax Owner:

"My dear friend, I should be delighted to lend you my ax, but you see, I am expecting company for dinner today, and I shall need the ax to serve the soup with."

The would-be borrower turned away, sad and disappointed.

A friend who stood near, said to Mr. Ax Owner:

"That was a ridiculous reason you gave that man for not lending him your ax. He'll think you have lost your mind."

"My good friend," replied Mr. Ax Owner, "one excuse is just as good as another when you don't want to lend the ax."

In real life the problem resolves itself into a matter of viewpoint and preferences. Why try to justify ourselves and delude others, by pleading "no time," when we simply wish to escape some responsibility or duty?

It is a great thought that all of us really have all the time there is. The choice of how it will be used, rests with each one individually.—Ex.

The local Relief Committee of Mt. Lake, Minn., is again busy soliciting clothing for needy Mennonite immigrants in Canada. The shipment will be prepared on Sept. 25.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Haltstead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

INK BLOTS AND LIFE BLOTS

A bottle of ink that is tipped may make,
A blot that is hard to clean away—
But if we keep at it we'll get it done,
If it takes an hour, or a day!

If we keep at it and do not let
The toil of it bruise our heart,
We will have a page that is white and clean,
That nothing can break apart.

But if we are weak and afraid of work,
And just let the dark blot stay;
We will have a stain that no toil or tears,
Or sorrow can clean away.

—Margaret Sangster.

"Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

There has been some question as to whether this department has been and is being read. We know of a certainty that not nearly as many read as ought. We heard just recently that one person clips all of our poems and makes a scrap book with them.

The committee in charge knows that these pages are very imperfectly gathered together. We are wondering whether the young people would miss these pages if they would not appear, shall we return to the old plan of not having a Young People's Department? Or what would you like to see appear in these pages? What are your suggestions for a better paper and one which will be read more? In the near future we may send you a questionnaire, be prepared to honestly fill out the required spaces.

The All Mennonite Convention is again history. All such organizations are helpful to bring about that time when our groups will work together and will not be concerned in preserving individual identity but will forget self in service. Are you willing

to help? Does that not seem to be the spirit of the Christ?

Pearls from Our Mission Co-Laborers

East Cliff, Peitaho Beach,
N. China, August 16, 1927

Dear Friends in the Homeland: You will be wondering, no doubt, as to the prospects of our returning as a mission body to our stations and to our work this fall. Quite needless to say, we too have been wondering, hoping, yearning and praying, and although there were no special reasons for so believing, some of us felt that perhaps by September we might be wending our way southward in the direction of our fields of labor. Some of our number thought that it might be well for the men of the mission to return to the field and made inquiries along that line. Some of us women with no family responsibilities felt that it might be possible for us too to go back and inquire also of the American Consulate as to the prospects.

The answers in both cases were far from encouraging as to prospects for returning. I shall enclose the letter for I believe you will be interested to know just what the American Consul has to say on the subject. The question in our letter to him, to which he refers in the last paragraph was put to him with the intention of trying to find their attitude to any who might feel constrained to return to the field against the warning and advice of the Consul. We appreciate his advice and feel he is doing his duty in thus advising us, but were we to follow our feelings and inclinations we might attempt to "break through" and get to our field in spite of what the Consul says. However, for the present prudence bids us wait and as we wait upon God in prayer, we believe He would have us wait, and the general consensus of opinion among the missionaries seems to be that it would not be right to go against such advice.

News from our field, from our Chinese co-workers, especially from Tamingfu, is not very pleasing. Three times since we left, there has been fighting there. At one time a number of villages not far from Tamingfu were burned and many people killed. Lately, heavy fighting between the northern and the southern troops has been going on there. The northern troops were within

the city, with the southern troops surrounding the city on three sides. We have not yet heard definitely what the actual outcome of the fighting was, or whether or not they are still fighting. A recent letter tells of the occupying of the mission compound of our neighboring mission by the northern troops, foreign and Chinese dwellings all being occupied by the soldier, with much damage done to property.

Of our own compound in the south suburb, they had no way of knowing definitely, though from their place in the shut-in city they heard frequent reports of discharge of guns and shells in the direction of our compound. We are glad to hear that at Kai Chow things are more peaceful. The southern army seems already to have taken over the city. At the time of change there was a bit of fighting but it seems not to have lasted long. We were so very grateful to hear of the wonderful deliverance of Bro. Brown through the intervention of the Heavenly Father, as we firmly believe, when the soldiers were about to shoot him.

Here at Peitaho Beach conditions are most peaceful, the place most wonderfully beautiful, conferences and prayer-meetings as well as other meetings most inspiring. The seriousness of the situation in China in general undoubtedly has been a means in the plan of God to bring the missionary body to a closer examining of itself, to a greater hunger for God and Holy Spirit power, —in short, the missionaries are being brought to their knees as perhaps seldom before. We know God is still on the throne, that He is vitally interested in China. It is a wonderful thought, that in China, too "He shall see of the travail of His soul and shall be satisfied."

In some sections of China a limited number of missionaries are permitted to return to their field. In most cases the method of carrying on the work will undoubtedly be different from what it was before the "Exodus". Unfortunately there will probably be a change in the educational phase of the work. We hear of a bulletin having been issued by the nationalists demanding that all schools be registered with the government before the end of August. That will probably mean that much of the school work of the missions will have to be discontinued. Just what methods are to be employed in that

case to reach the young will be a question for each mission to decide. We need your prayers in this behalf, as we and all China do also in general. Pray earnestly and persistently, please.

Very sincerely,
Frieda N. Sprunger

American Consular Service
Tientsin, China, August 9, 1927
Miss Frieda N. Sprunger,
202 Tung P'e Road,
East Cliff, Peitaho Beach.
Madam:

I have received your letter of August 8th, in reference to your desire to return to your Mission work at Tamingfu.

I regret very much to say that conditions in southern Chihli are such as to require that the Consulate General reiterate in the strongest possible terms, its warning that Americans do not return to interior mission stations. The reports on conditions in southern Chihli indicate a situation which thoroughly convinces this office that it would be unsafe for any Americans to return there.

You will, I hope, quite understand that there is no desire on the part of this Consulate General to take an arbitrary attitude in reference to this matter, and that the American authorities thoroughly understand and appreciate the desire of missionaries to return as soon as possible to their mission work. There would be every disposition on the part of this office to sanction your return to your stations as soon as conditions would suggest that you might return with a reasonable assurance of safety, but I am sure, you must admit that conditions in the Tamingfu district have become worse instead of improving, and fully justify the most emphatic warning on the part of this Consulate-General that you do not return to either of these stations.

With reference to the final inquiry in your letter, I trust that neither you, nor any other American missionary, will place the Consulate-General in a position where it must consider appropriate measures for dealing with cases where Americans attempt to return to their interior stations in disregard or defiance of Consular warnings. For the present, I will only direct your attention to the fact that under the treaties you are not entitled to travel in the interior without a passport, properly visaed in Chinese, and that the Chinese authorities are en-

1927.

titled to arrest Americans who so travel without passports and send them to the nearest American Consul to be dealt with.

Very respectfully yours,
C. E. Gauss,
American Consul-General

CHRISTIAN ENDEAVOR MEETING October 2

A. J. Neuenschwander

Topic: "How Can We Make Our Society More Successful?"
Phil 3:13-17. Consecration Meeting.

The Scripture Brought Down to Date

No individual or society is perfect. There is always much room for improvement.

A program, ideal or goal is absolutely needed if any permanent progress is to be made in a Society.

If we seek to make our society one that Jesus would approve, it will be useful in every phase—social, spiritual and evangelistic.

Paul urged his readers to imitate him. We might take good points from other societies and seek to incorporate them into our own.

The Prayer Thought

Thank God for: the excellent program brought forth by the late Dr. Clark for C. E.; for the many thousands that have nobly led in this movement in this and other countries; for the faithful workers today.

Pray the Lord for: clear visions, open hearts and ready minds to change anything in the society that needs to be changed; renewed interest in the evangelistic and mission department for C. E.; for thousands of new members.

The Open Forum

1. What are some of the weaknesses in your society?

2. Have you been emphasizing one or two things at the expense of others, also necessary? Why?

3. What per cent. of your members attend the prayer meetings regularly? What per cent. take part?

4. Do you take part regularly or only when asked by the program committee?

5. How many committees do you have that really do some definite work? Describe their work.

The Successful Society

There may be an ideal for one society and another may have different conditions, but each one ought to study its own field carefully and aim to succeed, whether their program agrees with someone else or not. We can there-

fore not make any hard and fast rule. The successful society has a number of its members who spend much time in intercessory prayer for the society. There will be a Prayer Meeting committee that makes proper preparation for leaders and programs. The Tenth Legion committee may not be large, but information and inspiration to give liberally to the Lord's cause will not be omitted in a successful society. The Missionary committee will bring fresh and challenging news, as well as stir up a wider interest in missions. A successful society will have a Social committee that will put spice and pep into the members when they gather occasionally for their social events. Christian Endeavor is not a social club, still its members are social beings, and the needs ought to be carefully considered. An Efficiency committee, made up of two or three older members is helpful to show the others where precious time is lost, or in some other ways, how to make the society more efficient. Others need to know about the workings of the society, for this reason a Publicity committee ought to be at work so that regular and special meetings are properly advertised. The life of a society at its regular meetings depends largely on the type of a Music committee that is at work. This committee ought to prepare for special musical numbers at each meeting. Christian Endeavorers are in everyday touch with business and other public affairs, therefore they ought to be well informed about various items pertaining to citizenship duties. Every society that wants to be successful needs a Citizenship committee.

The Evangelistic committee was not forgotten, we wish to make special emphasis that this committee if it works properly will be the means of bringing deep spiritual life into the society. The Flower committee has a splendid opportunity to shed joy and happiness into the sick room, as well as help to supply flowers for the pulpit. The Literature committee is necessary to supply the society with materials such as Church and Sunday School and C. E. papers. This committee can secure new subscriptions or renewals for these papers. Does your society measure up to all these activities?

"The trouble of today is not so much with flappers as with floppers. The youth of today maintains as high a standard, if not higher, than those of the youth of the preceding generations."—Bishop Adna Leonard.

THE MENNONITE

HOW IS THE BIBLE GREAT IN REVEALING GOD? JOHN 14:1-14.

(Editor's Note—This article was written by a young woman who has but recently found her Christ. She is now an eager searcher after the Truth. May we do likewise.)

This topic is too big to be covered thoroughly in so short a time. Briefly: The Bible is a Divine Revelation. In all its pages, God is revealed. In the text read, He is the way, the truth and the life. No one can see God except through Jesus.

Through Jesus He is revealed as a God of Love, Truth, Goodness, Mercy, Peace and Rest and not the God of Anger, Revenge, Hatred and Cruelty that men had feared so long.

God is revealed in the Creation, "All things were made by Him; and without Him was not anything made that was made." In the Bible God is called by many names: Creator, Father, King, Lawgiver, Judge, Rock, Fortress, Deliverer, Shepherd and Husbandman. He is the father of his chosen people, Israel. Jesus reveals Him as His Father and ours.

In the Bible God is revealed as Eternal, Holy, Infinite, Just, Almighty, Knowing all Things, Living and True. The knowledge and power of God is beyond human understanding. Isaiah 55: 8, 9 reads: "For My thoughts are not your thoughts, neither are your ways My ways, saith Jehovah. For as the heavens are higher than the earth, so are My ways higher than your ways, and my thoughts higher than your thoughts."

In Rom. 9:13, God is shown to be compassionate; Col. 3:4, says He is our "Life"; I Jno. 4:8, says God is "Love"; Jno. 1:7, calls Him the "Light". Other Scriptures declare Him to be Perfect, glorious, faithful, gracious, righteous and long-suffering.

The Bible reveals God's gifts to all people, both temporal and spiritual gifts. His temporal gifts are: Life, food, clothing, sunshine and rain, seed-time and harvest, and all good things. All His gifts are good and should be used. I Tim. 4:4 reads, "For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving." His spiritual gifts are: Faith, repentance, righteousness, peace, rest, and eternal life. Christ and the Holy Spirit are gifts of God.

We should pray for these spiritual gifts and acknowledge them with thanks to the Giver. In Jno. 16:23 Jesus says: "If ye shall ask anything of the Father, He will

give it you in My name." And in Eph. 5:20 we read, "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."

(Mrs. John) Laura B. Dirks

AMONG MENNONITES

Mennonites are often accused of being inactive in religious work, but the general accusation is also made that they pay their debts. This story is vouched for by persons who heard the conversation. A large Mennonite settlement adjoined the borders of another denomination. A newly appointed pastor had just recently assumed his charge, when one day he met the physician, who was of a different denomination. The pastor said to the physician, "I would like my new field if only there were no Mennonites near. I cannot bear the sight of them, they seldom come to my preaching service, and I know they can not be converted. They are a disgrace to any community." To this the doctor replied, "May I show you to what extent they disgrace this community, for I feel that I have lived here long enough to know the worth of everybody around here?"

So saying, the doctor took out his book, turning leaf after leaf, as he did so indicating to which denomination each patron lived. When the end was reached, he said, "Have you noticed that every account charged to a Mennonite was settled, and the accounts of your own members are nearly all unsettled, and many of them of ten years' standing? If your people treat you as they deal with their family physician, you will soon turn to other employment. If their ministers are willing to preach for nothing, that is not my business, but it is my business to tell you in answer to your charge that the Mennonites are honest and pay their debts, and this I can not say of your congregation."

The minister had sense enough to make no reply, but he was also wise enough at the end of the year to ask the bishop to give him an appointment where he could expect his salary paid.

"It is the man's sympathies that acquit offenders against law and order and not the woman's. Women are more conscientious jurors. They listen to the evidence more closely than men, and, contrary to generally accepted opinion, it is not easy to play upon their emotions. I have found that the men jurors are more easily appealed to by the one in the prisoner's dock."—Judge Mary Grossman.

THE S. S. LESSON

October 2

Elijah on Mount Carmel
1 Kings 18:30-39

Golden Text: "Choose ye this day whom ye will serve." Josh. 24:15.

There were several things that contributed to the sorry state in which Israel found itself. In the first place, the fathers had departed from the ways of God. The iniquities of the fathers certainly do visit the children of the following generations. Parents have the most important part in assuring that the children will be faithful to God and must set an example of worthiness. Then there was a wicked king on the throne. The leaders of any people have the serious responsibility of directing them rightly and setting an example of righteousness. The present king, Ahab was under control of his wicked, fanatical foreign born queen. What a damage a bad woman can do is seen, not only here, but, in thousands of instances. When she led her husband astray she led his people with him. Then, the people as a whole did not show the least unwillingness in following Ahab and his wicked wife into their gross sins. After all has been said, the fact remains that no people need follow their leaders into sin unless they are willing to go with him.

We know practically nothing of the early life of Elijah. He appears like a bolt of lightning out of the clear sky besides the chariot of King Ahab to pronounce the condemnation of God upon him. There are no greater examples of fearlessness recorded in the Bible than we observe in the Prophet's denunciation of Ahab, but he was a man of God and knew that he would be cared for in God's own way. The feeding of the Prophet by the ravens at the brook is an inspiring event that illustrates faith in God. Just enough bread and water for his needs dry by day. That is the attitude Christ shows us when He teaches us to pray for our daily bread, "day by day". The continued provident care for the Prophet's needs in the foreign city where the oil and the handful of meal sufficed during all the time of the famine again shows us that when God has need for His servants He will care for His servant's needs.

When Elijah assembled the people on Mount Carmel, he had before him a chastened people. They had been through a terrible famine. We, who have never known the lack of bread, cannot appreciate the meaning and suf-

fering involved in a famine. Now that they were hungry and miserable the people were ready to come together at a Prophet's bidding. There are some people who never think of heeding God or His ministers until they are in a trouble out of which they cannot help themselves.

The first thing Elijah did when the people assembled was to repair the altar and prepare for sacrifice. Worship and sacrifice had been neglected and this accounts for the fall of the people and the ease with which they were led into sin. The great danger to the spiritual good of our age is the neglect of the house of God. Where there is no public service there can be little or no worship in private expected. It is expected that we foster private prayers, but we know that the one who neglects his private devotions will also have no respect for public worship. No worship and no acceptable service to God is in accord with His will that does not include sacrifice. It is through sacrifice that the sinner has his only approach to God. Elijah here was preparing for a sinful people to come close to God again.

Elijah was competing with heathen priests who gained their hold on the people by deception, it was therefore important that he show that he could not deceive them in the sacrifice he was to offer. The presence of so much water would make it impossible for fire to be introduced to the sacrifice by trickery.

The prayer made by Elijah on this occasion should be studied carefully. In it he acknowledges God as the one who was the God of the fathers of Israel. Ahab had introduced a worship that was strange to the Patriarchs. In calling upon the God of the Fathers all the mighty things He had done and all His promises and threatenings were remembered. It was the prayer of one who owned the Lord as his God. Effective prayer must come from those who own God as their Lord and have devoted themselves to Him as their servants. The prayer was also a call of God to approve all that Elijah had done. God cannot approve anything that one who is not His obedient servant proposes to do. The answer came by fire, the symbol of the irresistible might and power of the Creator.

When they saw the fire the people were ready to say: "The Lord, He is God." There is the fire of God everywhere. It is in nature. It is shown in His love, in His justice, and in His presence in the Spirit.

THE CHURCH AND HER CHILDREN

We believe that children are a gift from God. They have been entrusted to us as precious loans. If we do our part well they shall be blest and a blessing, and parents will be blest through them. As families composing a congregation, we believe that what belongs to the family belongs to the church of which the family is a part. In accordance with these views we can speak of the "Church and her children", as per the theme we are about to consider, as well as individual families speak of their children. True, however, in thus speaking of the children we do not necessarily mean that the little children, as such, hold the same relation to the church as do those of more advanced years. We should rather speak of them as members in training, or in preparation for full membership. In accordance with this relationship we have admonitions in Holy Writ, both under the Jewish and under the Christian dispensations concerning children.

The eight-day-old male child was to be, through the rite of circumcision placed under the Divine Covenant. Children should be diligently instructed in Divine things. At the age of 12 years the son should become, "a son of the law". The child was to be trained in the way he should go with the assurance that he will not depart from it in age. Jesus himself teaches that a little child is a fit model for the members of his Kingdom, and is worthy of His blessing. Paul writes to parents not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord. With this evidence we believe we err not in our opening statements and thus we approach the theme as given for our meditation and feel as parents and congregations our responsibilities and ask the Lord, "What will thou have us do in Thy family, the Church?" We note the subdivision of the theme, a, b, c.

a. Consecration of Children, or Infant Blessing

The Scriptures give us numerous examples of the consecration of children or the presentation of children to the Lord for His blessing.—Samuel was brought by his godly parents. Jesus himself was thus presented to the Lord after the ceremony of circumcision, to be followed twelve years later, with the presentation of the boy in the temple for the ceremony of the full covenant. "But", says someone, "these were re-

quirements under the law, we are now under grace." True, God does not expect less under grace than under law. Under the Kingdom of grace the King Himself teaches and exemplifies the principles of the Kingdom He came to establish with a little child as a model. He teaches that without conversion there is no gate of admission into the Kingdom. Mothers bring their babes to Him for His blessing which is gladly bestowed with the additional assurance given that of such is His Kingdom. Again He teaches concerning those who have come to years of discretion, say 12 years and up, whether circumcised, and made sons-of-the-Law or not, that a new birth through the Spirit and water is necessary in order to be acceptable for the Kingdom.

That in consequence of Christ's teaching concerning children and His example in taking them in His arms, laying his hands on them and blessing them. Infant Blessing has been practiced more or less at all times of the Christian Church cannot be surprising to anyone; still not, we believe, as an ecclesiastical rite.

We find a trace of Infant Blessing in the works of Gregory of Nazianzus, one of the four great fathers of the Eastern Church, whose life closed with the close of the fourth century, when he asserts that "the unconscious sins will not be imputed to little children," so believes it better to have them consecrated while unconscious and recommends baptism later in life when they have some ability of discretion. Possibly it was about this period, or perhaps earlier that in the Roman Church the simple ceremony of blessing children gave way to Infant Baptism, which was generally adopted by the Papal church from the fifth century. Of course there were individuals and congregations who protested against this departure from the practice of the Apostolic Church, but being weak and under severe persecution by the State Church they quietly submitted, sacrificing lives and church records and so we have very meagre records of their church activities till about the eleventh century when various protesting sects who claimed to follow Apostolic teaching and practice arose in the different European countries whose records again give us traces of Infant Consecration.

Coming to the Protestant Reformation period, the stronger of the protesting bodies, and the churches growing therefrom, in general held on to the custom of

the Papal church in baptizing infants, while Menno Simon, breaking with Romanism and identifying himself with the scattered and despised Anabaptists, and becoming the most influential leader among a division of them, became, not the founder of a new religious denomination but rather the organizer of a body of people who were seeking to fully follow Christ and His teaching, and so, regardless of Rome's institutions sought those of the Apostolic church. This body became the Mennonite Church. She adheres to and practices infant consecration. Owing, however, largely to the severe persecution, often resulting in martyrdom by the State Church we have very meagre records of the activities and practices of the church at that period.

From the writings of the Reformation period that gives us light on the practice of Infant Consecration we have the following from a letter by Balthasar Hubmeier to a man in Basel dated Jan. 16, 1525. He writes, "Instead of Baptism, I convoke the congregation and explain in German, the Gospel passage, 'Then were there brought little children, etc.' Matt. 19: 13-15. The child is given a name, and prayer is offered by the congregation kneeling'. About two years later, Hubmeier and his wife were cast into prison, from which he was led to the stake and burned on March 10th, 1528, a martyr to his faith, while his wife, three days later was cast into the Danube river.

Johannes Decknatel, one of the most renowned Elders of our church in Holland wrote in 1758 thus: "My Brethren: As we do not baptize our infants because Jesus neither did it nor commanded it and because they have not the necessary qualification for it, would it not be well to have them blessed with laying on of hands, as Jesus taught us by example? Mark 10:15-16." In closing I wish to quote my honored and beloved preceptor, the late Carl J. van der Smitten, he writes: "Infant blessing has as good a Scriptural foundation as baptism is commanded, infant consecration is a voluntary act, and only for those who feel the necessity to offer their children to the Lord in blessing. Such necessity should be encouraged.

Summary in Conclusion:

1. Infant consecration does not take the place of Jewish circumcision.
2. Is not regeneration, nor remission of sins.
3. Is not a substitute for baptism.
4. Not a substitute for bringing

up the children in the nurture and admonition of the Lord; much rather an aid for it.

5. It should be voluntarily observed, and not forbidden.
7. Should, if possible, be a public church ceremony.
8. It is a public identification of the children with the church, will help much in giving them their rightful place there.

Question: In revision of Church Polity.

Allen M. Pretz,
Perkasie, Pa.

MINUTES OF THE 39TH ANNUAL SESSION OF THE MIDDLE DIST. CONF.

(Continued from page 2)

and Mohammedanism on the north, made missionary work in Africa difficult. Miss Birky stated that when she went to her present station there was nothing there but heathenism. The black people do not naturally love the white people since black does not love white. The section of the territory allotted to our mission has a population of over 100,000 people and only four missionaries in it, the speaker said.

The Committee on new churches made the following report: Your committee recommends that the application of The Chapel Mennonite Congregation for admission into the Middle District Conference be accepted and the church be at once admitted into the full fellowship of the Conference and be given official assurance of a hearty welcome to a full participation in all the work and activities of the Conference, and of enjoying equal rights and privileges with us in all things pertaining to building up the church of Jesus Christ. The report was unanimously accepted.

The church for Jesus Christ leavening the whole community was discussed by John Warken. The speaker emphasized the fact that the church was a leaven in the community and that it does affect to a greater or lesser extent the community in which it is located. Leavening is a slow but sure process. The community may not like our Christianity but they do love our Christ.

Rev. A. S. Rosenberger closed the afternoon meeting with prayer.

The Ministerial Conference was held at six o'clock on Tuesday evening.

(To be concluded)

Rev. J. J. Balzer, of Bethel church Mt. Lake, Minn., attended the All-Mennonite Conference in Hillsboro, Kan. He has again returned to his home and work.

The Sunday School of the First Mennonite church, Aberdeen, Idaho, will render a special mission program Sunday morning, Oct. 16. All Bethel College students of the Aberdeen church had a Bethel Rally on Sunday afternoon, Sept. 4. A large number of the church membership at one time attended Bethel College as students. A brief program was carried out and most of the former and present students expressed words of deep appreciation for what Bethel meant and still means to them. Other meetings of the kind are to be held in the future. Not only students and former students were present at this gathering, but many others were also present. A basket lunch was served.

CORRECTIONS

In the article "The Bible: Its Author" by S. S. Haury of Upland, Cal. published on the second page of the Mennonite of August 25th, several m'stakes crept in.

In the first place the author's name is S. S. Haury in place of A. A. Haury. In the first column, paragraph six should begin: The Old Testament was written in the Hebrew language with the exception of a few verses in each one of the books of Ezra, Jeremiah and Daniel, which appeared in Chaldean. In column two, paragraph two should begin: This Bible was translated into Latin in 385 to 405 by Jerome with the assistance of a number of learned Jews in Bethlehem, Palestine.

MARRIAGE

Schrag-Willier—On 8th September in "The Little Brown Church in the Valley" in Northern Iowa, near the town of Nashua, Rev. Henry J. Schrag, pastor of the Mennonite church of Noble Iowa, and Miss Clara Agnes Willier of Pulaski, Iowa, were united in the bonds of holy matrimony in the presence of a few intimate friends. After a sermon based on a portion of Luke 24:29 Rev. Samuel T. Moyer, former pastor at Pulaski, now home from India, read the double ring ceremony. Rev. and Mrs. Schrag returned to Noble where they will make their home.

DEATH

Died near Reedley, Calif., on Aug. 26th, Bro. Henry Wedel at the age of 66 years, 2 months, and 4 days. He was born in S. Russia and his parents both died when he was 4 years of age. He was taken into the family of relatives and with them came to America in the year 1873 making their new home in S. Dakota. Here he was received into the church by baptism in 1884 and the following year united in marriage with Mary Urub. The Lord blessed this union with eleven children, 5 of whom died in infancy. In 1909 he came with his family to California. In Dec. of 1925 his beloved wife died and he felt very lonely and forsaken, frequently expressing the desire that he might be with her. This wish was fulfilled when sitting in the auto at Dinuba waiting for his son at the packing house, he died suddenly.

Services were held in our church on the 29th, at which occasion Bro. H. J. Krehbiel spoke on Matt. 24:44.

He leaves to mourn his sudden

death, 4 sons, 2 daughters, 7 grandchildren, 1 great-grandchild, 2 brothers, 2 sisters and many friends.

CONTRIBUTIONS

Receipts for the Treasury of the Board of Education of the General Conference.

Wisner church, \$5.00; Bruderthal, \$20.00; Berne, \$40.00; Reedley, \$15.00; Bruderthal, \$2.10; Mt. Lake, \$23.68; Escudido, \$1.00; Herold (Okla.), \$3.70; Philadelphia, \$9.14; Upland, \$34.18; Menno (Wash.), \$6.00; Zion (Iowa), \$10.00; Salem, \$3.00; Halstead, \$5.15; Philadelphia, \$5.67; Philadelphia, \$4.29; Goessel, \$18.00; Tabor, \$15.00.

Gratefully acknowledged,

D. H. Richert,

Treas.

Sept. 8, 1927.

HOME MISSION TREASURY REPORT FOR JULY-AUGUST

General Fund

Burton, Kan., Ch., \$5.35; Salem Zion Ch., Marion, S. Dak., \$106.50; Zion S. S., Donnellson, Ia., \$10.00; First Menn. Ch., Reedley, Calif., \$85.96; Deer, Okla., Ch., \$28.91; Johannestad S. S., Hillsboro, Kan., \$210.16; Ex. Com. Gen. Conf. Missionary Societies, \$240.00; Buhler, Kan., Ch., \$43.59; Garden Tp. Ch., Moundridge, Kan., \$16.86; Pulaski, Ia., Ch., \$18.03; Pac. Dist. Conf., offering, Upland, Calif., \$58.05; Grace Ch., Pandora, O., \$39.93; Hoffmingsfeld Ch., Moundridge, Kan., \$38.89; a sister, Beatrice, Neb., \$20.00; Sale of old Los Angeles mission property, (final payment), \$2026.44; First Menn. Ch., Aberdeen, Ida., \$21.26; Ebenezer S. S., Bluffton, O., \$100.00; Pratum Ore, Ch. and S. S., \$23.80; C. Jantzen, Plymouth, Neb., \$5.00; Bethesda Ch., Henderson, Neb., \$175.33; Hillsboro, Kan. S. S., \$76.02; Ebenezer Ch., Bluffton, O., \$100.00; Sr. C. E. Soc., \$22.25, First Menn. Ch., \$123.47; Berne, Ind., Immanuel Ch., Los Angeles, Cal., \$100.85; Swiss Menn. Ch., Alsen, N. Dak., \$6.18; Tabor Ch., Goessel, Kan., \$92.71; First Menn. Ch., Philadelphia, Pa., \$32.21; West Zion Ch., Moundridge, Kan., \$63.00; Christian Ch., Moundridge Kan., \$17.50; Salem Zion S. S., Marion, S. Dak., \$25.00; Emmaus Ch., Whitewater, Kan., \$372; First Menn. Ch., Upland, Cal., \$32.01; Herold Ch., Besie, Okla., \$6.80; Friedensfeld Ch., Liberal, Kan., \$21.40; Rev. C. v. d. Smitten's S. S. class, Berne, Ind., \$34.15; Menno, Wash., Ch., \$30.00; a friend Lind, Wash., \$10.00; Rosemont Ch., Laird, Sask., \$150.00; John T. Neufeld Chicago, Ill., \$10.00; Bethel Ch., Hydro, Okla., \$55.00; First Menn. Ch., Geary Okla., \$15.50; Alexander Ch., Goessel, Kan., \$72.45; First Menn. Ch., Paso Robles, Cal., \$25.30; First Menn. S. S., Chicago, Ill., \$35.22.

Special Gifts

Friedensberg Ch., Avon, S. Dak., (deaconess work), \$10.00; do, (Chicago), \$23.27; a friend Ely, Nev., (Winnipeg Girls' Home) \$5.00. Total Receipts \$4,849.51
Bank Balance, July 1, 1927 1,240.84
Total Disbursements 4,240.84
Bank balance, Sept. 1, 1927 1,776.22
Money Borrowed 3,910.00
Deficit \$2,133.78

Gratefully acknowledged,

J. E. Amstutz, Treas.

Trenton, Ohio.

Rev. E. D. Schmidt, who at one time was pastor of the First Mennonite church of Aberdeen Idaho, has again returned to Aberdeen to take the pastorate of the Presbyterian church in that town.

The Annual Harvest Thanksgiving held in the Flatland, Pa., church on Aug. 28, was made especially attractive with the exceptional display of fruit and vegetables that graced the church on that occasion.

Rev. Elmer Basinger, of the Bethany church, Freeman, S. D., severed his connection with this congregation and also with Freeman College in order to accept the call to become pastor of the Wayland, Iowa, church.

Bethany church, Quakertown, Pa., has recently been beautified with the installation of new carpets bought by the Ladies' Aid Society. The interior of the church has also been varnished and otherwise made more attractive.

Missionary S. T. Moyer was a visitor at the West Swamp, Pa., church on Aug. 24 when he preached in the afternoon. On the following Tuesday evening he gave his lecture on India with lantern slides in the Bethany church.

With registration of students not yet completed, Bluffton College opened with an enrollment of 200, including a class of 70 freshmen. The dormitories are all filled and a number of girl students have been compelled to seek accommodations in private homes.

While visiting his old home in Mt. Lake, Minn., last week, Rev. P. R. Schroeder, of Berne, Ind., spoke in Bethel Church, the First church, the Bruderthal church and the church in the neighboring town of Butterfield.

The choir of the West Zion church, Moundridge, Kan., entertained the young people of the church at a social held on the H. E. Haury place three miles north of the city on the evening of Aug. 28. Fifty-one guests were present and enjoyed a delightful evening.

Rev. and Mrs. Alfred Habegger of Berne, Ind., have again returned with their children to their mission field at Lake Deer, Mont. On Sunday, Sept. 11, Rev. and Mrs. Habegger gave short farewell addresses in the Berne church. The next day they left for their field per auto. The distance to be covered is about 1500 miles.

The Tenth Annual Meeting of the Mennonite Brotherhood will be held in the First church, Allentown, Pa., on Oct. 1. The following addresses will be made: Contributions of the Mennonite church; Past Days in American life by William A. Geisinger; Are there any Present Day Contributions to Be Made? M. H. Kratz; Early Elements in Anabaptist History, Rev. E. S. Johnson, Ph. D.; Discussion of Mennonite Contributions, Harry Detweiler; Rev. Austin Keiser, pastor of the Dalton, Ohio, church will also be present and give an address. Immediately after the meeting, the Executive Board of the Brotherhood will meet.

Rev. A. J. Neuenschwander, of the First church, Philadelphia, gave a talk on the "Early Mennonites" in the East Swamp, Pa., church on Sept. 19. The East Swamp church is undergoing extensive repairs which include the installation of a pipeless heater and the moving of the pulpit back several feet.

Rev. and Mrs. Gerhard Friesen of Deer Creek, Okla., have moved to Bluffton, O., where Rev. Friesen will study in Witmarsum Seminary. While on the way to their destination, they stopped to visit Rev. P. R. Schroeder, of Berne, Ind. Rev. Friesen preached in the Berne church Sunday evening, Sept. 11.

On Sunday, Aug. 28, 14 young people were received into the membership of the Pulaski, Iowa, Mennonite church, Rev. W. W. Miller, pastor. Eleven of these new members were by baptism and three by letter. The service was all the more appreciated because it was a voluntary contribution of the lives of these young people to the Lord Jesus Christ and not the result of excitement in the heat of a stirring revival.

Sister Hillegonda van der Smissen of the Bethel Deaconess Home and Hospital, Newton, Kan., recently visited Wadsworth and Ashland, O. Her father, the late Prof. van der Smissen was teacher in the Wadsworth Mennonite Seminary and minister of the Ashland Mennonite church two institutions long since things of the past. Sister Hillegonda is now the guest of her brother, Rev. C. H. v. d. Smissen, editor of the Bundesbote.

The recent death of Bro. Walter Bertolet, secretary of the Menno-Friendly society, Philadelphia, created a vacancy in that office which has been filled by the election of Bro. Erwin Weiss, Welsh Road, Willow Grove, Pa.

On Sunday evening, Aug. 28, the Upper Milford Young People's Society, of Zionsville, Pa., paid a visit to the West Swamp, Pa., Society and furnished a part of the program. A return visit is being planned. Upon invitation of the Upper Milford Society the West Swamp Society will return the visit on Sept. 25.

Witmarsum Seminary opened with bright prospects for the year's work. This is the seventh year of the Seminary and its enrollment has been steadily increasing. This year's registration is one of the largest in the history of the institution. Many of the new students have already completed their four years' course for the A. B. degree. President Hartzler delivered the opening address.

About two hundred people attended the Augsburg reunion held at the Defenseless Mennonite church in French township near Berne, Ind., on Sept. 1. The affair was an all day one with basket dinners. An interesting feature of the program was the presentation of a basket 130 years old by Miss Sarah Augsburg. The basket had been brought over from the old country by the ancestors of the present Augsburg generation and contained letters and other relics of many years ago.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, SEPTEMBER 29, 1927

No. 38

EASTERN DISTRICT CONFERENCE

Ministers and Deacons and Their Wives Have Conference and Social.

On Labor Day, Sept. 5, 1927, at the Saucon church, was a pleasant day and a pleasant occasion. Rev. S. M. Rosenberger, president of the conference, presided. The morning session was opened with a song service led by Deacon U. S. Stauffer of the Quakertown church, this was followed with devotional Scripture reading and prayer by Rev. V. B. Boyer of the Allentown church. The theme for the meeting was: The Church and Her Children. This was treated under subdivisions: (a) Consecration of Children. (b) The Cradle Roll in the Sunday school. (c) Young People's Part in Ladies' Organizations.

A. M. Fretz had a paper on (a). Children, a gift of God, belong to the church to which the family belongs, as members in training for full and active membership. Children consecration was without doubt practiced by the Apostolic church. In the course of a few centuries infant baptism was introduced, which was established as a substitute to infant blessing by the Papal church in the fifth century. This innovation the Anabaptists refused to accept, and in consequence suffered severe persecution, neglect of records of church activities and martyrdom. Menno Simon in the reformation period, a priest in the Papal church sharing the Anabaptist's views as to baptism became the leader and organizer of certain division of them into the Mennonite church, which, seeking to follow the teaching and example of Christ, Mark 10:10-16, practice consecration of children.

Mrs. Mary Bleam, superintendent of the West Swamp Sunday school, read a paper on (b). She said the cradle roll is needed in rural as well as in town schools. The superintendent of this department should neither be a young girl, nor an old woman, a middle aged lady is usually preferable. In their school the roll at present contains the names

of twenty-six babies; they—or such as can be brought to church, with the mothers constitute a separate class in the school taught by Mrs. Turner, Kenneth and Clara, children of missionaries, Mrs. Bauman of India are included on the roll. At a social at her home recently, given by Mrs. Bleam, twenty mothers with their babies were present. They enjoyed the occasion. The pastor, too, attended and gave a talk.

Mrs. Lily Fretz gave a very practical talk on (c). Certainly girls, and even boys, may be interested in the work of ladies' organizations of the church. Young people can be given various things to do, and they love to do it. As a rule, they want to do something, the secret is in the proper way to lead them to do it.

These papers will appear in our church papers. General discussions of much interest and profit followed the presentation of the subjects. Much good can come out of such discussions.

The pastor of the church, Rev. L. Foulke, assisted by the deeply interested Ladies' Aid Society, prepared a fine lunch table under the stately maples at which our appetites were finely satisfied. A very pleasant "get acquainted" and social hour followed the lunch. This, too, is a very needful and profitable feature of such gatherings. Church workers ought to know each other better. Such knowledge can only lead to more love and united efforts in the work.

A happy feature of the after-lunch session was an address by our specially invited guest, Rev. O. H. Melchor, of the Springfield Lutheran charge. As a young man from the seminary he accepted and still holds the charge at now nearly fourscore years. In this long ministry he endeared himself not only to the people of his own charge but to other churches as well. His address was reminiscent, instructive, advisory and highly fraternal.

The meeting closed with a season of prayer, a song service and benediction. The next ministerial meeting is to be held about the middle of November.

A. M. Fretz, Sec.

Perkasie, Pa.

MINUTES OF THE 39TH ANNUAL SESSION OF THE MIDDLE DIST. CONF.

Held in the Mennonite Church Near Pulaski, Iowa, Aug. 21 to 24, 1927

(Concluded)

Wednesday Forenoon.

After the singing of a song and devotionals, Rev. Jacob Quiring gave another of his inspiring messages. There is no one who can interpret Christ like the apostle Paul. With him religion was a living experience. The gospel he preached was not man-made but God-given. If you have that religion no one can take it from you.

A duet sung by Mrs. Vernon Ramseyer and E. W. Baumgartner was very much appreciated.

In response to the call from the chairman for a Seminary report, the secretary read a letter sent in by President Hartzler in which he urged that each church pay her dues to the seminary so they could close the year without a deficit. The prospect for the coming year for students were good. On motion the report was accepted.

On motion the time for the afternoon session was changed to the singing of the hymn, "All hail the power of Jesus' name." S. K. Mosiman led in the opening prayer. Rev. Jacob Quiring gave his final lecture. Christ can never be made the object of study but the object to be received, the speaker said. He closed his lecture with an illustration of the effectiveness of prayer.

Helen Litwiler sang a solo to which the conference listened with a great deal of interest. The report of the Resolutions committee was called for and the chairman of the committee read the following resolutions: Resolved that we thank our heavenly Father for the favorable circumstances under which we were permitted the past four days to hold this conference. We thank the local church for making our stay in their midst so attractive and comfortable by the floral decorations in church and their songs, the wholesome meals in the basement and the kind hospitality in their homes.

Rev. P. R. Schroeder very ably discussed the topic "The responsibility of the laymen in getting the church permeated with the spirit of Jesus Christ." Lay-

men were defined by the speaker as the rank and file of the church, consisting of both the active and the inactive members. The charge, "Go ye therefore" applies to all them that believe. If these hold their peace, the stones shall rise up and speak. The laity never get back of the pulpit but they are powerful in their living testimony. In order to get the church permeated with the spirit of Christ he must himself be permeated with this same spirit and pray for it for himself and others. Each individual layman must do what he can and not look to others.

A motion to extend the time five minutes in order to allow discussion of this topic carried.

The election of officers was next held and resulted as follows: President, S. M. Musselman, V. President, A. S. Rosenberger, Secretary, E. W. Baumgartner.

Invitations for entertaining the next conference were called for. The Mennonite church at Wadsworth, Ohio, invited and their invitation was accepted. D. W. Bixler led in the closing prayer.

Wednesday Afternoon

This session began with the singing of the hymn, "All hail the power of Jesus' name." S. K. Mosiman led in the opening prayer. Rev. Jacob Quiring gave his final lecture. Christ can never be made the object of study but the object to be received, the speaker said. He closed his lecture with an illustration of the effectiveness of prayer.

Helen Litwiler sang a solo to which the conference listened with a great deal of interest.

The report of the Resolutions committee was called for and the chairman of the committee read the following resolutions:

Resolved that we thank our heavenly Father for the favorable circumstances under which we were permitted the past four days to hold this conference.

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WORDS TO YOUNG CHRISTIANS

by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

Cloth, 40 cents; per dozen, \$4.25

We thank the Ramseyer hatcheries for the printed programs furnished us free of charge.

We thank all who have helped to make the program so helpful including the sisters from the Central Illinois Conference, Miss Birky and Miss Ramseyer, and especially Prof. Quiring for his inspiring messages.

We ask the Evangelization Committee to send out a team of young people to visit all the churches of the Conference in the interest of young people's work.

We authorize the Evangelization Committee to make a loan of \$500 to the Home Mission Board for the church-building fund for the immigrant churches in Canada; also authorize them to use of their fund for the young people's work of the General Conference or the Retreat, not to exceed \$100 for each purpose.

The churches of The Middle District Conference observe an annual education day with the purpose of aiding our schools with their prayers and their moral and financial support, the Education Committee to arrange for such a day. On motion the above resolutions were adopted.

The topic "How do we know when a church is for Jesus Christ?" was discussed by J. E. Amstutz. A church is for Jesus Christ when it is founded on Jesus Christ, has His mind, is His body, is doing His work, is commissioned of Him, loves Him and abides in Him. In the discussion which followed, H. J. Schrag said that large money donations did not always mean that church was for Jesus Christ. A better criterion was the missionary interest manifested by a church.

W. W. Miller pastor of the entertaining church thanked the conference in behalf of his church for the wonderful messages given, for the fine spirit which prevailed and Dr. Mosiman for sending out such fine young men from Bluffton College which we have in our conference. Rev. Musselman asked for a short season of silent prayer after which J. F. Lehman led in the closing prayer. The conference closed with the singing of the hymn, "Jesus shall reign."

S. M. Musselman, Pres.
D. W. Bixler, Sec.

A SERMON PREACHED TO CHINESE GRADUATES BY ONE OF OUR MISSIONARIES

H. J. Brown

The Second Mile

Scripture Lesson: I Cor., Chap. 13
Text: Matthew 5:14: "And whosoever shall compel thee to go a mile, go with him twain."

Introduction

This is a great occasion and it needs a great message. The Lord of Heaven and Earth, as Saviour of mankind, sat on the Galilean mountain and spoke those incomparable words, called the Sermon on the Mount. They are words that have never found their equal principles of life for all nations and all ages. The more one studies them, the greater and nobler they become; and the more one practices them, the more practicable they are. How wonderful and full of wisdom these teachings of Christ are!

Theme: The Second Mile

It was customary, yea, it was a law, that if a stranger lost his way, he could demand of anyone, whom he met, to lay down his burden and go with him as a guide for one mile. But at the end of that one mile nothing could induce the man to go any further. He had complied with the law, he had done his duty. He was now free to do as he pleased. But Jesus teaches us a higher principle, namely that of love. Love demands the second mile.

Nations with Nations

We speak of international problems, international relations, and fear international wars. But what is wrong with this old world? What is wrong with the nations of today? Some say that we have no real Christian nations, and that we have never had Christian relations between nations. Many a time even laws and treaties have been evaded or broken. The smaller nations have been trodden under foot. Sound international relations need not only the sacred keeping of treaties, but they need a principle of love.

Unless love permeates these relations, they will never bring peace and happiness. Thirteen years ago the world war started. It was to make democracy safe and end all wars for ever. What good have we accomplished by it? Nothing, but produced a lot of misery and sorrow. The nations will yet for many years groan under the heavy debt burdens; and we see strife all around and new wars ready to break out any day. Nations dealing with the strife-torn China need the principles of love and a second mile walk. Mere treaties will not take nations anywhere, and certainly not old and outgrown treaties of the China sort.

China for Itself

But China badly needs national laws. A constitution and a set of laws that will be acceptable both to North and South; but there is one thing that it needs even worse, that is the second mile principle. How can it be

united and strong, as long as laws are evaded or openly broken? How can it have peace, happiness and prosperity, as long as it doesn't recognize, much less practice, the second mile walk?

Society and the Home Life

Look at your society. What is there that stands out as especially good, high and noble? How do the relations of neighbor to neighbor, friend to friend, and stranger to stranger appeal to you? What plausible relation between the rich and the middle classes do you find? The well-to-do and the poor? What is the relation of the public officers to the public itself? Is not the whole social structure rotten to the core?

Even if they observed carefully the law, what is there extraordinary about it? It is only simple duty or, figuratively, the first mile. Everybody is under obligation to walk the first mile. Duty-fulfilling is a common thing; but to go beyond duty, that is free service, that is the second mile. The world is starving for and the world is going to ruin for lack of a little bit of love. So many are crooked, so many are selfish, so many are lazy; too few are propelled by real Christian love, so few go beyond common duty. The world needs love, the world needs the second mile!

Let us look at the smaller circle, the home. Why so much strife, suffering, and often premature death? Friends, it is not only the breaking of social and home laws, although they are trodden under foot every day. It is the lack of love. Man's relation in society needs a governing principle that goes beyond law. Your home and your society need to be permeated and controlled by the principle of love. It is not how little I need to contribute to get along; but how much I can give in order to make my home a happy spot, to make society just and righteous and to make my country peaceful and a prosperous commonwealth, a country that shall have peace reign within its borders and shall have the most cordial relations with all nations.

Appeal to the Class

If you, graduates intend to be ordinary people, stick to the law, go the first mile. If, however, you care to stand above the ordinary folks, you must learn to go the second mile. The first mile is law, the second is grace and love. The first you must, the second you may. The first is duty, the second is virtue.

You now have knowledge, you have wisdom, you have understanding. You have worked hard to attain these and you have a reason to be proud. We too are proud of you; but let me say

right here and say it fairly and plainly: if that is all you have, your life will be ordinary and common. I dare say more, it will be a failure. It needs the second mile application.

You esteem America. Look into its history. Read other valuable books and biographies of great men. What made these men great and gave them immortal names? It's their second mile practice. Among the heroes you hold high there is George Washington. What made him great? A second mile walk in his every day life. At Valley Forge the winter was dreadful and the soldiers were poorly provided. Many were without proper clothes and walked barefooted on the frozen ground. He tried his best to relieve, but circumstances were against him. One day at early dawn some one found him in the woods on his knees pleading to God for his suffering soldiers.

Abraham Lincoln is the emancipator of an oppressed people. How it hurt him to see the Union soldiers suffer and die. He was President and very busy, but he took time to go to the hospital and comfort the wounded soldiers. For a President and that in the time of war, to visit the sick soldiers was more than could be required. But listen, he didn't stop there. While he spoke kindly to a wounded lad, the boy took confidence in him. And a young lad he was, far away from his home and mother. He pleaded "Oh, sir, stay with me until it is all over. It will not take long." And there you see Lincoln sitting at the dying bed of this lad, holding his hand and staying right with him, until it was all over. But nay, look around here in your own country. Here, too, are examples of the second mile.

You want your country to be saved. You are young and strong. Go out and do your part. But remember that all the other noble gifts, that you possess will not do it alone. Your hearts must be filled with true Christian love, a love that will forget itself. A love that will go any second mile to help and save.

Man may go wrong, Christians may be wrong. I invite you to study Christ. His whole life was one of the second mile, a life that was constantly overflowing with love. How he loved in life! How he loved in death! Let Him have full possession of our lives, and they too will become fountains with healing streams for the souls. Let us all surrender to this eternal love, and go and live the second mile!

(This baccalaureate sermon was given to the Kai Chow High School Class of 1927.)

THE MENNONITE

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EDITORIAL

The recent prize fight held in Chicago, was the biggest sporting event to date. More than \$2,000,000.00 was paid for admissions. The United States and the State of Illinois were partners in the affair to the extent that they shared between them the half million dollars collected as tax on the gate receipts, while the radio carried in detail the events of the ringside everywhere as the fight progressed and the listeners in must have numbered many millions. The papers report that eight persons who had been listening to the radio reports of the fight dropped dead from heart failure as a result of the excitement. Also, the papers elaborated largely on the vast sum of money collected by the principals as their share for having made the affair a success by slugging one another.

The historian a hundred years from now as he examines the printed reactions of the fight in about every periodical of today, will most naturally conclude that the most important interest of this day was prize fighting. What a comment on our times that will be when two sluggers punching one another for money are believed to have been national heroes! We ask, will the Chinese, whose civilization we are accustomed to belittle, think all the more of us because of the exhibitions in the prize rings of Chicago and other places? How are the heathen to whom we send missionaries impressed? Is there not some ground for challenging our claim that this is a Christian country?

There is much that is good in sport for health and the development of a cheerful attitude of mind as well as for physical and mental alertness, but prize-fighting is brutality, not sport. It has become commercialized savagery.

The masses who go to see fights get nothing but unhealthy excitement that stunts the finer senses of decency, mercy and sympathy. As the Romans became prosperous and the idle rich increased the simple games of their ancestors no more satisfied their craving for excitement and cruelties of the arena developed into real fighting in which men killed one another for the entertainment of the population. We may never get that far in this generation but there certainly is being manifested an unusual brutality in the prize ring patronized by the public.

Prize fighting has made tremendous strides since the World War. It is one of the by-products of camp training and war brutality. People have now not only become accustomed to combats but are demanding that kind of diversion as an outlet for the fighting sense that has been deliberately developed in them in the name of patriotism.

A Scotchman arriving in this country will, in all likelihood, be found worshipping in some Presbyterian "kirk" the first Sabbath he is ashore because churchgoing and a loyalty to the church of his fathers has been bred into him with his childhood diet of oats and the Shorter Catechism. A Methodist in a strange city will be seen in the nearest M. E. church because he is convinced that his church is the salt of the earth and he is proud to be a part of it. A Lutheran never hears a sermon but what the minister has something to say about Martin Luther and he never gets tired of that kind of diet. Such loyalty indicates something deeper than denominational bigotry in that kind of church membership. It is the natural result of an affection for the house of God and a love for principles that in childhood became a part of that very life.

As Mennonites we, too, find satisfaction in what our church stands for in doctrine and practical Christianity. We are bound to the church by the ties of dearest spiritual association and generally also by ties of relationship. However, we feel that the church would be helped and honored, say in large cities where we are located, if those of our people who have not established membership in such localities, would be diligent in seeking out the fellowship of the brethren as soon as they locate. We also feel that in many quarters the few Mennonites who are there could, if they would, and were willing to make the sacrifice involved, establish Mennon-

ite churches, and thus save to the church the energy that is going lost because our little body has so many scattered members.

WOMEN'S WORK

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." Zech. 2:10.

"The New Testament tells the wondrous news that God has called us—women and girls—each who accepts the call to be a Christian, 'to be kings'. First to rule our own spirits, then to receive Christ's spirit in our hearts and meet life's hardships and perplexities in the way He would have us. None can tell what thrones of honor and usefulness we may ascend."

Throughout September we have been praying our Heavenly Father to search the innermost recesses of our hearts to remove all that is not pleasing to Him, and to make our hearts and lives pure and holy so that in thought, word and deed we may live the Christ life.

Each one of us has received from our gracious Father at least one talent. Will we cherish and develop this talent and use it in channels hitherto unknown to us? We may claim, "As thy days so shall thy strength be," Deut. 33:25, and if we implicitly trust Him, He has also assured us that, "My grace is sufficient for thee," II Cor. 12:9. In the strength and inspiration of these promises may we not go forward asking great things of Him and expecting still greater things from Him? Why not try Him and see what He can do through us?

Let each member of the Women's, Intermediate and Junior societies consider herself a committee of one (unless otherwise organized) and "dare to do". October is the month when others have fall campaigns. Why not we? In cooperation with others, may each one earnestly and devotedly strive to secure for her society: 1. A substantial increase in membership. 2. A substantial increase in funds. 3. An average attendance at the monthly meetings of one-half the membership. 4. The Mennonite in every home. 5. Report to Woman's Work department of the Mennonite at least once during the year. 6. A society in every congregation.

We as societies may not reach this goal in all points, but let us do our best. "Our usefulness as Christians depends solely on whether those about us see the reflection of our Christ through us. 'Even so let your light shine before men', that is your spiritual relationship with Christ, 'That

they may see your good works', for which this fall campaign offers you abundant opportunity; 'and glorify your Father which is in Heaven', which is your real purpose in life." F. L. K.

MINUTES OF THE LADIES' MISSIONARY SOCIETY

Of the Middle District Conference Held at the Church at Pulaski, Iowa, August 23, 1927.

Business session held at 1:15 p. m.

The meeting called to order by the president, Mrs. J. E. Kauffman, Donnellson, Iowa. The meeting was opened by singing of the hymn "True-hearted, Whole-hearted" and prayer by the president.

The minutes of the previous meeting were read and approved. Motion was made and carried that the offering flow into the general treasury, four-fifths for foreign and one-fifth for home missions.

The nominating committee, consisting of Mrs. S. M. Musselman, Mrs. P. R. Schroeder, and Mrs. Selma C. Sommer, moved the adoption of the candidates for the following offices:

Pres., Mrs. W. O. Schaub, Wadsworth, Ohio.

Vice President, Mrs. A. K. Augsburger, Trenton, Ohio.

Sec'y-Treas., Miss Elma Sprunger, Berne, Ind.

Program committee: Mrs. Levi Amstutz, Dalton, O., Chairman.

Mrs. J. S. Slabaugh, Nappanee, Ind.

Mrs. A. S. Bechtel, Summerfield, Ill.

The motion was seconded and carried.

Mrs. P. R. Schroeder answered various questions in regard to the Executive Committee of the General Conference, and Mrs. S. M. Musselman spoke of the work of the Literature Committee of the General Conference.

The business session was closed with prayer by Mrs. A. S. Bechtel.

Pres., Mrs. J. E. Kauffman.
Sec., Mrs. Selma C. Sommer.

The following program was rendered at 7:30 p. m., Aug. 23, 1927.

Hymn, "Worship the King."
Devotionals—Scripture reading—Judges 1:1-10 and prayer by the president.

Missionary Address by Miss Loretta Lehman from our station at Champa, India.

Music by Pulaski Choir.

Missionary Address by Miss Pearl Ramseyer, City Mission

(Continued on page 7)

YOUNG PEOPLE'S DEPARTMENT

THE BETHEL RETREAT NUMBER

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:19.

THE RACE OF LIFE

Defeat may serve as well as victory
To shake the soul and let the glory
out.
When the great oak is straining in the
wind,
The boughs drink in new beauty,
and the trunk
Sends down a deeper root on the win-
dward side.
Only the soul that knows the mighty
grief
Can know the mighty rapture. Sor-
rows come
To stretch out spaces in the heart for
joy.

—Edwin Markham

CHRISTIAN CIVILIZATION

It is well for an individual as well as a nation to stop for a few minutes from time to time to take stock account just like does the merchant. The business man finds it a good paying proposition either to work overtime or even to drape his windows and dis-
pense with business for a few days so that he may do this. He expects to be dollars ahead in the end, because he will find his weak places. Just so it is well for us as a nation which calls itself Christian to stop for a few minutes and examine ourselves.

In our reading of history we look with disgust upon the Spanish-bull-fights and the gladiatorial combats of the Greeks. We wonder that anything so barbarous and bloody could be permitted and still more that it served as a means of entertainment for vast populations. What will coming generations say about the prize-fights of the year of our Lord 1927?

We call ourselves Christian America and yet on a certain date almost the whole country be-
comes almost crazy in order to see or hear which of two animal-like men can draw blood and

bring unconsciousness to the other. Vast multitudes gather in homes, stores and other loafing places to hear full reports over the radio, over 150,000 travel from both the Pacific and Atlantic and places between paying \$2,800,000 to see the slashing battle, saying nothing of the more than \$5,000,000 which exchange hands in bets. What will future history say about this? Is there not enough vital Christianity to arouse sentiment against such barbarism?

CHRISTIAN ENDEAVOR MEETING

October 9, 1927

A. J. Neuenschwander

Topic: "How Can We Help Younger Boys and Girls?" John 21:15-17.

The Scripture Brought Down to Date

One to be able to truly help children, must often be with Jesus, and know His love and care for them.

Children are leadable and teachable. The Church needs to give more attention to children.

Three times the Master asked Peter whether he really loved Him. Again and again we need to renew our love and devotion for the best of the children.

Love works long and hard, without being discouraged. Efforts with children require patience and tact. Seek these at Jesus' feet.

Children are the most worth while product of any community. Let best things come first in our attention. Let the returns rest with God. "Feed my lambs."

The Prayer Thought

Thank God: that someone took a personal interest in you as a child, that kind teachers taught you of Christ, that the church took recognition of children in the past.

Pray the Lord for: clearer visions about the needs and opportunities of children, for more ready Sunday School teachers, for parents who have a holy desire to lead their children aright.

A suggestion. For this meeting, invite the children. Perhaps the entire Junior Society might be present. Have one of the children speak briefly on "How You Can Help Us."

The Open Forum

1. Do you have a Junior C. E. why not?
Society in your Church? If not,

2. What special work might your society do for boys and girls?
3. How much have you done in your Society to reach children outside your Church circle? Will you try to do something? What?
4. What are some of the difficulties that hinder us from helping boys and girls?

Subdividing the Topic for Assignments

1. The Possibilities of a Junior C. E. in Our Church?
2. The Big Brother and Big Sister Movement to Help Younger Boys and Girls.
3. How Can We Help by Personal Example? Matt. 5:13-16.

Helping Younger Boys and Girls

The first principle to be laid down is: in what respect will we help our boys and girls? Let us always make our help count for the very best spiritually, to lead the young hearts to Christ. With this in mind we might suggest:

Helping younger boys and girls to form reading circles. Books that are well chosen have a life long influence on children. These books might be of various kinds, but only such that hold forth the good, true and the beautiful, as well as Bible story books.

The social and recreational hours of boys and girls is frequently the danger hour unless some older persons help to plan and guide these socials properly. Socials can be enjoyable and bright without the undesirable features, but it takes time, thought and interest. An older person might organize hikes for boys and girls. Many things can be accomplished; nature can be explained, the safety of the children is assured, and property will not be destroyed.

Teaching in classes in Sunday School offers a most excellent chance to help younger boys and girls, while Senior leadership in Intermediate and Junior C. E. Societies opens up many new avenues for spiritual guidance to be given. Peter became strong when he "fed the lambs", so will you. At first it might be hard, but Jesus Christ will help you.

Illustration

Dr. C. H. Woolston, Philadelphia Baptist preacher, was a great friend of boys and girls. He had great ability to make and use illustrations and objects to teach Bible truths. Some people thought he was giving too much time to speak to boys and girls. He said: "Perhaps I am giving

a great amount of time to boys and girls, but I feel it has paid, for over 25 young people have gone out of my church into full time Christian Service."

IMPRESSIONS FROM THE BETHEL RETREAT

I came to Bethel on August 17, and not knowing anyone here I, first of all, got acquainted with the young folks with whom I was to spend the next ten days. Soon we were all very well acquainted, and I enjoyed our friendship very much.

The next day we all went to our classes. They came in the following order: Church History; Life of Christ; Short Chapel Period; Missions; and The Last Quarter of the Sunday School Lessons for 1927.

The subjects were indeed very interesting and very many blessings were shared by those who attended the Retreat.

We also had morning and evening prayer meetings, and it was from these that I received my greatest inspiration. It was simply wonderful to come early in the morning to worship and enjoy all nature around us; and then again at the close of the day, when shadows were falling and all nature looked most beautiful to commune with our Maker. Surely no one could attend these gatherings without being inspired by God.

These are but a few of the blessings which I have received here. Many of these inspirations could never be expressed in words, and one will never get the full meaning until they are experienced; so if you possibly can, be sure to attend this Retreat. You will always be more than thankful that you did.

Hoping God will continue to bless these Retreats,

Bertha Nachtigal,
Burton, Kansas

WHAT THE BETHEL RETREAT HAS MEANT TO ME

The motto for this year was taken from James 4:8, "Draw nigh to God, and He will draw nigh to you." We certainly did feel His nearness.

It is hard to say which part of the Retreat was the most interesting, for the entire program was well planned. First, at breakfast we had our morning devotion to-



Bethel Retreat Groups



gether at the tables in the dining hall which made us feel quite at home. Then, second, after breakfast we had morning watch together. Here again we were brought close together in spirit at the Master's feet in the cool morning air. A portion of Scripture was read and a few points of application were made. These meetings were conducted by Rev. John P. Suderman.

After morning watch our first class began in Church History. In this class Prof. Moyer pointed out very plainly the struggles which the early Protestant Church had with Catholicism and the reason for the schism. Later on as we came closer to the end of the Retreat we studied the different religions in the United States. Although there are many denominations in this country it was pointed out that they all believe in the same God and Christ. Then why so many different sects? Does this show corruption in the Church of today?

Next came the class Teacher Training by Rev. W. F. Unruh. This class dealt with the different methods we should use in presenting the S. S. lesson to the pupil of different ages. It was also brought to our minds the great importance of the teacher's knowledge of the life of Christ, the fourfold Gospel, Jesus' teaching, the personality of Jesus, etc.

Then came assembly and Gospel singing and a short intermission. After this period came the mission class. Here we heard talks about our mission fields from those abroad as well as from those in the home land. Dr. Kliever told us about the hardships which the missionaries have to go through as well as the joys which they receive while on duty at their appointed station. Any one who is interested in missions and has not heard these talks certainly has missed something.

After this class came the advanced S. S. lesson for the last quarter of this year under Rev. H. A. Fast. Many are the thoughts which we received in this class which will be very profitable for us in S. S. for the last quarter. At the close of this

class we gathered together in the chapel hall and listened to addresses given by prominent men of our church.

At 4:30 p. m. we had directed recreation by Florence Krehbiel. At 7:15 p. m. we had vesper and song service conducted similarly to those in the morning watch. Soon after the close of this meeting the 8:00 p. m. service began.

This is the synopsis of what we received at the Retreat. I believe the aim and purpose of the Retreat have been accomplished: "But to come into closer touch and communion with the Infinite and thus with fellow Christians; to drink at the fountain of Life and to share the blessings with each other."

We surely had a blessed time during the valuable days of the Retreat. Consequently I wish to recommend to those who are S. S. teachers, or interested in mission work, or in the welfare of our young people to come to the Retreat next year and experience this themselves.

I wish to close with a few verses of our Retreat song which became very dear to us during our stay there:

Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Oh, hope of ev'ry contrite heart!
Oh, joy of all the meek!
To those who fall, how kind Thou art!
How good to those who seek.

Jesus! our only joy be Thou,
As Thou our prize wilt be;
Jesus! be Thou our glory now,
And through eternity!

Ernest A. Wiebe,
Whitewater, Kansas.

GLIMPSES OF BETHEL RETREAT

The third Bethel Retreat was held from August 18 to 27. As heretofore the Bethel College campus was the place. While the roads were not ideal and farm work was pressing yet August was an unusually cool month and this made the Retreat days most pleasant.

THE YOUNG FRIENDS CONFERENCE

It was an opportunity indeed to attend the Young Friends Conference held at Penn College, Osaloosa, Iowa. I was impressed in a very real way with the Conference and want to share with you some of the things concerning it.

W. O. Mendenhall, president of Friends University, Wichita, Kansas, gave the opening address. He stressed meditation as a great need for our age. He used the words Stop! Look! Listen! as a symbol.

Our regular day began with devotional-discussion groups immediately after breakfast. Two class periods followed. These classes were conducted by very able leaders. The open lecture every morning was given by a Young Friend. An hour of open forum closed the morning program. Problems confronting the Young Friends today were discussed in the forum meetings. The peace problem was one of them. We always are against war but not against things that make for war.

Rufus Jones, Professor of Philosophy of Haverford College, Haverford, Pa., who is a world known Quaker, gave many inspiring lectures. His general subject was, "The Task Before the Young People and the Necessary Equipment for It." He made it clear that faith is necessary—but not enough. Technique is also necessary. He expressed his loyalty to science but showed that there are values which this method does not touch. He said that beauty, truth, goodness, and love point to the existence of a great spiritual reality which we call "God."

One can not be in a Friends Meeting very long and not be impressed by the quiet and searching attitude of the worshippers. This really impressed me most. They realize that a time of worship is a time to get what each individual needs. The daily worship period at the sunset hour filled just such a need. It was here I learned the value of a silent meeting for worship. Do I need to say that to me the Conference was very much worth while?

Christian Young People everywhere have the same problems to solve. May the united efforts of the Christian people hasten the coming of God's Kingdom here on earth.

Frances Eicher,
Wayland, Iowa

Our dearest pets are our prejudices.

THE S. S. LESSON

October 9

Elijah Hears God's Voice

I Kings 19:9-18

Golden Text: "Wait on the Lord: be of good courage, and He shall strengthen thine heart." *Psa. 27:14.*

Great and strong men are often weak when they should be firm and brave. Elijah had a part of the most glorious victory of his age. God had come to his help with fire from heaven and the priests of Baal had been utterly routed and overthrown and destroyed. The king had seen how God sent rain as Elijah predicted. Yet, just at that moment when he seemed the strongest, he became weak and fled. The reason for his losing his nerve, or rather, his faith, was that a woman, the wicked queen, had threatened his life. In a moment he forgot God and the triumph that had been his and fled alone into the desert. It was a moment of great discouragement and the prophet gave way to it entirely. Discouragements in God's work are sinful and come without reason. We know that God's might and His right will be supreme and when we give way to a feeling of discouragement and disappointment, we give evidence of losing faith and of thinking too much of ourselves instead of resting with confidence in God. If Elijah, the giant for God, could give way to fear and be discouraged there is danger of all of us falling into the same weakness. Let us ever be watchful, even in the hours that seem to be our hours of greatest triumph. For the time, at least, Elijah seemed to feel that the wicked queen was more powerful than Jehovah. It is just the same when we become discouraged and fear. We lead ourselves to believe that the forces of evil are mightier than God, which they are not.

Elijah, when he lay down under the juniper tree, wanted to die. This was the plea of a coward. Any one who wishes for death rather than face the stern duty that God sets before one is cowardly and seeks to avoid what is his plain task. The time of our death is in God's hands. We have concern in it except to be ready for it by being found faithful at the tasks God has given us. God's answer to Elijah's unholy wish was to give him rest, feed him and so strengthen him for the days that were to follow. God is always kind, even to his children who fail and when they are weak He is ready to make them strong. Elijah then went to the

Mount of God, Horeb. The place is significant for there God had given to Moses the Law. In our distresses the place to go is to the mount of God which is His Word. We will always find perplexities are straightened out there.

The word of the Lord had come to Elijah before, but when it came to him in the cave at Horeb there was a rebuke in it. What business have you here? was the import of God's address to Elijah. He should have been back in the country from which he had fled instead of being here where he felt, for the moment, at least, safety from danger. It is at the battle front that God expects His servant to be and not in hiding away from duty. Where there is sin to oppose God's people should be found and not where there is nothing that defies Him.

Elijah in his answer did not say to God, "I am running away from my duty." He tried to excuse himself. He said, "I have been very jealous for Jehovah." The fact was if he had been so jealous he would have remained in his own country and testified for Jehovah. "Israel have forsaken Thy covenants, thrown down thine altars and slain Thy prophets." This was all the more a reason why Elijah should have remained in Israel to maintain a testimony for Jehovah. "Only I am left." This was an exaggeration. Elijah had no way of knowing that at that time he was the only one. How about Obadiah, who stood near the king? God revealed to him that there were thousands of others who were faithful, yea, more faithful, since they were not running away. "They seek my life." What of it? Was not his life in the hands of God? Did not God marvelously protect him on other occasions? Should he feel now God had forsaken him when, even after he had run away, God came to him and spoke to him?

God was not in the earthquake, the wind and the fire. All these were typical of Elijah's method of activity in the past when he came and went in a moment of fury. The still small voice was typical of the quiet influence of the seven thousand faithful ones who had not run away. They had more power than in the hidden refugees of their own country than Elijah, far away in the safety of his hiding place.

God's answer to Elijah's excuse for being away from his job was: "Elisha shalt thou anoint to be prophet in thy place." He lost his place by abandoning it. There was still work for Eli-

jah to do, he was to anoint a new king over Syria and Israel and train his successor. Workers for God may go but He always has others to take their places. Wicked men may seem to be succeeding in their wickedness but at the right time God will send those who are to overthrow them.

REMARKABLE REVIVALS IN CHINA

A Modern Miracle in Hunan—How the Revival in Tamingfu Started—Fruits of the Awakening in Chao Chen

By George T. B. Davis

Several months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christians, desecration of churches, and looting of mission property.

Today a change is taking place. The onward sweep of communism has been checked, and in some places the communists are in hiding instead of the Christians. The opposition to communism by the Chinese people has increased very much during the past few months. This is the Lord's doing in answer to the cry of His children in many lands. It is a striking testimony to the power of united intercession. But a great volume of persistent believing intercession is still needed to make the victory complete.

While the anti-Christian attitude is still strong, yet it is perceptibly decreasing, and in one place at least has ceased entirely.

Mr. Herman Becker, of Yunnan, Hunan, tells of the miraculous manner in which God answered prayer in their city. He writes:

"The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring the large bell and all the Christians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the 19th they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. It was the Lord! On the 20th we still had rain, so they began

the parade in the evening of the 21st.

"We wondered how the Lord would intervene this time. About fifteen minutes after the parade started fire broke out in the house of the General. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. All the anti-Christian movement has gone. The people are as friendly as ever. It was a real miracle. No one could have foreseen such a change."

Mr. Becker has applied for 13,000 copies of the New Testament for distribution in his district. One thousand Testaments have already been forwarded. Mr. Becker writes:

"We are waiting and longing for the New Testaments. The whole church is praying for the distribution of them."

In a glorious manner the blessing of God is resting upon the nation-wide distribution of New Testaments in China. The Chinese pastors and evangelists and workers are cooperating most heartily and enthusiastically in the presentation of Pocket Testaments to Christians and inquirers to build them up in the faith, and to the unsaved to lead them into a knowledge of the truth.

Dr. Jonathan Goforth, who has probably been more graciously used than any other missionary in China in revival meetings, tells how he gives the Testaments to those who make a profession of their faith in Christ in his meetings. He writes of the readiness of business men and others to receive and read the Word of God. He asks for a consignment of eight or ten thousand Testaments for use in his new field of labor in Szepeingka, Manchuria.

A Chinese pastor in Shantung province writes to express the gratitude of 7,000 church members for the Books already received, and requests a further supply of 3,000 copies. He says "This year I have been appointed leader in a revival movement and have visited all the churches in this district. I received 2,000 Testaments which have already been given out. But many more are needed. Letters begging for copies come daily without break. I beg that you will quickly send me 3,000 copies.

"From the time we received the Books the believers have made great advance in studying the Scriptures. Those who formerly had not Testaments now have one. Those just beginning to learn the doctrine are more zealous, and have already become believers. The gift of the Scrip-

tures has greatly influenced and confirmed their faith. They are mutually encouraged to search the Scriptures to the great benefit of the church."

One of the most touching requests for Testaments has come from Mr. Hwang, a Chinese Christian—evidently a pastor—who has recently contracted leprosy, and is now in a leper colony in Fukien province. He writes: "My gratitude in receiving your letter was greater than I can express in words; and to know that you look on all countries as one family, and all the people as blood brothers. This is what is spoken of as 'loving others as one's self'.

"All in this infirmary are lepers who have never been able to hear God's Gospel. They dare not go to the different halls for fear of infecting others. In 1900 I went to the South Seas to preach. This year at the age of 69 I have contracted this disease. When I came to this infirmary I gathered my brethren together to worship God. Most of them are poor and unable to buy Testaments. I hear that your honorable Society is giving away Testaments. I am pleased beyond measure. I wrote first to ask for Testaments, and second to thank you."

The last sentence of Mr. Hwang's letter reminds one of the leper in the Bible who returned to give thanks. We are gladly sending him a consignment of the life-giving little Books.

Just as the Lord has so marvelously answered prayer, and has raised up forces to oppose and put down communism in China; so in answer to the united prayers of His children in many lands, He can send a mighty spiritual awakening sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least, the outpourings of the Spirit have been largely along the lines of the Welsh revival. Mr. A. J. Smith recently sent an account of how the revival began in Tamingfu in Chihli province. He said:

"The missionaries had been praying for some time, and the Chinese also, that God would send a revival in His own way and in His own time. We had ceased to pray for more missionaries and more money, but we were praying for a spiritual revival. Everything else was secondary. We also got to the place where we said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started'.

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we cannot get ready too soon. His day is coming.' We gave prayer the pre-eminence. The best hours of the day and night were spent in prayer.

"Thousands of confessions have been made. Our best workers confessed to have sin in their lives. All kinds of confession have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such Godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvelous way, but I had not expected it at this time nor to such a large extent."

Surely not only in China but in the homelands as well glorious revivals can be brought to pass if prayer is given the preeminent place. Charles G. Finney declared you can have a revival anywhere if you will pay the price. They paid the price in China; and the fire fell from Heaven.

Almost simultaneously with the revival in Tamingfu district, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen district, across the border in Shantung province. Mr. L. C. Osborn recently sent me an account of how the church was transformed when the flood gates of heaven were opened. He said:

"Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and the preaching of the Word. Praise the Lord!

"It was such a blessing to see open Bibles all over the house. Some of the sins confessed were as follows: A young man was so deceived by the devil that he intended to murder his whole family, and then to commit suicide. Another stole over \$300.00 worth of narcotics. Still another defrauded a friend out of \$100.00. One church member, before conversion, poisoned two of his

neighbor's cows; another confessed to shooting a man.

"A number of workers confessed to dishonesty in giving out famine relief money, and in handling of mission money. Adultery, borrowing things and refusing to return same, deceitfulness of all descriptions, worshipping idols after being in church several years, were among other sins. Many confessed to breaking all of God's commandments, pride in its worst form, love of self, covetousness, years of hatred toward the missionaries, stealing, long grudges where people had not spoken for years, the taking of revenge, mistreatment of parents, and many other sins.

"The revival spread to the outstations and whole families were united and reconciled to each other. One Sunday there were over one hundred seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching; parents, relatives and friends of the Christians. On this day there was much weeping and people dropped to their knees all over the house confessing their sins. Dismissed church members were praying for mercy, and those for whom we had given up hope were mightily revived. People came in for many miles around. God was in our midst. We shall never forget it. But if Jesus tarries and we are permitted to return to our work, we believe we shall see the 'greater things.'

"The night before our party left headquarters for Tientsin, being ordered out by the American Consul, we had a communion service with the Chinese which was followed by prayer and testimony. The Chinese said, 'It used to be you missionaries and we Chinese, but now we are one.' Praise God!

"Before this revival began it was impossible for the Chinese to see the importance of strict Sabbath Day observance, but now conviction seizes them, and they are strongly reprovved for desecration of the Lord's day. Praise God! The benefit of tithing was also never understood by many, but now some are having to make up years of back tithing, and tithing in general is a joy. Others who have never tithed are promising to do so.

"What God has done He can do again! What He has done in one place He can do in all places, therefore let us pray and believe for a mighty revival."

It may be true that we are on the eve of an era of unparalleled spiritual progress in China. A missionary writes from Hong Kong that the leading native

evangelist of South China recently said, "There will be a hundred thousand more Christians in China two years from now than there are at present."

Each one who reads these lines can have a definite share in helping to bring to pass a great spiritual awakening in China. Will you not join with thousands of others in daily persistent believing prayer for a mighty outpouring of God's Spirit in this distressed land?

The Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a few minutes daily in earnest intercession. Will you not set apart a little time daily for special prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress?

WOMAN'S WORK

(Continued from page 3.)

worker in Chicago under the Illinois Central Conference.

An Offering was taken while the congregation sang "He Leadeth Me". This offering amounted to \$60.31.

Reading—Matthew 28—By Miss Gladys King.

Missionary Address by Mrs. S. T. Moyer from our station in Basna, India.

Missionary Address by Miss Birky, Missionary to Africa under the Illinois Central Conference. Announcements.

Reading of the names of the new officers.

Closing song "More Love to Thee"—Congregation.

Prayer and Benediction by Rev. A. S. Rosenberger.

The church of Upland, Cal., has not chosen a successor to follow Rev. M. M. Horsch, who is now pastor of the Second church, Beatrice, Neb., but Rev. Lester Hostetter, of Sugar Creek, Ohio, who plans to spend a year in California has been engaged to supply the pulpit during that time. He expects to be in Upland about the middle of October.

MARRIAGE

Howar-Swartz:—On Sept. 17, 1927, in Perkasee, by Rev. A. M. Fretz, William E. Howar of Bangor, Pa., and Clara H. Swartz of Pipersville, Pa.

DEATH

Proctor:—On Sept. 11, 1927, in Perkasee, Pa., at the home of her son, Ivan Hunsberger, Sarah Proctor, aged 83 years and 4 days. Interment on 14th at Blooming Glen. Services by Revs. White, Moyer, Hiestand, Swartz and Fretz.

THE MENNONITE JOTTINGS

September 29, 1927

The Mennonite Brotherhood of the Eastern District conference will hold its annual meeting in the First church, Allentown, Pa.

The Old Colony Mennonites who have gone to Paraguay are now choosing homesteads on a tract of about 4,000,000 acres. A large number are already on the ground and others are following in small parties.

Nearly 200 students enrolled when Bethel College opened its doors on Sept. 7. Others came later. With the discontinuance of the academy all the resources of the school will now be concentrated on college work.

A small congregation of Mennonites has been established in the city of Augsburg, Germany, which holds services in one of the smaller rooms of the local Methodist church. Not since Reformation times have our people had a church here, at that time, however, a large congregation existed.

Upon invitation of the churches of Beatrice, Neb., the Ministerial Conference of the Western District Conference will be held Oct. 18, in the Second church, in town. The Western District Conference will begin Oct. 19 in the Country church, 4 four miles west of Beatrice. On Sept. 5, thirteen of the young people of the Beatrice churches, who had finished the Eighth grade in the public school, enrolled in the Beatrice Bible school in which some high school work is done. Three or four more will soon enroll. Bro. John Bartel of Hillsboro, Kan., is the teacher.

The readers of the Mennonite will no doubt join with the editor in extending congratulations to Rev. J. H. Regier of Mt. Lake, Minn., who celebrated his 72nd birthday last week.

While taking their son to Bluffton College, Bro. and Sister Eli Fretz, of Pleasant Valley, Pa., made an extensive trip to Canada, visiting Watkin's Glen, Niagara Falls and other points of interest on the way.

The (Old) Mennonites have now under construction a new mission building in the city of Portland, Ore. The work is progressing at a satisfactory rate and it is hoped that sufficient funds will materialize so that it may be completed without delay.

The First church, Philadelphia, observed Rally Day on Sept. 18. The Book of Revelation will be the subject of study for the mid-week prayer services during the coming winter. Plans are on foot for again participating in a Visitation Evangelistic Campaign.

The Sunday school of the Second church, Philadelphia, observed Rally Day on Sunday, Sept. 11. The following Sunday the church and Sunday school enjoyed the observance of Harvest Home. The decorations in the church were especially appreciated. The Second church will observe its fall communion on Oct. 2. The repairs to be made to the building within the next few weeks will add materially to the efficiency of the plant and be especially helpful in making the Sunday school work more attractive.

"Present Tense Salvation" is the title of a volume issued by the Bible Institute Colportage Ass'n of which Rev. John W. Ham is the author. Rev. John D. Freeman says of the work: "Dr. Ham presents characteristic sermons which have come out of his own great love for the Bible and its Saviour and from his varied interesting experiences. These sermons have a heart because they come from one who loves and appreciates the victims of sin."

This Mission Workers and Sewing Society of the Zion church, Moundridge, Kan., met at the home of Mrs. D. H. Schmidt on Wednesday, Sept. 14, for special meeting. Miss Lehman, a missionary from India, gave a very interesting talk about the work of the Bible Women. She also summarized the work of the missionaries and the converted Indians. Several musical selections were also rendered and refreshments were served.

The members of the Ladies' Aid Society and members of the Missionary Society of the West Swamp, Pa., church held an old fashioned Quilting Party on Sept. 17 at the home of the vice president, Mrs. Minnie Meyer. The quilting was done in the barn on the threshing floor, where four quilts were set up at the same time. All of the members indicated their interest by attending and assisting as there were fifty persons present and a large amount of quilting was done. The members brought their lunches and an afternoon lunch was served. A picture was taken of the group which will be sold for the benefit of the cause.

A number of friends gathered at the home of Rev. Abraham Ratzlaff, Buhler, Kansas, to celebrate his 77th birthday. Scripture reading, prayer and congratulatory remarks made up the program.

The Unruh Family, quite numerous among the Russian Mennonites and in Kansas and elsewhere Russian Mennonites have settled, held a family gathering in Moundridge, at which 122 persons were present. The oldest among those attending was Rev. D. D. Unruh, of Buhler, Kan., who made an address.

Dr. Michael Pupin, professor of electro-mechanics at Columbia University, and a renowned inventor, who was last year president of the American Association for the advancement of science, says that "Science is making us better Christians. It is teaching men how to co-operate more intelligently with God, what God's laws are, and how to obey them. It is increasing our belief that the human soul is the greatest thing in the universe, the supreme purpose of the Creator. Science has simply brought me to a higher, broader view of the Creator. That is the real pleasure of scientific work. If science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal relationship with Him; if science does not assist me in carrying out the divine purpose then I am a failure as a scientist. But science has made me a better Christian; I believe that it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God."

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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BERNE, INDIANA, OCTOBER 6, 1927

No. 39

INVITATION

To the Ministers' Conference and Western District Conference

The churches in and near Beatrice, Neb., herewith invite all interested parties to the Ministerial Conference of the Western District Conference and the Western District Conference. The sessions of the Ministers' Conference will be held in the town church, Oct. 18, and the Conference sessions, beginning Oct. 19, will be held in the country church, four miles from Beatrice. Provisions have been made for meeting guests who will arrive either at Plymouth or Beatrice. The members of the Reception Committee are Alexander Janzen, Plymouth, and Ernst Wiebe, Beatrice. Guests arriving on the 17th and 18th are requested to register at the town church, Seventh and Bell Streets.

Trusting for a good attendance and God's blessing, greetings,
Fraternally yours,
Heinrich J. Reimer
Franz Albrecht

TIME

We do not consider the value of time, and we are not honest in dealing with time.

Often we say: "I will talk a few minutes" and before we are aware of it many minutes have passed. Again we say: "Wait a Moment", and soon, there are several minutes for ever gone.

Business men say: "Time is money", but it is not true, with all their millions and billions they can not buy one minute that has gone.

Nothing shows us our inability and our incapacity as distinctly as time will do. We divide time in past, present and future; no power on earth is able to bring back any amount of the past; while the future is hidden before our eyes. Do we know if we or those dearest to us are alive tomorrow?

And the present is flying from us. We speak, and as soon as we have said the word, it is gone for ever, it is in the past.

There is nothing tangible or

evident about time. The moment comes and flies away. Do we consider enough the value of time?

Mrs. Henry Penner

LATEST FROM CHINA

Dear friends:

It would interest you to know that Tamingfu has had three sieges of from ten days to two weeks each since we left last April and another clash is expected shortly as both armies have just withdrawn a short distance. Some neighbors told the soldiers that there were enemy soldiers quartered in our houses, so they opened fire on our compound. Many windows were broken and the kitchen end of our house badly damaged but the gatekeeper, who was on the place all the time writes that the foreign houses were not entered except Voth's cellar where the gatekeeper and the yard man's families had taken refuge. Many Chinese things were taken off the yard but nothing from our houses. No Chinese Christians were harmed. Many civilians were wounded and killed. The crops are very poor on account of drought.

As soon as the consul permits the men want to go and investigate but up to the present he has given a "categorical no!" (his own words). Some missionaries are disregarding these orders and consuls are complaining to boards at home because it makes their position exceedingly difficult.

I grant, that for the single people it is more or less a question for they are anxious to get back to work but to us mothers the change was not a taking us away from our work for our work followed us and increased for one lives under more or less abnormal conditions and have less help than at the station. Of course, we are all anxious to get back to our dear Chinese but one hesitates to fling oneself in the face of danger when one is responsible for four little ones.

In the meantime, while we are waiting here, we have reason to believe that the Holy Spirit is working and our ministry of intercession is becoming more and

more precious. May this also be true of the dear home friends, that we all may realize more the joy of interceding of really knowing that our prayers are unlocking the bountiful storehouse of God, that blessings, refreshing showers may be poured out upon this very needy land of China and upon the Church at large all over the world.

Prayerfully yours,

Jennie Boehr

P. S. Dr. Kliever will remember Tackou where Mr. Boehr met him with car. The foreign houses there are occupied by soldiers, who have appropriated everything in theme that they could use.

(Note) Bro. Brown reports in a more private way that he is in Kai Chun, and that everything is quiet. The Southern army has retreated far to the south across the Hoang River, and many believe that they will not return. After a long drought rain has come so that the late planted crops may yet mature if early frost does not hurt them. He also asks for continued prayers for torn China.—P. H. Richert, Secretary.

ANOTHER SEMINARY YEAR BEGUN

Witmarum Theological Seminary began another year of work September 13. This is the seventh year since the Seminary became a distinct institution. Each year the Seminary opens with increased confidence in its mission and usefulness of its work. A goodly number of its graduates now are pastors of churches and a number are missionaries in China, India and Africa. As the Seminary family grows there is a noticeable increase in its influence and ability to attract our Mennonite young people as students. Graduates and former students recommend the institution to their friends. This greatly helps in carrying forward the work of the school.

At the present time there are twenty-one students enrolled. This does not include part time students who do the major part of their work in the college. There are two more to enter later. One of these, Mr. Delbert Welty, is

in the hospital recovering from an appendicitis operation. He will be with us shortly. Another young man is moving into the community and will take up his studies as soon as he gets located. This is the largest number of students that the Seminary has so far had. Another feature of interest is the distribution of our students geographically. A goodly number come from the states west of the Mississippi river and from as far west as California we have a few students.

We are also fortunate to have with us four missionaries who are at home on their furloughs. One comes from China, one from West Central Africa and two from India. These missionaries are a great source of blessing to us all, both teachers and students. They bring a rich experience with them from their several fields which means much to the life and work of the Seminary family. We believe the stay of these missionaries will be a blessing to them for they form attachments with young people who will be future ministers of our Mennonite churches and in this way the home base and the foreign fields will be more intimately tied together in their common task. The fellowship in our Mennonite circles will be greatly enlarged by this intimate association of home and foreign workers.

We shall again have a good sized graduating class next spring. There will be three men taking the Bachelor of Divinity degree, one the Bachelor of Theology degree and a number are planning to complete their work for the Master of Arts degree for a year of study in the Seminary. From this band of graduates we hope that some of the most needy places can be filled in fields where workers are greatly needed.

The expanding work of an institution is always encouraging, especially if that institution attempts to perform a real service in the extending of Christ's kingdom. The goodly number of those who volunteer their life service in the home and in the foreign fields brings this increased attendance. May God so direct

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WORDS TO YOUNG CHRISTIANS

by

Cornelius H. Wedel

Late President of Bethel College

Translated by

DR. THEODORE O. WEDEL

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and bless that Witmarsum Seminary may so perform its task that these young people may be directed aright and thoroughly equipped for the service that they are willing by God's grace to render if the door of opportunity opens.

Paul E. Whitmer

HYMN SINGING AS A WORSHIP FORM

Estelle Mosiman

The art of hymn singing and expression in sacred song is almost as old as the human race itself.

Even before there was an knowledge of God, the savages gave expression to their inner feelings by raising praises to their Gods.

As intelligence grew and the race became more cultured, the hymns of praise became more refined and we find many fine specimens of sacred songs in ancient literature.

It remained, however, with the Hebrews, who gave to the world the one supreme contribution—the discovery of God—to give such hymns of praise as the world had never known.

The divine urge within gave the Hebrews artistic traits of character of high order and gave rise to great expression in sacred song. The Bible gives us a great wealth of these sacred songs.

Moses and Miriam after having led the Children of Israel safely across the Red Sea, immediately gave expression in a hymn of praise, which was in all probability sung antiphonally and became the germ of antiphonal song such as is still sung today.

David wrote many songs and his psalms have always been an inspiration for sacred songs and are still sung today.

In the temple service during the reign of Solomon we read that a very large vested choir sang hymns of praise and thanksgiving and mention is made of a choir of four thousand voices.

We turn to the New Testament for a moment and here too we find evidence of sacred song a form of worship. The Magnificat of Mary.

At the Last Supper, it tells us, "And when they had sung a hymn they went out."

We also read that Paul breaks forth into song.

In Revelation, music of the beyond is mentioned, and also the hallelujah which in all probability Handel used in the "Messiah." Haydn in his "Creation," Mendelssohn in his "Hymn of Praise" all give evidence of the necessity of sacred song as a worship form. Or who indeed could be so dull

or so dead as not to be stirred and strongly feel the urge to worship upon hearing the "Passion Music" of Bach.

We see that in the past hymn singing and sacred song has played a most important part in all worship services. When we thus look at the past it almost seems as though we have somewhat lost the art of hymn singing today. With the wealth of songs at our command, songs that were for the greater part written through trial and tribulation, hymns that were written by such men as Wesley, Watts, Bishop Ken, Newton, Luther, Addison and many others too numerous to mention. With this great possession of hymns our worship services should become more worshipful. We would not for one moment think of having a worship service today without the use of hymns, but have they not often been used only as fillers, or as a means of something to do until the real service begins? Even the levity with which the hymn is announced at times takes away the worshipful attitude. A friend of mine one time said to me, "I can never think of a hymn being a form of worship." Upon being questioned as to the reason she replied, "Well, as a general rule a hymn is announced thus, 'Let us sing No. so and so' and never a word as to the text of the hymn, nor a word as to its beauty, its meaning or its place in the worship service. Thus for this lady the hymn had lost its meaning.

The lighter type of songs that have crept into many churches today accounts to a very large extent for the lack of worship in the song service.

If we desire a brighter future for hymn singing as a form of worship, we must turn back to the fine old hymns of the past.

Teach them to our choirs, teach them to our congregations and instill into the hearts of the people the divine urge to worship through hymn singing.

THE BIBLE

The Light It Throws on the Past, Present and Future World Conditions. Dan 2:20-22; 36-45

Rev. 1:19; Matt. 24.

Eugene Eyma

In Gen. 1:1 there is the record of a perfect creation: "In the beginning God created the heaven and the earth." In Isa. 45:18 we are told that God "formed the earth and made it; He established it. He created it not a waste: He formed it to be inhabited."

The heaven seems to have remained perfect; but "the earth became waste and void and

darkness was upon the face of the deep." We know not why; we can only assume that the sin of a pre-Adamic race must have been the cause of this catastrophe. So the first three verses of the Bible give us (1) a perfect order, (2) a catastrophe, (3) a restoration to perfect order. In the last verse of Gen. 1 we read "And God saw everything that He had made, and behold it was very good." Man was the crowning glory of the restored earth to whom God gave authority over all things, for we read in Gen. 1:28, 29 that God blessed man "and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit yielding seed; to you it shall be for food."

The second Chapter of Genesis, as Dr. Dixon has shown, records the highest type of civilization this world has ever seen. There is for man a perfect environment. "God planted a garden eastward in Eden, and there he put the man whom He had formed," Gen. 2:8. Man is in the midst of fertility, beauty and plenty. There is perfect employment. "The Lord God took the man and put him into the garden to dress it and to keep it." Here is industry exerting itself in the cultivation of the beautiful and the useful.

"There is perfect rest." "God blessed the seventh day and sanctified it." One day's rest in seven is the need of man's body and mind. The fifth day and the tenth day have been tried, but they do not meet man's physical and moral need. He is built for one day's rest in seven.

"There is perfect law, for God himself is the law giver." "The Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it." This invests him with the dignity of moral responsibility.

There is perfect love in the marriage of one man and one woman. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh." It is not said that the woman shall leave all and cleave to her husband. It is taken for granted that she will do that. But the husband leaves all for her. She has preeminence in the realm of

love. Has any civilization on earth given woman a higher position than that? Verily not.

There is perfect life. In the material, mental, moral and spiritual realm all things are good. There is no disease or death. Perfect life of body and soul prevails.

But quickly the scene is changed in the third chapter of Genesis. Satan enters, leads man into disobedience and sin, and so wrecks again the perfect order. Man is driven out of the garden in the sweat of his brow. Nevertheless God did not leave man without a knowledge of Himself, He has already promised to redeem man, and in His redemption of man he seeks to restore perfect order, but ere the order is restored sin must take its course.

Already the first born of man after the fall shows no disposition to humble himself under the mighty hand of God, he kills his brother and then goes out from the presence of God to found a civilization without God. He builds a city and it may have been magnificent in architecture, but God had no place in it. Under his descendant Jubal, agriculture flourished, Jubal, another descendant, was a great musician, and Tubal Cain was an instructor of every artificer of brass and iron.

But while the civilization without God flourished a substitute for Abel is born unto our first parents. It is along this lineage of descendants that God's purpose is carried out. In the days of Enoch, the son of Seth, men began to call upon the name of Jehovah.

In the sixth chapter of Genesis we are told again that the sons of God intermarried with the sons of men, and a race of giants seems to have been the result for we read in Gen. 6:4 "When the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown." But it was a wicked race, for the next verse reads, "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Then it repented the Lord that he had made man in the earth and it grieved Him at His heart; and God purposed to destroy man from off the face of the earth.

Yet in these troublous times we read of one man who had courage to stand out from the rest of men and walk with Jehovah his God. We read of him, "Noah was a righteous man, and blameless in his generation." This one

(Continued on page 3)

THE MENNONITE

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EDITORIAL

In commenting upon the fact that for ten years a Great Yarmouth fishing boat has been used as a German incendiary bomb as ballast and the crew never suspected it until it was accidentally set off killing three men, a daily paper says: "Hate's sons outlive their sires." We agree. It was bad enough that the dogs of hell should have been loose so long among the nations, but generations to come will be dreaming of revenge and getting ready for another outburst of fury. All this talk about nations coming together and settling their differences in peace will amount to nothing unless those who would make peace are sincere and devout followers of the Prince of Peace. Much as we admire the efforts made by governments to find some other way than war to settle difficulties among themselves we are led to feel, in the light of the many failures that have been met, that the only way of going about the solution of problems arising among nations is in the spirit of Jesus Christ. There can be no peace without a personal intimate relation with the Savior. The most effective peace effort is to bring individuals to a knowledge of the Jesus who alone can assure the peace that the world needs.

In the home in which the editor was born, and five generations before him, there stood an old grandfather's clock and beside it hung the family almanac, a piece of literature almost as often consulted as the Bible. At the end of the year when a new almanac was bought the old one was placed in the bottom of the clock and so apparently without design, there came to an accumulation of almanacs covering a period of nearly a hundred years. The collection is now in the library of the editor and

makes interesting reading. Some of these were from the press of Sauer, others from that of Billmaier and many others again were of the famous issues of the Bar's of Lancaster. The almanac not only brought information concerning the phases of the moon and the various days in the calendar but had considerable other matter that was regarded of value such as the best time to plant various crops, what to do in case of sickness or accident, etc. Until the middle of last century the copies in this collection were in the German language and often gave instruction concerning the use of English in preparing commercial papers. In one of the issues a continued story is carried on for a number of years. Imagine waiting from year to year for the final conclusion of an interesting story! Sometimes the blank spaces were used for keeping family and business records. To those whose families were involved in these transactions this material is exceedingly interesting and sometimes throws valuable light on things as they were a hundred years or more ago.

The family almanac has not passed its usefulness, particularly if it is one that is published by the church. There is no better way for preserving the record of things as they are in the church today than in the annual publication of a church Year Book. We would therefore urge our readers to be sure to see that our publication is in their homes. We might also remark here that a complete file of the Mennonite Year Book and Almanac has become a very valuable possession and that there are calls for it from sources where a good price would be paid for the purchase of such a file.

It is not often that a monument is raised to a hymn, but such is the case in Philadelphia where on the front wall of a large skyscraper office building there has been placed a bronze tablet commemorating the writing of the familiar hymn, "He Leadeth Me" which occurred in a house that once stood on the spot. The story is this: The First Baptist Church at Broad and Arch Streets was for many years the leading church of that denomination and the deacon, Mr. Watson, lived next door. In 1862 Dr. Joseph Gilmore, the son of a Governor of New Hampshire, was supplying the pulpit for several weeks. At a Wednesday evening prayer meeting he undertook to give an exposition of the 23rd Psalm but got no farther than the phrase, "He leadeth me." He was great-

ly impressed and after the meeting, in the house of the deacon, he wrote the words that have been translated into many languages and entered into the devotions of millions of people. It was later printed in a Baptist publication in Boston, but Dr. Gilmore did not know that it had been set to music until 1865 when about to begin service in a church in Rochester, N. Y., he accidentally opened the hymnal to the page where it appeared. A gas company now occupies the site of both the church and the home of Deacon Wattson but as a tribute to the great hymn and its writer it has erected the tablet on the Arch Street side.

Another rather humorous incident is related to the place. The last pastor of the church before it was moved to another section, was the celebrated Dr. George Dana Bordman, step-son of the noted missionary to Burma, Judson. After the first section of the new building was completed and business was being done in it, Dr. Bordman, then a very old man, called and inquired for the manager. Upon meeting the man who now directed business on the site where Dr. Bordman had been preaching for forty years, he announced that he had only dropped in to inquire whether the quality of gas dispensed at this corner was an improvement over that of former years.

THE BIBLE

(Continued from Page 2)

man believed God, and preached repentance for one hundred and twenty years, but alas, he preached to deaf ears and God's wrath was poured forth destroying the whole earth with a great flood. Then God promised that He would never again destroy the earth by flood and to seal His promise He set the bow in the sky.

Upon the ebbing of the flood, men determined to raise a vast fabric on which they might be elevated above future floods—thus disbelieving God's promise. Man sought to erect an idol tower, the center and hope of human kind. They hoped to localize and prevent the spread of population of the earth, but God had to interfere again by confusing their speech, and by scattering them over the whole face of the earth.

Beginning with the twelfth chapter of Genesis, we get glimpses of world condition in general, only to the extent as the chosen race comes in contact with the other nations. Abraham himself was called out of Ur of the Chaldees to go into Canaan, the land

that God promised to give him and to his posterity.

The moral conditions of the world at the time of Abraham are set forth again in the story of Sodom. The wickedness of Sodom was so great that not even ten righteous persons could be found in the whole city. The Bible describes the people of Sodom as wicked, and sinners against Jehovah exceedingly. Throughout Scripture Sodom is referred to as an abominable place.

Egypt is the first of the larger nations that we learn of. It is described as a fertile land, and land of great wealth, Heb. 11:26; known for her wisdom, 1 Kings 4:30; known for its fine horses, 1 Kings 10:28,29; known for her industry, Is. 19:9. She was proud, Ez. 30:2,3. The religion of her people was idolatrous, Is. 19:1.

At first Egypt offers a place of refuge for the chosen nations during a time of great famine. Soon, however, the tables are turned and Israel finds itself enslaved in Egypt, and sorely oppressed. But God remembers His promise and brings them out with a strong hand.

At the time of the Exodus we learn the conditions of Canaan. After warning the children of Israel not to do after the doings of the land of Egypt out of which they had just been brought, and after warning them against incest and other immoral practices, God tells Israel, "Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out from before you; and the land is defiled, therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants." Lev. 18:24, 25. Because of the frightful depravity of these nations God purposed to clean the land and Israel was ordered to destroy the nations by the sword. This Israel failed to do completely and we see in the book of Judges the result of this failure. The people that were not destroyed led Israel into sin time and time again until God would send them judges who would bring them back to God and delivered them from their oppressors.

This period is followed by a time of national prosperity. Israel becomes a strong nation during the times of the kings. But shortly after the death of Solomon the kingdom of Israel shows signs of disintegration. The kingdom is divided and within a few hundred years the whole land lies desolate and its inhabitants are in captivity. Assyria and Babylon were used of God to punish His own people for their sin.

(To be concluded)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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OBEDIENCE

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."
I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said; "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"
I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine;
And into my heart came He;
And I walked in a light divine,
The path I had feared to see.
—George MacDonald

Pearls from Our Mission Co-Laborers

Janjgir, C. P., India,
Aug. 17, 1927

Dear Young Fellow-workers:

By the time these lines will appear in the columns of the Mennonite, many of you will busily pursue the studies in high schools, colleges, etc., enriching your store of knowledge. Probably it will be interesting to you to read from the other side of the globe a letter written by a student who failed for the first time in his final examination and is now pleading for help from the mission to complete his studies, trying to pass next spring. May be said here, the courses of India's schools are often in my judgment much too high and complicated for the Indian mind to pass; again the method of teaching is such not to do justice at all to the material contained in the course. Not seldom one catches a teacher of quite good calibre resorting to the deplorable parrot method, funneling the wisdom thoughtlessly into the minds. The result, of course, spells failure in frequent

instances. Another unfortunate situation lies herein that the examiner will not be discreet enough to choose his questions carefully from the field covered prescribed in the curriculum.

The letter is here copied in exactly the wording directed to us. "Mission Compound, Janjgir, 1st June, 1927

Dear Papa and Mamma Ji:

Thanks, thanks to worthy Father through Whose abounding grace we all are keeping sound health and hope this will find you in best, best possible condition.

We are enjoying our vacation happily, but not to the full extent, because of your absence. We would have enjoyed more had you been present here and would have shared our sorrow and happiness. The days are passing as ordinarily as ever, we don't feel it like enjoying.

We hope that you must be happy and joyous there. We always remember you in our daily short prayers, praying for your welfare, long life and good health. May God rain down His choicest blessings ceaselessly on you and give you strength to do His service with a fresh vigour and zeal.

Never mind, if you are not here with us, but it is all the more better from your health's point of view to inhale the refreshing breezes of Kashmir—the garden of India—the worldly heaven of this earthly ball. I perfectly know that you will be immensely benefited by this change and it will make well fitted for your work, and Lord's work more willingly and decently.

It is awfully and extraordinarily hot here. We hardly can manage to sleep for half an hour. Days as well as nights are hot. No sooner do we lie on our hot beds (during the daytime) than the perspiration begins to shoot out of our bodies. We simply lie on our beds and toss restlessly.

I think you must have heard about my most discouraging and disappointing result. I failed only in one subject. I again want to continue my studies and pass this matric anyhow. (High School, P. W. P.). I will be going there in the end of June, so if you think it proper, then please recommend for me to the Educational Committee and to Finance Committee. I shall be very grateful to you for this act of kindness. I am quite sure and certain that I will get through this year. And after my matric I have intended to join such a line that I will be a great

help to my mission, my countrymen, and to my beloved motherland. So I require your favor in this matter and I am quite sure that I will meet with favorable consideration. I have never failed yet since I have begun my studies. This is the very first time that I have tasted the bitterness of failure, so I do not feel discouraged to study once more.

We are going on well with our work. We attend every meeting and we remember our Christian Endeavor with a great zeal and interest. We try our level best to keep ourselves in a close intimacy with our Lord Jesus.

Now I have nothing more to add, accept our best salams and respects to you both, love to Nellie and Mamma Ji and yourself. Thanking you in the anticipation,
Your loving son,
X

P. S.—Please do not consider "Ji" as slang, here it represents a honorific form. We are called Mamma and Papa Ji by an almost innumerable family in this country's multitude. Even adults, soaring above our ages, will confer this unenviable title upon us.

Yours in His service,
P. W. Penner.

CHRISTIAN ENDEAVOR MEETING

October 16th, 1927

A. J. Neuenschwander

Topic: "In What Community Enterprises May Our Society Share?" Nehemiah 4:6, 16-18.
The Scripture Lesson Brought Down to Date

Nehemiah and his coworkers were doing something constructive. Let that thought guide us in this topic.

The need for a work to be done, must be keenly felt, then all the people will work with a will.

Division of labor is an essential for getting something finished. Not that we mean that some ought to hold the guns and poison gas in readiness, but let the work be divided, and have each part performed by some group.

Organization and leadership is another lesson taught by the text. The earlier part of Nehemiah shows how carefully they had taken a survey, and with what decision they followed their leader.

The Prayer Thought

Thank the Lord for: the uplifting agencies in your community, for the noble minded citi-

zens who built hospitals and homes, for the Christ Spirit that is often manifested in these community enterprises.

Ask God for: guidance in cleaning up the bad influences, help in mustering the Christian forces for the good things, a wider range of usefulness for the Church in the community.

The Open Forum

1. What is a Community enterprise? How many such do you have in your community?

2. Is it wise to limit our co-operation in the community to spiritual work? Why or why not?

3. Why is it that frequently little or nothing is done by the Christian Endeavorers in community affairs?

4. Have you as an individual, or has your society ever helped in any community enterprise?

Subdividing the Topic For Assignments

1. Proper Sabbath Observance. What can we do? Is. 58: 13-14.
2. The Possibilities for Spiritual Work in Hospitals, or County for the Poor.

3. Is it Proper for C. E. Societies to Help in Social Enterprises?

Christian Endeavor at Work
The first thing a Society should endeavor to do is to seek to make each member a better and stronger Christian. Also they ought to endeavor to touch the community and make definite appeals for men to turn to Christ.

The Good Citizenship committee seeks to spread the power for uplift to the community and this committee might be the one to get in touch with movements that need help. Such movements as, Law Enforcement, Sabbath Observance, and the clean elections, usually come under the care of this committee. Much can be done in these lines.

Another line wherein the Society might help in the community would be in getting a good music and lecture course in to the town. Proper choice in selecting artists to sing has a healthy influence on the taste for music that is of a high type. Lectures of merit usually have some uplift theme and they always help the youth of a community to set their ideals a little higher.

Hospitals for counties or communities, often need some special financial support. Certainly such a project ought to have the help of a live C. E. Society. In other places a home for aged or

for orphans often is included in a community drive and here also the Society ought to help.

Beautifying the church grounds might seem a slight community enterprise, yet if a live C. E. starts it, others will catch the spirit and soon a town or city that looked dilapidated will get the air of a clean and wholesome place, all because flowers were planted on the church lawn, and paint applied to the building, and other improvements were made to beautify the place. Try it and work out your own illustration along any of the above mentioned lines.

THE PAST, PRESENT, AND FUTURE INFLUENCE

Of the Christian Endeavor in the Church and Community

To begin this topic I thought it best to take us away back to the time when Christian Endeavor originated. I believe it will be well worth while to stop and think reverently, and appreciate the character of Rev. Francis E. Clark, who organized the first Christian Endeavor society. He was an honest, upright Christian, and committed himself to and for the divine work as a laborer and co-laborer for and with God. He was a deep thinker. He studied and planned in what way to get every church member busy doing something for the Master and for the church without making it seem or feel like a burden to them.

The thought must have come to him how we really all want and expect God to toil for us, and how God does labor. For instance, when we till the soil and plant the seed we expect God to do the rest for good results. He must have thought of how God had arranged everything in this world so that it could operate systematically. He saw that there was a regular series of committees, and a regular business meeting, how the breezes passed the motions, and how the fields resolved themselves into committees of the whole. The birds formed a music committee; the flowers, a committee active through the woods showing their joy and thanks, and glorifying God for the new resurrection of all plants and seeds. The vigilant lookout committee had its headquarters among the clouds. There was a summer business meeting, a fall business meeting, and a winter business meeting, too. Oh, I can see just how this all helped him along to get started in organizing a Christian Endeavor society with a series of committees in order to get every-

body busy.

He also knew that nothing can run along successfully and grow unless God is asked to take hold and lead, and guide, and give His blessing. So, when he formed a constitution for that new organization the chief idea was to put forth an effort to lead old and young people to Christ and into His church, to establish them firmly in the faith, and to set them to work in the Lord's vineyard. He thought it most essential to have a prayer meeting committee because prayer is the chief and the only agency of the church for accomplishing certain definite and very important results. Next, the lookout committee: this committee is to look out for opportunities of improving the society, look out for new members, and for the faithfulness of those already in the society, and help along in many other ways. Next, the missionary committee: some of its duties are to promote the missionary interest in the society, mission meetings, mission study, giving to missions, praying for missions and the actual doing of mission work. The social committee really is of vital importance, because it is to be social itself and to inspire others to be social. It is the committee of friendliness; its membership should really consist of as large a number as is possibly available. The music committee: some of its duties are to arrange for the playing of instruments such as piano, organ, violins, and so forth, in the meetings, to advance in every way the musical interests of the society, and to lead the Endeavorers to be helpful with music for all occasions, even for outside causes. And there is the flower committee with its various duties of comforting and giving joy to the sick or bereaved. There are also the information committee, the Sunday school, Junior, finance, temperance or citizenship, pastor's aid, good literature, whatsoever, press, and the business committees. I did not mention the duties of the last eleven committees but will say in brief that they all go hand in hand with the rest of the committees, and serve their purposes so well that the Christian Endeavor society cannot help but let its light shine throughout the world, so that it influences the people who have not seen or heard of it before.

Now, just to show to you that it has influenced others, we will go back to the first organization which was formed by Rev. Francis E. Clark in the parsonage of the Williston Church, Portland, Maine, on February 2, 1881. Just

a little over a year later we note that six societies met in Portland, Maine, for the First Christian Endeavor conference; and another year later we note that a pastor in Honolulu, Hawaii, had organized a society. Two years later a group was organized in Foochow, China, and from that day to this, societies have sprung up in every corner of the globe, until there are now more than 80,000 societies in the world. Thousands of them in missionary countries. The membership of all these societies totals over four million. Now each year's growth adds several thousand societies. The Christian Endeavor constitution has been translated into about eighty different languages. The first Christian Endeavor conferences were national in their scope, and the first group organization formed was the United Society of Christian Endeavor, which was launched at Old Orchard, Maine, in 1885.

Christian Endeavor started the big convention habit in the United States. At the convention in New York in 1892 about 35,000 delegates registered. In Boston three years later 56,000 registered delegates were present. Christian Endeavor started the movement for mission study classes. The first mission study class book was written by "Dr. Amos" R. Wells and Dr. S. Earl Taylor, and the first class was conducted in the Christian Endeavor World.

Christian Endeavor gave to America the great Temperance slogan, "A Saloonless Nation by 1920". This was proposed and adopted at the International C. E. Convention in Atlantic City, in 1911. Yes, great movements have sprung up in Christian Endeavor. The earliest was the good citizenship movement, which for thirty years has maintained a national program of citizenship for young people. Another is the Quiet Hour movement, whose 232,804 members promise to give at least fifteen minutes a day to private devotions. Another movement is the Tenth Legion, which has registered 58,983 members, all pledged to give one-tenth of their income to the Lord. Yet another is the Life-work Recruit movement, a registration of young people who offer themselves for full time Christian service (if God will).

And many other movements help the development and growth of this society, yes, help to win souls to Christ and the church. What Christian Endeavor really is, it is interdenominational, international and interracial. It is supported by volun-

tary contributions of individuals and unions. It is a training school in and for the church. It is a watch tower for the church.

Some more fruits of Christian Endeavor: In San Quentin state prison, in California, is a society of 200 members or more, and the lives of many men have been changed through Christian Endeavor in this institution. In a reform school for girls in California are five societies, one in each cottage to which the girls belong. Army Christian Endeavor has won many soldiers, and is still in the stage of growth and development. For many years there has been a society at Point Barrow, Alaska, the members of which are Eskimos. Some of them helped to translate the Scriptures into their own language for their own people.

We note, from these different facts and reports, that the Christian Endeavor society has been growing and spreading out into all four corners of the globe so remarkably fast in forty-six years that it has only, so to say, started the ball a rolling. I believe that the Christian Endeavor society is going to be the principal soul winning power in all churches and elsewhere. A real live wire society will keep young and old people in church on Sunday without trouble.

Now I will give a report of our own Christian Endeavor society. I venture to say that ours is a real live wire. Yes, I'll say more than that. It is the best society there is, and has quite an influence in our church. I'll tell you why I think so. Our church is located near Ruff, (Wash.), which has a gun club and a baseball league. We will all have to admit that both of these organizations are tempting, and would be of no harm to anybody if they would play and shoot only on week days, but they are in action on Sundays. Our Christian Endeavor society has such an influence over our members that the ball game has not batted any minutes a day to private devotions. Another movement is the Tenth Legion, which has registered 58,983 members, all pledged to give one-tenth of their income to the Lord. Yet another is the Life-work Recruit movement, a registration of young people who offer themselves for full time Christian service (if God will).

And many other movements help the development and growth of this society, yes, help to win souls to Christ and the church. What Christian Endeavor really is, it is interdenominational, international and interracial. It is supported by volun-

Henry Franz,

Ruff, Wash.

THE S. S. LESSON

October 16

Elijah in Naboth's Vineyard

I Kings 21:5-10, 16-20

Golden Text: "Be sure your sins will find you out." Num. 32: 23.

Though it was a time when men generally were disregarding the law of God, we find one man, Naboth, respecting it. He regarded his property as a sacred trust from God and in administering it did not hesitate to offend a powerful king. Naboth's attitude toward his possessions is the one that every Christian should show. What he has is not his own, but God's and should be used as God directs. It was the law of Jehovah that an inheritance should not be sold. Naboth might have profited grandly by a sale or an exchange of the property to the King. He was not looking for profits, he was trying to obey God. There are many to whom a profit is the reason for disregarding the law of God. In making the profit they are selling their souls, and "What will a man give in exchange for his soul?" There is no profit in gaining the whole world and losing one's soul. Naboth was a man who dared and paid the price for doing what he knew was right with his life. The exchange was worth all it cost. He is now reaping the reward of his loyalty to God in eternity.

We note that King Ahab wanted something that he had no right to have. This was covetousness, a sin that always leads to other sins and to the injury of innocent people. Francis Xavier, the great Catholic missionary, once said that in the course of his life he had heard the confessions of people of all kinds under all kinds of circumstances to every sin imaginable and unimaginable but he had never heard a single confession to covetousness. Like Ahab, too many people never give it a thought that covetousness is a terrible sin that leads to more sinning. The beginning of most crimes, if not all, is covetousness. One should always guard against this sin for it is one that affects high and low, young and old, and it always leads to serious trouble.

In some respects Ahab had ability but in others he showed himself the baby. He pouted and moped about something that should not have bothered him at all, for there surely can be no reason for unhappiness when circumstances are present that prevent one from doing wrong. Being peeved at defeat in an effort to sin only shows how deeply one can fall into sin. It is a small character, indeed, that

makes it miserable for all around because that one is miserable because of his own unreasonable desire to do wrong. In wanting the vineyard we note another sign of childishness on the part of the king. He wanted that vineyard when there were plenty of others just as good to be obtained in a legitimate manner. He already had vineyards of his own but he wanted more. Again we get an idea of one side of covetousness, it is the child of greed.

Ahab had allowed himself to come under the influence of his wicked queen whom he had no right to have, much less to listen to. He heeded wicked advice and gave way to the suggestions of wicked association. Two things that will pull good men down and make bad men worse. Jezebel had no redeeming virtue. She was against God and would do anything to try and defeat the will of God. She championed unbelief in God and therefore was capable of anything wicked to serve her own ends. We note that she assumed authority that was not hers, that she forged the order of the king, that she was the actual killer of Naboth and that she did all this in order to please the wicked desires of her husband. In making herself the tool for murder she brought guilt upon her own head. Her suggestion to her husband that he was king and was therefore above the law shows the wrong idea of rulership. The ruler of any people should always set the best example in keeping law and respecting the rights of others.

Ahab did not do the actual killing. He may not even have known anything about it until it was over, but he was perfectly willing to reap the harvest of the crime. He did reap the harvest, the final harvest, and he, his wife and family paid the price. When Elijah appeared to rebuke Ahab in his ill gotten vineyard, Ahab called him, "Mine enemy." Elijah was not his enemy. He was the servant of God for righteousness and had the king listened to him he would have been his friend, indeed, he was his friend even then, for he was telling him the truth. That one is a friend who proclaims the truth of God without fear or favor.

Sister Hillegonda van der Smitten, of the Bethel Deaconess Home in Newton, Kan., who has been seriously ill at the home of her brother, Rev. C. H. A. van der Smitten, in Berne, Ind., is reported to be on the way to recovery. Deaconess Amalia Lehman, of Mt. Lake, Minn., who has been taking care of her need now only on part time duty.

The Mennonite and Bundesbote to one address (old or new subscriber) for \$2.50.

WOMEN'S WORK

HOW CAN WE EDUCATE OUR CHILDREN TOWARD WORLD PEACE

The almost intolerable fact about the war is that, notwithstanding its stupendous costs, physical, material, moral and religious — it failed to end the war, on the contrary, it scattered seeds of hatred, suspicion and jealousy all over Europe, the Near East, and America, from which future wars may emerge.

The world war showed the supreme necessity of world brotherhood. If the Christians of the world had been united, as they should have been, in a great world brotherhood, that terrible catastrophe would not have occurred. But let us not dwell on the past but act—act in the future and today.

Christianity is the only force that can bring about and perpetuate real peace. The genius of Christianity is love. Forbearance, sympathy, self-sacrifice are Christian virtues. If the youth of the world are brothers and sisters, war in the future will be impossible.

The notion that man, the fighting animal, could suddenly agree to cease to fight for the rest of time could not endure the test of reality. What I suggest as the fitting theme for this day is the long - slow - and endless task of strengthening justice and right in the world, and implanting the spirit of peace, not hatred, into our children.

It is up to the home, the schools, churches and other organizations to start at once and work rapidly to care for our youth and kindle the proper feeling of charity. Think of this as our villages become towns, our towns cities, our cities mazes of sun-baked streets with never a place to play. For what you make of the children you make of the country and a world of grown up children. "playing the game" will have no use for poison gas, and guns and submarines. Now what do we mean by playing the game?

In the first place, we as mothers and dads, must not forget how to play. Play is a natural instinct. We encourage this instinct in the 4-month-old baby by giving him rattles, and other playthings. Why then discourage this instinct as he grows older? No—this is a great mistake. Direct the play your sons and daughters are enjoying. Are you directing the play of your child, or are you just sending him out of doors as soon as breakfast is over and never once make an inquiry as to what he is doing in the hours spent out

of your sight, or find out what kind of companions he has? Teach your child the code of good sportsmanship, here it is as formulated by the "Brotherhood, Inc." Keep the rules, keep faith with your comrade, keep your temper, keep fit, keep a stout heart in defeat, keep your pride under in victory, keep a sound soul, a clean mind and a healthy body. Play the game.

Have you ever given thought to the choice of toys you selected for your children? A collection of guns, pistols, war planes, etc., will be enough material to furnish him with the idea of the dignity and splendor in being a fighting hero, in battle or a proud general. A game of soldiers or even a mimic battle, choosing sides, may furnish enough material to arouse a keen feeling of hatred and arouse a child to such an excitement that he shows nervous symptoms very early in life. I recall distinctly an example of such during the last world war. The children in a certain community were in love with the idea of playing war. Their fort, as they called it, was an old shed, and across the roof of this shed, shells of apples, stones or whatever they found were dropped profusely. In this same neighborhood was a boy of about three, just curious and excited enough to get into the play too. Most frequently the two contending sides were the Germans and the Allies. This lad of three became so aroused and excited over this supposed hatred toward the Germans, that his play became a reality to him, he became so excited and nervous that his entire system was affected. At times he became ill-tempered, it seemed his parents could not even control him, and always when wanting to throw any slander or crime on a playmate or even when harmed by punishment he would justify himself by calling his assailants "You German", "You Hun". This child suffered nervous agony at the expense of play.

War decreases reverence for personality. It tears down what Christianity builds up. Christianity places value on human beings, more valuable than sparrows or sheep; more precious than the sum total of material possessions are human beings. War makes life cheap. Jesus gives it priceless value.

What have and what are our churches doing to educate our children? They must advance wisdom and interest in matters of a desirable and attainable peace. War will not finally be regarded as sin until this idea has been implanted in the minds of children and young people. It is all important therefore that war and

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international questions be given adequate treatment in the literature and program of religious education of the various churches.

Then, too, we could not conscientiously sit and listen to sermons given by notorious pastors, praising and honoring war, saying how noble it was. We must be patriots. Not for a minute would I want to be misunderstood, but how do we expect to accomplish this end? We must not let fear be a barrier to peace. It is fear of what will happen to all the higher values of life if military force is renounced that causes churches to hesitate about turning resolutely away from all war. The present situation demands extreme measures. Let the churches of America say to their own government and to the people of the earth, "we feel so certain that war is un-Christian, and futile and suicidal that we will never again sanction or participate in any war. We will not allow our pulpits and classrooms to be used for recruiting stations, we will give no aid, we will seek security and justice in other ways. The most certain means of overcoming evil is found in the spirit of the cross.

What have other organizations contributed to the education of world peace? Newspaper and moving picture companies were urged at the World Peace Congress in Geneva last September to avoid when possible material tending to excite race hatred, and to perpetuate the idea of war. The International Motion Picture Congress at which America, said to say, was not represented, passed a resolution requesting producers to avoid glorifying war and forming race hatred.

As long as we families aid such pictures by our attendance, whose fault is it that our movies are showing what they are? What is it the public is catering to? Do we crave excitement, war, race prejudice in the pictures we attend? It is high time that we as members of households, as members of parent-teacher clubs and other guilds and clubs demand good state laws and reliable boards of censorship for approved pictures.

Our schools could equip themselves with moving picture machines. An unlimited supply of free films are available, showing our national parks, our national resources, the making of machinery, harvesting, etc. A small fee of one cent from each pupil pays the use of the film. These could be weekly performances during school hours.

I might also state that the exhibit on friendship between nations at the Sesqui-Centennial

THE MENNONITE

was awarded a grand prize by the International Jury of Awards for its message and meritorious arrangement.

It is indeed sad that some of the textbooks of European authors encourage national hatred. In one French classic, the Germans are described as hordes of savages, whose profession is war, who go about to despoil, to devastate and to terrorize. There is a long series of statements made to kindle hatred against them. This kind of instruction is given over all Europe. It is almost maddening to think intently upon the things to which millions of children and young people have been subjected during the past years, bloodshed, violence, hunger, disease, homelessness, bereavement, hatred and all these during the plastic age, when impressions are lasting. Have you as parents found out the books and magazines your children are reading outside of the curriculum, or it that the least of your worries?

Look about you in our towns and cities. Have we as mothers a chance to implant brotherly love in our children? All nations have come to us in America. Do we allow or even encourage children to pass slighting remarks about the laundryman from China, the Italian marketman, the Greek bootblack, the Japanese waiter, the Armenian dealer in rugs and the others — French, German, Poles, Hungarians or Russians? Have you encouraged your children to invite him into our S. S. and churches to show them the Jesus way of living? Called at their homes, be real neighbors, helped them if they needed help, showed them the Christianity of a Christian country?

Now then, does it pay to take time today to guard the youth, and not only to remonstrate, but educate? If Mary and John should not do this and that, have you shown them what they could do? We must grow. There is no hope for America except from the kingdom of God, no hope for the kingdom apart from the church, no hope for the church apart from consecrated and effective leadership and effective leadership constitutes intelligence, efficiency, optimism, cooperation and sacrifice.

Mrs. N. N. Soldner.

Paper read at the annual joint meeting of the Bluffton First, Ebenezer, St. Johns, and Grace Mission societies.

THE DEITY OF CHRIST

Bell McCordell

In our thought on the "Deity of Christ" it is only natural for us to consult, in the first place, His own

language. Christ spoke very plainly of His pre-existence, declaring that His life did not begin with His advent in the flesh. "No one ascended up into Heaven but He that came down from Heaven, the Son of Man who is in Heaven." There is also one remarkable passage in the Gospel of John which affirms very emphatically His eternal existence. When the Jews becoming offended at the words, "Abraham, your father, rejoiced to see My day, and he saw it and was glad," replied, "Thou art not yet fifty years old and hast thou seen Abraham?" Jesus said, "Verily, verily, I say unto you, before Abraham was, I am." By this Christ claimed for Himself the same eternal unsuccessive absolute being which was claimed by Jehovah when He said to Moses, "I am that I am."

Jesus Christ also spoke of His Knowledge as Divine. "The Father loves the Son and shows Him all things that He Himself does." "No one knows the Son but the Father; nor does any one know the Father but the Son and He to whom the Son is pleased to reveal Him." This language cannot be that of a finite being. It claims a knowledge of God too intimate, direct and absolute to be the natural words of any being who was not conscious of a real oneness with the Father.

Christ is also spoken of as having Divine Power. He exercised the power to forgive sins and never suggested that this power was delegated by the Most High, but asserted His unqualified power to forgive. He also had power and control over nature. The laws of nature are ordained of God and can be changed or suspended by Him alone. A miracle or any event which involves such a change or suspension is an evidence of the immediate operation of Divine power. When Moses, the Prophets or Apostles wrought miracles they disclaimed the idea that it was their own efficiency. (Why look ye on us * * *) Christ, however, wrought miracles by His own power and never referred the miraculous power to any source outside Himself. He also affirmed His power to give Life; to raise the dead, to judge all men—the judgment being given Him by the Father.

Christ also has Divine Authority. This is shown in the control which He claimed over all His people. The course of human history as well as the circumstances of every individual man is determined by Him. This same is shown in the nature of His promises. Christ promises to His people blessings, which only God has either the right or power to bestow. Again He promises the Holy Spirit. Accordingly it is recorded that He did send down on His disciples power from on high.

Furthermore, Christ spoke of Himself as an adequate revelation of the Father. In answer to Philip he said, "He that hath seen me hath seen the Father." He puts His own presence with believers on a level with His Father's presence, associates Himself with the Father as equal with God.

To present any such view of the evidence which the New Testament affords of the Deity of Christ, we must add to His own words the testimony of His inspired Apostles.

They were to be witnesses of Him. Their preaching was to be the continuance of His preaching. It is to John, the beloved disciple to whom we naturally look first. He presents Him as "The Word of Life." The Life which was manifested and as the Eternal Life which was with the Father. These expressions could not have been applied to man. When God created the heavens and the earth He was there—"The Word was with God and the Word was God." Again John says, "We are in the True One, in His Son Jesus Christ." This is the True God and eternal Life. Nor is John the only disciple who identifies Jehovah, the God of his fathers with Jesus Christ the Saviour of men. Paul attributes the creation to Christ. "This power we can attribute only to the infinite God, yet the Apostle assigns it to Christ. The same Apostle associates the Lord Jesus Christ with God, the Father as the source of grace, mercy, and peace to all believers and even characterizes the saints as those who call upon the Name of Jesus Christ our Lord, thus proving that true prayer, an act of Divine worship, was habitually offered to Christ by members of the primitive churches. Again in Paul's Letter to the Philippians, "Who, being in the form of God thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of man." He plainly affirms that Jesus Christ, prior to His incarnation, was in the condition of glory of God and so looked upon His equality with God as something which rightfully belonged to Him.

Furthermore, Christian experience recognizes Christ as a revelation of God—as God worthy of worship and adoration. The consciousness of the power of God in the life of everyone whom Christ has saved confirms the recognition of Christ as absolute God.—Echoes.

Berea College in Berea, Kentucky, has four former Mennonites on its teaching staff. Two of the new ones added this year are: Miss Lillie Mae Gratz of Bluffton, O., as teacher of Home Economics in the Academy; Mr. H. D. Schultz of Mountain Lake, Minn., but recently of Ellendale, N. D., as teacher of Mechanical Drawing and Woodworking. Other members of the staff are Miss Lois Hirschy as teacher of Latin, and Albert Schumacher as manager of the Berea College Press and editor of The Citizen. The group had a social gathering last Sunday at the home of Mr. and Mrs. Albert Schumacher. Other guests present were Mrs. N. C. Hirschy, Mrs. H. D. Schultz and son David.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1929 for the single subscription price, \$1.50. The two papers to one address, \$2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Albert Penner, a student in Hartford Seminary, preached in Bethel church, Mt. Lake, Minn., on Sunday evening, Sept. 25, on the theme, "Who is my neighbor?" The following day he left for the seminary.

Rev. Henry H. Fast of Mt. Lake, Minn., who was a sufferer for some time, died at American Falls, Idaho, on Sept. 18. The body was brought to Mt. Lake where funeral services were conducted in the Valley church.

The First Church, Philadelphia, is again entering into the Personal Visitation Campaign, which is to take place Oct. 8 to 14. Communion service was held Oct. 2. Promotion day for Primary, Junior and Intermediate scholars also was held on this date.

The Ebenezer church, Bluffton, O., celebrated special mission day on Oct. 2. Missionary S. T. Moyer preached the sermon in the morning. A special missionary offering was lifted. In the evening he showed his very interesting and instructive slides illustrating his work in India.

A large gathering took place in the Hoffnussau church, Kansas, when the members of the three Mennonite churches in the vicinity of Butler came together in a farewell service for Rev. and Mrs. P. J. Wiens on Sept. 18. Bro. and Sister Wiens, who have been serving the Hutchinson, Kan., church for one year, are about to return to their field in India. Rev. A. Ratzlaff, Rev. J. W. Kliever and Rev. P. H. Richert made addresses and there was also special music.

Rev. A. J. Neuenschwander of Philadelphia, is collecting material for the Year Book for 1928, which promises to appear at an early date.

Wednesday, Sept. 28, was a great day for the people at American Falls, Idaho, when the irrigation dam erected by the Federal government at a cost of \$3,000,000 was dedicated.

Prof. E. J. Hirschler, of Bluffton College, who has been granted a year's leave of absence, left for New Haven, Conn., where he will spend the year doing special work at Yale University.

The C. E. Society of the Summerfield, Ill., church is showing a good healthy revival. The Summerfield church held its communion on Oct. 2 and its Harvest Home service is announced for Oct. 9.

An interesting feature of the Harvest Home service conducted in the Second Church, Philadelphia, Rev. S. M. Grubb, pastor, was an artistic arrangement of fruits, grains and flowers with which the pulpit was decorated. The decorations were secured from Mennonite farms in the country.

Sister Loretta Lehman, missionary on furlough, who has been visiting and speaking in Mennonite churches in Kansas and Missouri during the summer and has also attended the All-Mennonite Convention and the Middle District Conference, will enter Christ Hospital, Cincinnati, O., for a three months' post-graduate course in nursing.

Twenty-five Mennonites attending summer term at the University of Chicago spent a delightful picnic together. A number of the branches of the church were represented as were all the colleges. Prof. J. H. Doell of Bethel College presided over the meeting and an address was made by Rev. Ed. G. Kauffman.

On October 4, it was a hundred and fifty years since the Battle of Germantown in the War of American Independence was fought. The battle raged about the building of the Germantown Mennonite church. Some of its severest fighting had taken place within a stone's throw from it. Before its door the British General Agnew fell from his horse mortally wounded, the spot being marked today by a tablet inscribed with an account of the event. It was here, too, that Gen. Nash, of North Carolina received his fatal wound and several days later was buried in the Mennonite cemetery of the Kulpsville Mennonite church with several other companions in death. The celebration of the Battle of Germantown by the community consisted in a pilgrimage to the chief points of the battlefield and a drive over the route taken by the American Army in its retreat after the battle. One of the places where the party stopped was the Trinity Reformed church, Skipackville, once a Mennonite church, where a historical address was given by the president of the local County Historical Society. A visit was also made to Pennypacker Mills, the home of a Mennonite and the ancestor of the late Governor Pennypacker, where

Washington had made his headquarters and where on the surrounding fields the Colonial army encamped in the mud.

On the last Sunday in August, Grace church, Pandora, O., had an all day service in a nearby woods. The day was an ideal one so far as the weather was concerned. The Sunday school lesson was very ably and fully discussed by Rev. J. R. Schultz, who had come to spend the day with his parents. Having just returned from the Middle District Conference, the pastor, Rev. J. M. Regier, instead of preaching a regular sermon, gave a report of the work done at that gathering. After the service everyone joined in the enjoyment of a basket dinner.

In accord with their custom of 193 years the members of the Schwenkfelder denomination met in Palm, Pa., and celebrated their Memorial Day, bread, butter, applebutter and the famous Schwenkfelder cakes being the only refreshments served. The Schwenkfelders are closely related to the Mennonites and in Pennsylvania are their neighbors. They hold this Memorial to commemorate their arrival in Pennsylvania and celebrate it with the same kind of food they ate at that time. They have missed but one Memorial Day and that was during the time of the Revolutionary war. Just after the Battle of Germantown when troops were stationed in the neighborhood and the members felt that it were better for them to be at their homes than away from them.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, OCTOBER 13, 1927

No. 40

CONFERENCE OF PACIFIST CHURCHES

Members of the Church of the Brethren, the several Mennonite conferences and the Society of Friends are planning their seventh Conference of Pacifist churches for the fourth, fifth and sixth of November next, at North Manchester, Indiana. President Otto Winger and the faculty of Manchester College have generously invited the Conference to the college.

The Conference is expected to further cooperation in work for peace, which is one of the essential principles of the three denominations. We differ about many things, but we are agreed that, as servants of Jesus Christ, we have no part in war.

Oliver Dryer, secretary of the International Fellowship of Reconciliation, will give the address at the opening meeting Friday evening, November 4th. He has had remarkable experiences in overcoming hatred and prejudices in Central and Eastern Europe.

On Saturday, the morning and afternoon sessions will be devoted to discussions of the work done during the past year, and plans for the future, with some reports of the activities of other organizations.

Public meetings Saturday evening and Sunday afternoon, November 5th and 6th, are being arranged. The speakers will be announced shortly.

This conference, five years after the Mennonites, Dunkers and Quakers began at Bluffton College their cooperation in work for peace, is very important, and should be well attended. All members of our three churches are invited.

Further information may be secured from Richard R. Wood, 304 Arch Street, Philadelphia, Pennsylvania, the chairman of the Continuation Committee.

The members of the Continuation Committee are:

Church of the Brethren, J. M. Henry, Wilbur B. Stover.

Mennonites, N. E. Byers, H. P. Krehbiel, A. J. Neuenschwander.

Friends, Five Years Meeting—Norval E. Webb.

Orthodox, William H. Harvey, Richard R. Wood.

Schwenkfelder, Elmer E. S. Johnson.

THE BIBLE

The Light it Throws on the Past, Present and Future World Conditions. Dan. 2:20-22; 36-45; Rev. 1:19; Matt. 24.

Eugene Eymann

(Concluded)

Babylon was a magnificent kingdom during this period, as the book of Daniel clearly shows. In the interpretation of Nebuchadnezzar's dream in Daniel 2:36-45, we learn of four great world powers. Of these the Babylonian, in the time of Daniel is described as the richest and finest of all the kingdoms. It is represented in the head of gold. We read, "The God of heaven hath given unto Nebuchadnezzar the kingdom, the power, the strength and the glory." He was the ruler of the whole then known world. The birds of heaven and the beasts of the field were put into Nebuchadnezzar's hand. The Medo-Persian kingdom followed that of Nebuchadnezzar both in time and glory. The Macedonian kingdom was in some respects again inferior to the Medo-Persian, and the Roman kingdom was the last one spoken of by Daniel in this chapter.

These kingdoms represent three great historic races. The Oriental, represented by the Babylonian and Medo-Persian kingdoms. The Greek race identified with the Macedonian kingdom and the Roman. World conditions during the supremacy of these races changed with the ascendancy of each race into world prominence. The Oriental race gave the freest rein to human desires in the most favorable circumstances, and perished in magnificence and luxury. The Greek race gave fullest scope to reason and taste. No time in the history of this world can boast of greater literary genius than in the time of Greek supremacy. The Romans ruled the world with iron force. In Dan-

iel's vision of the beasts in Chapter 7, the Roman kingdom is described as a "beast terrible, and powerful, and strong exceedingly; and it had great teeth; it devoured and brake in pieces, and stamped the residue with its feet."

But not only of the past do we learn of from Daniel, for he also tells of things yet to come to pass. The Lord Jesus Himself pointed back to Daniel when He gave His disciples an outline of the things to come. Let us hurriedly look at this outline as given in Matt. 24. The Lord had just reminded the disciples of the passages of all the pride and glory of their own age, and then they asked Him that double question, "When shall these things be? And what shall be the sign of Thy coming, and of the end of the age?" In His answer the Lord gave them the general signs of this present age, and then special signs of the end of the age. The present age is spoken of in verses 6 and 7, "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famine, and pestilences, and earthquakes in divers places." McConkey remarks on this verse, "If our Lord had been sitting as a historian now, sketching the centuries that have rolled past, instead of a prophet predicting events to come, He could not have more accurately shown forth the marks of all the age since He first came. We say the marks of the age, not the special signs of the end of the age. For it is the general characteristics of the whole age from His first coming to His coming again." There the Bible describes general world conditions of today, and again of the social condition of this present age Paul gives us a description in II Tim. 3:1-7, when he says, "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty railers, disobedient to parents, unthankful, unholy, without natural af-

fection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning and never able to come to the knowledge of the truth." Here again one could think the writer had been sketching world conditions as they have been going on for the last few years. By the use of inductive logic one could almost argue from this passage that Paul must have had the newspapers of some of our large cities before him, and that he was summing up world conditions of today from yellow journals and large headlines in our dailies. But we know Paul wrote these words centuries ago, and we know the Spirit who dictated to Paul knew that these things had to come to pass, for men are now, more than ever, walking according to the course of this world, according to the dictates of the prince of the powers of the air, the spirit that now worketh in the children of disobedience. Again Paul said in I Tim. 4:1, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." And I say, have cults and isms ever flourished more than in our present day? Even in our high schools we find atheistic associations and clubs. Scientists, falsely so-called, today think they do men service when they tell us that faith in God is old superstition. The Bible itself is regarded as a book of old religious myths and fables. Religious authority is questioned more than ever today. Peter warns in II Peter 2:1, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." These things are still going on and we cannot

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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And it came to pass, as He was alone praying, His disciples were with Him. Luke 9:18.

And it came to pass in those days that He went out into a mountain to pray and continued all night in prayer to God. Luke 6:12.

He prayeth well, who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things, both great and small.
For the dear Lord who loveth us,
He made and loveth all.
—James Russell Lowell.

"There is a place where spirits blend,
Where friend holds fellowship with friend,
A place than all besides more sweet,
It is the blood-bought mercy seat."

DO YOU KNOW?

That 180 men possess one-fourth of the wealth of the U. S.
That 2% of the people of the U. S. possess 60% of the wealth.
That 65% of the people of the U. S. possess 5% of the wealth.
That out of every 102 people, 2 have more than the other 100 together.

That we pour 20,000 negroes into the gold mines of Johannesburg each year?

Is gold better than souls?

DO YOU CARE?

CHRISTIAN ENDEAVOR MEETING October 23

A. J. Neuenschwander

Topic: "Christian Endeavor in All Lands." Romans 10:18; Col. 1:3-6.

The Scripture Brought Down to Date

Even as the sound of praise of God is sent forth throughout the world, by means of the glories of nature, so is praise sent abroad by means of Christian Endeavor.

The Christian Endeavor movement is one for which we as Christian people can truly thank God. Much good has been accomplished by it.

The strength of Christian Endeavor lies in part in the fact that no lines are drawn by race or color, but love of Christ ties into one common bond.

Bearing fruit, is an apt descrip-

tion of Endeavor work. Many illustrations could be given where one society was the cause for another one coming into existence.

Prayer Thought

Let us thank God for sound Christian principles that underlie Christian Endeavor, for the many missionaries that have gone out through C. E., for the many who have deepened their consecration and service for Christ.

Let us pray that the evangelistic work might be held up more, that the members would truly live the pledge, that our societies might be the means of tying the youth to the church.

The Open Forum

1. What was the chief emphasis in Christian Endeavor thirty years ago?

2. What is the chief emphasis today?

3. Why does Christian Endeavor lend itself well to all nations and lands?

4. Why is it that Christian Endeavorers will fight against each other in opposing armies?

5. What have you learned about Christians in other lands through the Christian Endeavor conventions?

Subdividing the Topic

1. C. E. as a Means of Spreading the Spirit of Brotherhood.

2. C. E. as an Organization to Enlist Missionaries.

3. C. E. and the Training of Youth for Kingdom Service.

4. What Can our C. E. Societies Learn from Those Abroad?

Christian Endeavor in All Lands
Did you know that the largest Christian Endeavor Society in the world is in Africa, on the Congo river? We are told that every member of the large church is an active Endeavorer.

Did you know that in Ireland one project of their union is to maintain a Holiday Home? Here visitors from other countries can be entertained under Christian environment. This has been going on for a number of years until the present quarters are too small and larger quarters are sought.

Did you know that Christian Endeavor is only five years old in Korea? Still, much has been accomplished and their workers rejoice in having overcome many difficulties. There are nearly three hundred societies, with a little less than ten thousand members.

Did you know that in an Armenian refugee's home in Athens, Greece, six Christian Endeavor societies were organized last year, and found real opportunities for service?

Did you know that in Haifa, Palestine, and on Mt. Carmel, where Elijah had his encounter with the priests of Baal, there are Christian Endeavor societies, the members of which conduct Sunday schools and do other service for Christ?

Illustration

To show that Christian Endeavor seeks to touch all lands, we glean a few facts brought back from the Seventh World's C. E. Convention, London, 1926. The Convention theme was: "The Youth of the World for Christ and the Churches." This shows the world-wide outlook.

A delegate, O. F. Gilliom, Berne, Indiana, told us that "Races, irrespective of color and tongue, sat side by side. Germany was represented by a delegation of one hundred strong, and from the reception they received, one would not have believed that only a few years ago they were considered as enemies. At least 35 countries were represented in person, mostly by native delegations and several by messages sent."

WINNING THE WORLD THROUGH CHILDHOOD

(Editor's Note: This excellent paper was written by Luella Krehbiel, who is a Junior Endeavorer in Donnellson, Iowa.)

Winning childhood to Christ is the most fruitful enterprise of the church. This truth is being more and more universally accepted.

In the past, the great opportunity work among children offers, was not recognized. Their true value was not known.

At the port of New Orleans, many years ago, a ragged little stow-away, who had come from one of the poor houses of Great Britain, was awaiting a vessel to carry him back to England. Earnestly he pled that he might be allowed to remain in America, the land of promise. In a tone of contempt one of the officials said: "What could we do with a thing like you?" and the boy replied, "They make men out of things like me." The answer so impressed a man who was standing by that he resolved to give the boy a chance.

Taking him to his own home the benefactor fed and clothed and educated him till the boy became a man. Later he proved himself worthy to be trusted with the difficult task of plunging into darkest Africa in search of the missing hero, David Livingstone. And to-

day among the names of the noble and the great and the good ranks high that of Sir Henry Morton Stanley, the poor house waif out of whom God was able to make a man.

Jesus of Nazareth was a master at recognizing values. He it was who took a child and placed it in their midst.

It was Jesus of Galilee who, in the midst of his busy life, said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

Keep the way open for the children. Keep the way open into the fullest measure of opportunity here symbolized by the outstretched arms of the Christ.

A little girl sat looking at a copy of Holman Hunt's great painting, "The Light of the World". As she gazed at the Christ knocking at the closed door she said: "Why don't they open the door and let you in? O I know! They're all in the kitchen and don't hear you."

America is too often in the kitchen and does not hear. This is proved by the fact that there are 27 million children and youth in this fair land of ours, nominal Protestants, who are receiving no systematic religious education. Thus we neglect our greatest possibilities.

The most wonderful possibility in all the world is a human life. The most glorious work in all the world is helping a human life God-ward.

The most priceless form of human life that can be brought to God is a little child.

It has been said: "Save an aged man, and you save a soul, save a child and you save a soul plus a life for Christ."

The race moves forward on the feet of little children. They are the hope of the future.

For the sake of Christ, we who are His followers should heed the evangelistic opportunity in childhood.

We are under obligation to make it possible for boys and girls to come into personal relationship with Himself. That is why the Christian Endeavor as well as other agencies of the church should spare no thought or toil or means in her greatest opportunity—winning the world through childhood.

A Junior C. E. program as well as any other worship program for children, should be carefully planned. The purpose should be to arouse and make permanent the highest emotions of which

children are capable of and to guide boys and girls in expressing their religious feeling. Every program should stress these elements—music, prayer, Scripture, and offering.

The music should always be within the child's grasp and understanding.

A primary child one day attended a picnic given by his S. S. department.

When he returned home and was relating to his mother some of the things that impressed him most, she remarked, "Surely you did something else besides eat at the school treat." "Oh, yes," said Bobby, "After tea we sang a hymn called 'We can sing, full tho' we be.' The mother later learned that the hymn selected had been 'Weak and sinful, tho' we be.' Bobby interpreted it into something he could understand. Weak and sinful meant nothing to him.

Only hymns they can comprehend create a spirit of reverence and devotion and every one that works with children should be very careful to select proper hymns.

2. The heart of worship is prayer. There is nothing sweeter than little prayers ascending to the heavenly throne, which come from the hearts and voice of little children. There is no better way to develop the prayer life than to let them compose their own prayers. Give them a simple subject and let them offer what is in their hearts. If it is only a few words or a sentence, let them feel that they are talking to the heavenly Father of their joys and hopes and sorrows.

3. Scripture—memorizing passages of Scripture and having them explained so they apply to children's everyday life helps them to walk closer to Christ. These passages of the Bible will be stored in their minds and will greatly enrich their lives.

Lastly, the worshipful use of the offering should never be neglected. The value of the offering is not in the amount of money brought by the children but in the effect produced in their lives by the act of giving. In order to train a child in giving it must have some money of its own. If you give children a little something every time they go to services, they are simply carrying money, not giving.

To teach how to use God's gift is a very real part of the organization of the church.

So throughout all the forms of worship we bring childhood to Christ.

An angel paused in his onward flight
With a seed of love and truth and light
And he said, "O where may this seed
be sown

To bear most fruit when it is grown?"
The Master heard, and said as he smiled,
"Plant it for me, in the heart of a child!"

CHRISTIAN RELATIONS

As the world becomes smaller and smaller, race relations become more and more a question. The first step in solving this problem is to get people to think calmly and intelligently on questions of racial significance. With this as its object the class in Christian Relations at the Young Friends General Conference, at Oskaloosa, Iowa, from July 29 to August 7, spent its time discussing the Negro problem in America. The class was taught by George Collins who is National Secretary of the Fellowship of Reconciliation.

The facts in regard to relations between whites and blacks show that it is the foremost problem in the United States today. One person out of every ten is a negro. In localities more thickly settled with negroes, much mob violence has taken place. In the last 40 years we have had 4,000 lynchings, 75% of which were negroes. Few people realize that the United States is the only civilized nation in the world that practices such violence in opposition to the law. The educational and economic chances of the negro are still far behind those of the white man. In the cities the colored race is kept out of the white districts. A number of very serious riots have taken place in the last few years.

Why is it that few people can think calmly and intelligently on racial questions? Why are we so strongly prejudiced against the negro? Several reasons have been put forth, let us examine them.

First, prejudice is instinctive. Upon second thought we can see that this is untrue. It is too complex a mental state to be attributed to instinct. We also know that people must first be told before they have racial hate. Secondly, whites are superior to negroes. The fallacy in this argument lies in the fact that superior whites are usually compared with inferior negroes. This of course is unfair to the colored race. One man has said that the whites are the only people who have found it necessary to write books to prove their superiority.

In the third place, negroes have been exploited. This is really the basis for the prejudice against the negro. He has behind him a slave tradition, he was once regarded as a beast. Compare the negroes with the Indians and you will see the difference. Because of slavery the negro has been cul-

turally retarded and as a result we have all this talk of superiority of whites and inferiority of negroes.

After a fair consideration of the problem we can easily see where the white people have failed in the solution. Heretofore, to a great extent Christianity has been left out. People wanted segregation, they said it was Christian in principle and the negro would be given a much better chance. He generally prefers to be alone anyway. But the philosophy underlying segregation is standardizing the negroes on a low level and making them live alone when they do not prefer it. If the negroes did favor it, it would become unnecessary. They would live alone without a law compelling them to do so. Therefore it is not the best Christian principle.

Why not have common interest as the basis of fellowship and not skin color. That is what the negro wants. Love, the development and value of personality are the things that must enter into the real solution of the problem. Negroes are every bit as good as whites in God's sight. Let us treat them as such and our negro problem will disappear.

Lloyd H. Krehbiel.

Donnellson, Iowa.

"WHAT SHOULD HAPPEN If All the Church Members Were Really Christians?"

I think we could answer this in a short way by saying: The Church would grow in the work of the Lord and in membership. I suppose there is no denying the fact that there are many people whose names are on the church rolls who are doing a very poor job of living the Christian life. I think the reason is that they do not know the meaning of Christ and do not try to live a Christian life.

We may well ask the question: What is the character of a real Christian? The thirteenth chapter of First Corinthians is the most famous and most quoted passage on love in the literature of the world. It is fit for our lesson tonight because love is the spirit of Christ and a life governed by Christlike love would be really Christian. We can take the chapter as a description of the Christian life.

Love is the most important of all qualities. It gives value to all others. It takes Christian love to put warmth and life into our church or any organization. Verses four to seven describe the characteristics of love. This also serves as a good description of a real Christian. By studying this

we gain some idea of what would happen if all church members were really Christians. A real Christian is long-suffering. This quality would do away with much impatience and harshness toward fellowmen who fail to measure up to expectations. A real Christian is kind. Kindness would take many hard knocks from church life. A real Christian envieth not. The removal of envy would kill many a church quarrel. A real Christian vaunteth not himself. is not puffed up. A real cure for swelled heads or one "who thinks of himself more highly than he ought to think".

The real Christian "doth not behave himself unseemly". What a large number of problems of conduct would be settled if all church members stopped to remember this simple truth. A real Christian is unselfish. There would be an immeasurable difference in the church if selfishness could be dethroned. A real Christian is not always getting miffed and holding a grudge against someone. A real Christian always stands for right against wrong. There would be no winking at evil and trying to face both ways in moral issues. A real Christian bears, believes, hopes, endures.

If all church members were really Christians there would be no church quarrels. We have a pitiable exhibition when part of the members of a congregation lock the doors against others, when they will not worship together and do various other un-Christian things that bring reproach upon the church. Real Christians near enough "right with God" so that they can get along peaceably with each other.

Real Christian people can build a mighty church and help win the community for Christ because they preach continual sermons, not from the pulpit, but with their lives.

Henry Ruth.

Summerfield, Ill.

VICTORY ON THE HIGH SEAS

(Christian Science Monitor)

"I would not approve of again restoring bars in American merchant vessels," said Brig-Gen. A. C. Dalton, president of the Merchant Fleet Corporation, in commenting upon the successful operation of America's dry ships in the passenger-carrying competition with other nations on the North Atlantic. Although far less spectacular than many of the earlier victories gained by United States naval heroes, isn't this peace-time victory on the high seas fully as significant?

THE S. S. LESSON

October 23

The Call of the Prophet

Isa. 6:1-8, 1 Kings 19:19, 29
Amos 7:14,15.

Golden Text: "Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me." Isa. 6:8.

The lesson presents to us the calls that came to the three great prophets of Jehovah. They were Elisha, Amos and Isaiah. Each one was called under peculiar circumstances. Elisha became a prophet and gave up his secular position as tiller of the land because God had directed Elijah to anoint him his successor. Amos was not in line to succeed any prophet. He was a herdsman but God called him from his common occupation and directed him to prophecy. Isaiah was a dweller of the city, a statesman and a person accustomed to meet people of prominence and influence. God revealed His call through a vision as he was in the house of God worshipping.

It is well for us to remember here just what is the peculiar duty of a prophet. We are accustomed to think of a prophet as a foreteller of future events. He may and often does that, but a prophet is also a forth-teller. He proclaims the will of his God. The prophet whom God commissions has the authority to come before the people and say: "Thus saith the Lord."

Elisha's call came when he was busily occupied in ploughing. We find that when we have proved our worth in the things God gives us to do every day He will have something higher in store for us, but then, if we are to remain in humble places let us so labor that we feel we are doing the Lord's work. If we feel like that and throw ourselves into the task with this before nothing that God gives will be humble. Elisha recognized the call and was prepared to follow it. He was first anxious to receive his parent's parting blessing. To have a son called to the high position of prophet must have been a source of gratitude to the parents. It certainly shows that they were worthy parents and theirs becomes an honored name in the history because they had such a noble son in the service of Jehovah. The call came to Amos some fifty years after the death of Elisha. He, too, was called from a humble and insignificant position to the high dignity of a prophet. It became his mission to pronounce the word of the Lord against the pride, greed, dishonesty, heartless luxury of the rich, idolatry, drunken-

ness and sensuality of the times. It is a prophet's duty to denounce sin wherever and whenever it appears. He must not hope for popularity and must expect to be hated and persecuted.

An ancient name of a prophet was "seer", that is, one who sees visions. No one can acceptably speak for God or hope for the fulfillment of His promises without being a seer, in other words, a person with a vision. Visions are not just simple dreams, they are inspirations, ideals or even intuitions. God is setting visions before us continually. It is one thing to be a seer of visions, a dreamer of dreams and another thing to make those visions come true. As God reveals visions, so He gives strength to make them come true.

Isaiah went to worship and saw a vision. The holiest inspirations that may come to us are those associated with worship. In the house of God we come to realize His power and presence more than anywhere else.

The time of the vision was in the year that King Uzziah died. The country no doubt was plunged into gloom and uncertainty at that time. But at the hour of gloom the Lord appeared. It is the comfort of the child of God to know that in the hours of greatest distress, mental and physical, it is possible to have a vision of God and a consciousness of His presence. He saw the Lord on the throne. This was a revelation of the power of God as Lord over all things and a revelation of His glory. To the earthly mind there could be no grander conception of God than as King of Kings and Lord of Lords. God in His power and glory is not far away from those who reverently worship and seek Him.

A sight of the Lord brought Isaiah to a realization of his sinfulness. To have a conception of God's holiness is sure to bring us to a realization of our unworthiness. God is so holy that He cannot look with the least degree of favor upon sin and if He cannot favor sin surely He will not look with favor upon the bearer of sin. This realization of his condition was followed by confession and cleansing. Without confession there is no forgiveness of sin. Once saved from sin we must keep ourselves free from it by separation. Next Isaiah was ready to give his life in service to God. He heard the call and then answered it readily and unreservedly. Consecration must be the attitude of every servant of God. It must be a consecration of self and all we are.

We need prophets in our day.

God calls for consecrated servants, the work they are to do is waiting. They will, if they go forth sincerely devoted to God and pure and clean in life become the bright beacons reflecting the grandeur and glory of God.

THOSE DARK MOMENTS IN DISCIPLINE

Edith Lochridge Reid

No matter how earnestly we have tried to guide our children in the right, there occasionally occurs for most of us a disappointing surprise at their conduct. And the way in which we meet these strange and disturbing situations is the test of our sympathy and strength of understanding.

George and Alice are neighboring playmates. One morning they each took an apple from the wagon of the vegetable man when he wasn't looking. They giggled and ran behind a tree and ate the stolen fruit. The act was purely on impulse and after the thrill had died away they decided to confess.

Alice's mother scarcely waited for her to finish before she exclaimed in a trembling, tearful voice, "O, darling, how could you be so wicked! You have hurt Mother so that her heart is almost broken! That was a terrible thing for you and George to do!"

George's mother quietly listened to what her son told her of his difficulty. Her heart ached of course at this disappointing act, but she did not burst into hysterical reproaches. She was silent for a moment and thoughtful. Then she inquired in a sympathetic tone, "Can you think of anything more that you would like to tell me about this?"

George looked right into his mother's eyes. He saw there a great constant love shining, and he took hope.

"I was just getting kind of hungry when Tony came along with his truck. I didn't want to take time from play to come clear over home so I grabbed the apple—and Mother, I'm so sorry. I think I can run down the street and give Tony the nickel from my allowance, if I hurry."

Outside George met Alice. "Say, listen," she said, and she was nervous and worried, "the next time we steal an apple I don't care to let my mother know it, or she'll cry."

As a result of this one incident Alice became a less confiding daughter. She had glimpsed a false standard of conduct. The fact that she had taken Tony's fruit was minimized and overshadowed by the thought that

Mother had been hurt. Alice had not been met by a understanding attitude. She was in no way reformed, but she was more or less awed by the reaction of her mother, and her one thought had been to escape from her presence.

Naturally any of us are shocked at certain flagrant departures from normal conduct. But we cannot afford to lose our self-control and act shocked. The big issue that we face is not that our own pride has been dragged in the dust and our faith tested. What we must do above all is hold tight that tie of confidence that will encourage our children to tell us everything, even though they have erred in judgment and conduct.

We must help our children to choose wisely. We must direct our love and efforts toward training them in right standards and values, but they must not infer that lapses which "make Mother feel badly" must be kept from her. These are the very confidences that they should bring to us. And when those confidences have been freely forthcoming, to scold or to act grieved is to betray the trust, the hope of help and comfort, that the "telling" displayed.

Any child who is frank and penitent enough to admit a mistake is in no mood to be scolded, and any suggestion of sympathy and help that Mother can give will create more genuine loyalty and desire for improved future conduct than a shocked attitude could ever do.

Any discipline, no matter how close its relation to the mother's personal feelings, must always be administered from the child's viewpoint and with loving regard for the effect of the incident on his future. He can of course be made to understand that his lapse has been serious, but Mother can best show him this by her intense earnestness in analyzing the situation, no matter how heart-breaking it may be. Her purpose must be to assist in character building and not to defend her own soul from grief and shocks, though as she strives for and attains the higher aim, her own peace of mind will result.

ASK ME ANOTHER

1. Of what name is Menno an abbreviation?
2. Where is Paraguay and why is it so interesting to Mennonites today?
3. What country in Europe has the most Mennonites?
4. What was the name of the ship that brought the first Mennonites to America?
5. Where did the Mennonites

select a home because the trees were high and the brush was thick?

6. What prominent Mennonite was a lock-smith by trade?

7. From what country did most of the Mennonites in Kansas originally come?

8. Where was the first institution for higher learning established by Mennonites in America?

9. How old is the General Conference of Mennonites of North America?

10. How many District Conferences are there in the General Conference?

A GREAT TRUTH, DAILY CONFIRMED

The Bible being a living book, its right use soon genders conviction, and so as I read, unsophisticated and as a child, these lofty and spiritually beautiful narratives drive arrows of conviction deep into my heart, first arousing wonder, then adoration and absolute faith, and then follow the varied fruits of the life, while henceforth the truths vouchsafed by the Spirit of God are discerned by direct vision as one beholds the sweet light of the sun. If we have absorbed this great truth already in childhood, it is confirmed daily as one grows continually better acquainted with the Scriptures. The virgin birth is the great key to the Bible storehouse, nor is there any other which so quickly unlocks its precious secrets. If I reject the virgin birth, the New Testament becomes a dead, man-made letter, recounting the well-intentioned imaginings of our misguided men. Those who continue to carp at the supposed "reticence" of Mark and John to dwell explicitly upon the virgin birth must take it upon themselves to determine for God our Father how many times He must repeat a matter before they will admit it; forsooth a dangerous role for a homunculus flashing out of the night of eternity upon the earth for a few seconds, only to vanish like a wraith of the morning mist.

But I do positively affirm that Mark and John and Paul, while not entering unnecessarily into the particular circumstances, are yet so replete with this blessed doctrine of the virgin birth that I am astonished that this fact is not more regularly recognized and insisted upon. In Mark He is called both Son of God and Son of man, while the Father's voice testifies from Heaven at his baptism, "Thou art My beloved Son, in whom I am well pleased." Even the afflicted unclean spirits bear testimony that he is the Holy One of God, and the Son of God, while all knew that he was the son of Mary living among them. Let then the burden of the proof rest on him who objects, and let him explain how in any other than the simple, plain Biblical way Jesus could have been both Son of God and Son of man. John in the Gospel, in his First Epistle, and in Revelation, is undeniably clear as to Jesus' eternal existence and deity; repeatedly we hear Jesus in John's Gospel use the "I am," the Old Testament name of God. John knew Mary,

Jesus' earthly mother, from the first, and to his care she was entrusted at the cross, and yet John avers that he wrote his Gospel "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Again let me repeat it, John knew well that Mary was Jesus' mother, and he it was who also reveals to us "That eternal life, which was with the Father, and was manifested unto us." It is he, too, who in this First Epistle, says warmly, "He is antichrist, that denieth the Father and the Son." Let all who are inclined to be skeptical as to the virgin birth give heed to this Epistle written in large measure to prepare men for, and to combat, this latter day deadly heresy, that of denying the Christ his heavenly birthright.

And if Paul was not aware of the virgin birth, how otherwise shall we explain his statement in the second chapter of Philippians that, being in the form of God, Christ laid aside the insignia of His divine majesty and assumed the form of a servant and was made in the likeness of men (as born of the virgin Mary) and even died upon the cross for us sinners whom he had come to save? So saturated are Paul and John with this great, underlying, vivifying truth of his deity that one might more easily maintain from their writings that, while Christ was indeed God, he probably was not man at all!

He who violently wrenches the narratives of the virgin birth from the New Testament, in order to be consistent must also uniformly expunge all other miracles and with them the atoning death, the resurrection, the ascension, and the present mediatorial office of our Lord, as well as the presence here on earth to-day of his vicegerent, the Holy Spirit, whose personality and blessed office then dwindle to an indefinable "influence." The virgin birth is gratefully confessed to-day, now some nineteen centuries after the event, by the Greek church, by all Catholics, and by all the evangelical churches of the world. In the Protestant Episcopal Church, where the daily services are fully used, this confession is repeated over a thousand times every year, calculates Father Hughson.

Rob Christ of His deity, and every true Christian will at once cry out of a breaking heart, "They have taken away my Lord, and I know not where they have laid him," and never again will one be moved by God's Spirit to exclaim, "My Lord and my God."

A mere assent to the doctrine of a virgin birth as an article contained in a familiar and time-honored creed means but little to him who repeats it. What, then, ought such a faith mean to the Church and to the individual? To give it up would mean, I think, just such a terrible wrench as one would experience when he learned that the mother-care and love which had enshrined his life was after all but that of a foster parent. Who can describe the revulsion of feeling experienced by one from whose heart was snatched this precious light, this revealing key to the Scriptures? The denial of the virgin birth robs Christ of the glory he shares with the Father (Heb. I and 2). To rob was the Christ of His humanity to place God again at an infinite distance

from sinners. If this is not true, then there can never be a reconciliation of all creation to God and a final undoing of all sin. Then, I have lost my elder brother, my Kinsman-Redeemer. Nor is there any longer a God-given representative head of our race, who has bound the strong man and destroyed his works; there is no apostle and great high priest at the throne of God. If Christ is not God, then worship is denied Him and I have no Saviour to talk to in prayer. And, the cross, that age-long symbol of the passion of God for a lost world, loses its meaning.

But enough of these negations for the virgin birth is a fact fully established by competent testimony and abundant collateral evidences, believed by men all over the ages as a necessary factor in their salvation secured by an ever living, ever acting Saviour, viewed with wonder by angels in Heaven and acknowledged by the Father, with whom Christ, the God-man, our representative, ended with all power, is seated on His right hand. To deny the virgin birth because of its miraculous nature is to deny the validity of all Scripture, which is but a continuous series of revelations of the mind and acts of God, and as such is miraculous throughout.—H. A. Kelly, S. S. Times.

"YO' IS COME TO JIST DE RIGHT PLACE"

John H. Elliot

It was in the lecture room of one of the splendid churches in Boston's Back Bay district.

I had been speaking to a company of intelligent, albeit coldly critical men on the subject of "Individual Evangelism." I could not tell whether a man agreed with me or had received the least help from what I had said. I think possibly a hundred men had heard me patiently and respectfully through, and I was about to dismiss the meeting, when suddenly a well-dressed, prosperous-looking man sitting near the rear arose and asked for the privilege of saying a word.

Thinking possibly he was a crank who wanted to air his peculiar views, I said guardedly, "Certainly you can if you will be brief."

Walking out into the aisle, he began: "Up until a few months ago I have been what men would call a prosperous man, engaged for years in the liquor business in this city of Boston. But I became dissatisfied with myself and my business, and made up my mind that I would seek out a church and begin a different life if such a thing were possible. So one night I wandered off, looking for a church here in Back Bay. You will pardon my ignorance when I tell you I did not know that churches were not open every night. I went from one to another, only to find them all closed.

"At last, in utter discouragement, I turned to go home, when, passing a church I had not thought of before, I saw a light in the basement. Going in I asked the colored sexton if there was a service going on; and, when he informed me in a kindly way that there was none, I was led to tell him my trouble. Without a moment's hesitation he said: 'Why Lawd bless yo' soul, my

brudder, yo' is come to jist de right place. Come ober here and kneel down, and we'll tell de Lawd all about it.' He prayed, and told me to pray. I do not suppose it was the conventional prayer-meeting prayer; but I knew what I wanted, and I asked the Lord for that; and He answered me and saved my soul. It did not take long for me to get out of my business, and I have been a happy man ever since.

"Can you imagine my surprise and delight when I came in here tonight, and saw my colored brother over there by the window?"

Stepping up the aisle, he stretched out his hand, and said: "Come out here, my brother. I want to take your hand and once again thank you for what you did for me."

A colored man arose, and I requested the two men to come to the front, and stand with clasped hands, as we all joined in closing prayer. I have always felt that that dramatic scene was a part of the Holy Spirit's program to make that meeting effective in stirring every man's heart as it stirred mine.

Why cannot everyone of us be just as ready and alert as that godly sexton was to help a soul in its deepest need? We sell people, we entertain them, sing to them, preach to them, educate them, build them up physically, and pray at them. Why not introduce our Friend and Master to them? If you want to know real joy, if you wish to freshen your own Christian experience, here is the secret.—Christian Endeavor World.

The Mennonite and Bundesbote to one address (old or new subscriber) for \$2.50.

CONTRIBUTIONS

Report of the Executive Committee of Mission Sewing Societies for Sept. 1927.

For Hutchinson Piano Fund: St. John's Ladies' Aid, Pandora, O., \$5.00; Emmaus Sew. Soc., Whitewater, Kan., \$4.00; Bethesda Sew. Soc., Henderson, Neb., \$10.00; Bethel College Ch., Mission Soc., Newton, Kan., \$5.00; Sew. Circle, Swiss Menn. Ch., Whitewater, Kan., \$1.00; Johannestal Sew. Soc., Hillsboro, Kan., \$5.00.

Electric Light Fixtures, Lame Deer, Mont., Station: Bethesda Sew. Soc., Henderson, Neb., \$3.00; Bethel College Ch., Mission Soc., Newton, Kan., \$5.00; Sew. Circle, Swiss Menn. Ch., Whitewater, Kan., \$1.00.

Miscellaneous: Drake Mission Workers, Drake, Sask., Teacher Ch. Na., \$23.00; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, \$25.00; Bethany Sew. Soc., Freeman, S. D., Evangelist, India, \$40.00; Sew. Circle, Nappanee Ind., Mary Y. Burkhard, India, \$12.60; Do., Girls Home, Canada, \$6.00; Sew. Soc., Menn. Ch., Hillsboro, Kan., Do., \$10.00; Sew. Soc., Menn. Ch., Reedley, Calif., Rev. Loewen Leaflets, \$15.00; Jr. Mission Band, Berne, Ind., Duki, India, \$30.00; Do., Playground Equipment, Basra, India, \$38.90; Do., Dr. Dexter, Medical Supplies, \$25.00; Bethany Sew. Soc., Freeman, S. D., Postage and Printing Exp., Ex. Com., \$2.00.

Gratefully acknowledged,

Mrs. J. G. Regier,
Treasurer.

Rev. B. W. Harder, of Whitewater, Kan., has recently returned after spending some weeks in the North Western University, Evanston, Ill., where he was taking special work.

The church of Lehigh, Kan., has given its pastor a year's leave of absence. Rev. H. R. Voth has been invited to supply the Lehigh church during this period, but has not yet given a definite reply.

The Quarterly Missionary service of the Normal, Ill., church, Rev. W. H. Grubb, pastor, was held Oct. 2. A morning and evening service was held. The afternoon's service was in charge of the Woman's Missionary Society. Visitors brought basket lunch with them and had dinner in the church.

We want to thank the First Mennonite church for the following circular which was placed in the hands of every person attending its last communion service: (1) If you subscribe now you will receive The Mennonite until the end of 1928. (2) The Mennonite is now in its 42nd year. (3) Rev. S. M. Grubb writes an editorial for every issue. (4) Each issue has two complete pages prepared for young people. (5) You can find no better way to learn of mission activities. (6) The Conference Reports are always published in detail in The Mennonite. (7) There is a write-up on the Sunday school lesson in every issue. (8) The C. E. Topic is covered by Rev. A. J. Neuschwander in The Mennonite. (9) All this costs only \$1.50 per year.

Prof. and Mrs. A. E. Kreider of Wintarsum Seminary and a party of twelve friends from Goshen, Ind., were visitors to the Berne, Ind., church on Sunday, October 2.

The East Swamp, Pa., church, Rev. Howard G. Nye, pastor, is planning a Home Coming to be held in the church after the extensive alterations, now in progress, are completed. The East Swamp church had a very successful Harvest Home service.

Rev. H. R. Voth filled the pulpit of the First Mennonite church of Newton, Kansas, at the morning service of the last Sunday of September. In the evening he preached in the Lehigh church. On the following Thursday he left for Oklahoma to preach in the Coy, Award, Taloga and Hydro churches.

Bro. Chester Hawk, a former member of the Wadsworth, Ohio, church, and now a member of the Mennonite church in Chicago, filled the pulpit of the Wadsworth church on Sept. 18. Bro. Hawk has studied in Moody Bible Institute, Chicago, and was recently married to Miss Lenora Lehman of Berne, Ind.

Members of the Berne, Indiana, church are collecting garments to be sent to Canada for needy Russian Mennonite immigrants. There is a demand for clothing that will keep these unfortunate brethren warm over the cold Canadian winter and no better use can be made of spare garments than to send them immediately to Canada.

Rev. J. M. Leendertz, the Dutch Mennonite minister who made a tour of the Mennonite churches of the United States and Canada several years ago, has accepted the call to become pastor of the Mennonite church in the city of Haarlem.

An interesting service was held in the East White Oak, Central Conference, church last month when Earl Salzman received ordination to the ministry and Rev. William B. Weaver was ordained elder. The service was in charge of Reverends Miller, King and Troyer.

Rev. C. H. A. van der Smitten, editor of the Bundesbote, had a visit last week from Prof. H. S. Bender and Dr. Ernst Correll, both of Goshen College. They remained over Sunday, attending services in the Berne church and also inspected the files of the Book Concern, making notes of many things to be used in the compilation of a Mennonite history.

In response to urgent appeals from missionaries of different Church Boards the Bible Institute Colportage Association of Chicago has recently forwarded to India over 4,500 copies of the D. L. Moody colportage books and other gospel messages, for free distribution among those who read English. It is expected that this literature will help to counteract the agnostic and atheistic publications that are being circulated in that country. The expense is met out of the missionary book funds as supplied by Christian contributors.

A Fragment of Missionary Life, a pamphlet of 31 pages, prepared by Miss Martha Burkhalter and written in poetic form is the latest publication issued by the Women's Missionary Society of the General Conference. Single copies sell for 5c; in lots of 50 or more, 4c each.

During the past year Bethel College has succeeded in adding \$100,000 to its endowment, largely through the efforts of the Field Secretary, Rev. H. Riesen, President Kliever and other friends of the College. Twenty-two Bethel students attended the Y. M. and Y. W. C. A. conference held last month in Estes Park, Colorado. At the opening exercises on Sept. 8, President Kliever spoke on the theme: "Aims of Bethel College". He said among other things: "Bethel College aims to impress the students with the consciousness of their debt to society because of all that society has contributed to them thus far; to show a filial reverence and to regard their ancestors for their diligence, frugality, honesty and sacrificial religion. Bethel's founders command respect for their work as trail blazers and for the issues for which they stood. Yet to cling to them may have a deadening effect. We are aware that new environments require new attitudes, good foundations for loftier superstructure. However, we should not confuse the scaffolding with the building. We should not refuse to remove the old, the unnecessary when that which is new is better and has taken its place. The truest attitude for the past sometimes means to break up and restart for a better future."

Christmas Services for Sunday School

Christmas Echoes (L)	Festive Bells (L)
King Divine (L)	The Starlit Way
Starlight and Song (L)	The King has Come (L)
Christmas Voices	Come to the Manger
The Babe Divine	The Star of Bethlehem

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; \$6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 35—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc.	25c
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Christmas Treasury No. 37—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L)	25c
Christmas Treasury No. 38—Recitations, Exercises, Dialogues, Drills, etc.	35c
Christmas Chimes—Dialogues, readings, tableau, etc. (L)	35c
No. 4—Recitations, exercises and dialogues	60c
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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No. 41

ORDINATION SERVICES

On Sunday, October 30th, at Elden Camp, our new Home Mission station about five miles east of Flagstaff, Arizona, our missionary couple, Mr. and Mrs. Wm. Harley King, are to receive the customary ordination and consecration for the work to which they have been called. Missionary J. B. Frey, whose family has for some time been living there, and who had been instrumental in starting the Mission at that place, has been requested by the Home Mission Board to officiate. He is arranging an all day program for the occasion as follows: Forenoon, the ordination service; afternoon, testimony meeting with addresses by Rev. and Mrs. King; evening, an evangelistic service. A number of Indian Christians from our Missions and Missionaries of the Baptist mission with some of their converts are expected to join in the exercises of the day. We solicit the prayers of our people in behalf of these services, that showers of heavenly blessings may attend the preaching of the Word, the official act of consecration, and the work of the Mission upon which the young missionaries are entering.

The Home Mission Board,
A. S. Shelly, Secretary.

THE PRIMARY DEPARTMENT IN OUR S. S.

F. F. Jantzen

This is indeed a wide subject and has been treated and discussed extensively in the respective works. Permit me in this paper to indicate just a few thoughts on some points relating to it.

1. What does this department include, i.e., what is the age limit thereof?

According to Hurlbut the age limit of the primary dept. in our S. S. would be from three to and including nine years. We have therefore the beginners before us and must give them due consideration. This department naturally divides itself into two parts, those below the school age, and those within the day schools. Those below the school age, say from three to six years of age, are not

used to any study, but play and must be treated differently from the older ones. Very little and easy work can be required of them. They like stories, and many short Bible stories can be told to them by their teachers; also some short Bible verses and some easy songs memorized.

As soon as a child goes to school his abilities increase and more difficult work can be required.

2. The importance of the work with this department in our Sunday Schools may be seen in the word of Jesus when He says: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God," Mark 10:14; and then also in His treating them so kindly, when it says: "And He took them up in His arms, put His hands upon them and blessed them." He also says: "Whoso shall receive one such little child in my name receiveth Me; but whoso shall cause one of these little ones that believe one me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." "See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of My Father who is in Heaven."

We see in these words what value the Lord places upon a little child and how He looks at one of these little ones. Oh, that our eyes were opened to see in a child what Christ sees in it, and our hearts opened to feel with and for them as Christ does.

Christ also gives the command to Peter to "Feed the Lambs." We are also admonished: "Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Eph. 6:4.

In the S. S. as well as at home these lambs are to be fed. At home they receive food for their bodies, and our Sunday Schools probably have nothing to do therewith, but their minds need food as well, and their spirit too. The Sunday School is to help to give them this food, and has a great opportunity therein. Espe-

cially should this their innermost part, that part given to them directly by God, be nurtured, be fed with spiritual food. That part is too often neglected at home, and entirely so in our public schools, and therefore should be supplied in the Sunday School.

Let us always remember of these little ones, that they are created in the image of God, and purchased with the precious blood of the "Lamb of God." Here is an opportunity and a duty—great—beyond description.

3. Methods to be employed: It seems to me, it is not necessary to give them too much play or even too many songs or the like, but rather to give them simple, easy lessons, some that are adapted to their abilities. Songs, stories, Bible verses changed off, will attract them, interest them and will be liked or enjoyed by them.

4. As to the teachers of the Primary grades—I would like to say that some one who has a heart for children might be employed. Some argue that a lady is more able to teach little children, but I think that would vary. A mother naturally can feel with a child best, but God has given great abilities also to some men.

Now, I have just hinted at some interesting points and hope that the discussion will bring out many more thoughts and opinions.

THE TEEN AGE OF OUR SUNDAY SCHOOL

By the teen age of the Sunday School we mean children from 9 to 14 years of age. These years are divided into two departments, namely: The Juniors from 9-11 years, and the Intermediates from 12-14 years.

A broad survey of this period reveals the fact that in a peculiar way God is preparing the life of a child for entrance upon larger opportunities and responsibilities of maturity. To understand this period of a child's life it is necessary that we be acquainted with the characteristics distinguishing this age.

By using your imagination a little in following me, I may be

able to illustrate what is meant by this period of a child's life.

In a certain church auditorium 200 people were gathered for Sunday School. Their ages range from 9 years to 70 years, seated in the pews, the children on the right, the adults on the left. The hymn to be sung is: "I shall dwell for ever there." You can tell something is wrong by the wriggling and inattention of the children. Evidently the desire of their hearts at this moment is, not to dwell for ever there.

In another Sunday School all children from 6 years to 12 years meet in a room by themselves. The room in which these children meet would be good for any department which was not too large. The equipment and decorations are fair. The children are singing: "Jesus wants me for a sunbeam." Can you imagine the 10, 11 and 12 year olds singing that hymn? It is unnecessary for you to try, because the boys of that age are not trying either. They wear a bored expression of endurance and are plainly looking for a good opening to do some mischief.

In another Sunday School the Juniors and Intermediates are meeting in a basement room of a church. The arrangements of the room are not even what you could call attractive. Here these departments are meeting for their opening service of worship. They are singing: "The Son of God goes Forth to War" and they are singing it heartily. Every one seems to feel that this is his or her opportunity to express to the heavenly Father their eagerness to be as brave and true as the Christians who have gone before.

Need we ask which School is doing the best work for the teens? In the first school the Juniors and Intermediates are ignored all together in the opening service, while the adults are having a good time and asking the teens to contribute to their inspiration.

In the 2nd school the Juniors are combined with the primary, but they feel quite out of place and can not enjoy the service.

In the 3rd school there is not a single lost minute. The song is especially adapted to the spirit of

the department and every other feature has been planned especially for them.

Does it make any difference which of these schools your brother or sister attend? Couldn't they get some good out of any of these schools? Undoubtedly, but that is not the point. Where would they be apt to get the most good? If we are really concerned with the development of young lives in these ages, our problem is not how can they get little nourishment for their best impulses, a little food for the mind, or a little exercise in the cultivation of right habits but how can they get the most.

The boys and girls bring to each period of their life certain outstanding characteristics, these we must know and take in consideration, if we care to meet the child's need.

Energy is one of these characteristics, both physical and mental. Something is going on every minute, the physical forces are seeking expression in various ways. The most daring sports and the hardest games invite his most enthusiastic effort.

They also seem to need mental exercise. Tricks and puzzles take much of their interest. The most interested readers of the puzzle sections of our periodicals are boys and girls at this age. The mind comes into its greatest power of retention during the years from 9 to 15. Conditions never return so favorably, make possible the fullest, broadest and most accurate storing of the mind. The exact wording of a passage of Scripture is as easy to secure as the general sense of its meaning.

Whole chapters do not tax the pupil beyond his mental ability. It is therefore a golden opportunity to fill the mind and heart with God's Word. Truth for the intellect, beauty for the emotions and that which is vital for the will. The children at this age must carry with them the "lamp" unto their feet, if this is to be their daily guide now and their comfort and strength in the future years.

This is the time when the taste for good literature should be developed. The child should be led away from the cheap flashy stories with their false views of life to the fascinating and helpful stories of the Bible, of missionaries or heroes of American and European history. This is the time to prove to the child that false views of life are given through many books and cheap novels and romances. The child at this age craves for something to satisfy his imaginations. If this craving is guided into the right

channels by proper instruction and giving the child access to the right kind of resources especially in the home, but also in the Sunday School, it will be just as easy to help him go right as to let him alone and like a bird migrate to find the food, he will also find food, that may lead the child to go wrong.

At this age the child is a hero-worshiper. He will admire people for their superior strength or skill and the accomplishment of what seems to him to be great deeds. The child is at this age very active and his activity is rapidly becoming purposeful. It is therefore necessary to present to him such material for his mind as will reveal ability and power, this may be best done by presenting to him stories of deeds.

We find such hero stories in both the Old and New Testaments. Think of the life story of Moses; does this answer to these requirements? Take for example Exodus 14, the crossing of the Red Sea, examine this for the elements which make it of interest to children of the teen age. Compare it with the crossing of another sea centuries later by Paul, Acts 27 and 28. Then point out the element of true heroism in the lives of these two pioneers Moses and Paul. Or the life story of Joseph and David and many other real heroes of faith in the Old Testament and then above all the life of the Lord Jesus Christ. To picture Him as the one who had all power over nature, as illustrated by the stilling of the tempest, over diseases, as seen by the healing of so many kinds of sicknesses and the powers of the demons, will create a longing in the heart of a child to let Him be their Master and Lord.

To picture Jesus as the great Leader of the twelve will make a strong appeal to children. The very fact that those who followed Him became in their turn brave and strong, capable of deeds of might and power, will deepen in their hearts the desire and purpose to be His followers.

Another characteristic to take in consideration about this age is: That it is the habit forming period. Habits are more easily formed now than at any other time. As habits make character, this is the time to impress the great fundamental moral principles of self control, obedience and truth. Remember that good habits when once formed are as hard to break as bad ones.

Now is the time to form the habit of prayer, obedience, self-control, Bible reading, church attendance and giving. Habits formed at this age may become an

almost unbreakable cable at 21.

What are some of the needs at this age of a child's life? One of the first needs are teachers that know God and have a vision of what may be done.

A teacher with excellent training, but without the true knowledge of God, without being born again would be a hindrance and may even be dangerous to children at this age. The child needs a converted teacher who has consecrated his or her life definitely to the service of the Lord. The teacher will never lead the child to any higher place than he himself occupies.

Let us illustrate: In a certain Sunday School a teacher was instructing a class of Junior boys. She emphasized the fact of assurance in connection with the lesson she was teaching to them, telling them, that it was possible for a Christian to know that he was such. Then one of the boys who was not afraid to say what he thought, asked her the question, "Do you know that you are a Christian?" "Well I hope so, I expect so," was her answer. The boy not being satisfied with such an answer challenged her: "How do you expect us to know that we are Christians, if you don't know it for sure about yourself." This is a very vital fact to consider because boys at this age are quite capable of sizing up the one who is undertaking to teach them, and can not so easily be bluffed out of the truth by smooth excuses.

If the teacher has a real living experience and can demonstrate this to the child, there will be very little difficulty in leading children at this age into a similar experience.

Another need is the bringing of the children to a definite decision of accepting Jesus Christ as their personal Saviour. It is very practical for a Sunday School to observe a decision day, but it is not even more practical if the teacher is so interested in the salvation of the boys and girls, that he is looking and working for decisions at all times?

The child which has been carefully nurtured will probably now desire to confess his love for Christ and express his purpose to serve Him as Saviour and King, and everything possible should be done to help that great decision.

It is also necessary at this age to teach the child the fact that after receiving Christ, he becomes responsible to serve Him, this service will express itself in doing something for Jesus. To help win others to attend the Sunday School and then be able to win them to Christ is a wonderful responsibility for a child to assume.

It will bring much joy and a deep sense of satisfaction to a converted child, when it learns the blessed truth, that we are laborers together with God, that He will co-operate with us and desires that we also co-operate with Him in winning others to Christ.

I have only written briefly on this subject, but hope that in your discussions this may be used as an introduction.

J. M. Franz

THE SENIOR DEPARTMENT IN OUR SUNDAY SCHOOL

Rev. D. D. King

This is the age of service. The task of childhood is absorption and the task of youth, adjustment, but the task of maturity is service. That which has been taken in must be given out again, enriched and enlarged by its stay in the soul. Then only is our real possession. This is a fundamental principle in psychology and a law of life. This is "the last of life for which the first was made," to fail here is to miss the meaning of life.

All the factors necessary for service are now (or should be), ready. Experience and study have supplied us with something to give. Mental discipline and unimpaired physical strength supply the power for service, a broad outlook of life reveals to such as are able to see a vision, the need and place of service, and the souls awakening toward God and neighbor supply the motive for service. This is the time of life which marks the maturing of the will power and the reasoning faculties which make self-control possible and which gives power to act independent of the impulse and influence which always determines a child's actions, power to hold steadily to a certain course, even against strong opposition. This is the kingly possession of the soul with which Almighty God has endowed us and yet has chosen to leave each individual freedom for action. But the soul tends to act as it has formed the habit of acting through the years. The course of life is fixed and our thinking established. If development has been normal, the will is resolute, judgment and reason are dominating and wise, for experience has given large data from which to draw conclusions. While the "Golden Age of Memory" is far in the past, the power of retaining new knowledge through the old is strong. To enter upon unfamiliar lines of thought, at this time and achieve any mastery is a mark of genius at least for hard work. The soul has capacity now for the highest

(Continued on page 6.)

THE MENNONITE

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EDITORIAL

Time and again we must hear the question asked: Who are the Mennonites? A member of the Mennonite Church should be in a position at all times to give an intelligent answer to this question, not only because it is the consistent thing for a member of any church to be able to give a reason for the existence of his church as a separate body, but also, because the world generally is misinformed about our church, its doctrines and its history. Only a few weeks ago a magazine with a large circulation was broadcasting the information that all the Mennonites of America were about to move to Paraguay in South America and that it would only be a matter of a few years until few, if any, Mennonites were left in the United States. Since the appearance of that article the Editor has been asked how soon he would be migrating to South America and if all the Mennonites in Pennsylvania were going with him, and if "Pennsylvania Dutch" would be established as the sole language of the Mennonites in South America. Of course all this is absurd and one would suppose that a carefully edited magazine would not be capable of giving so much badly twisted information to its readers.

Another sample of editorial stupidity appeared in the Philadelphia Evening Bulletin, one of the foremost papers of that city last week. A reader had submitted the question, "who are the Amish Mennonites?" Here is the very intelligent answer given in that paper.

"AMISH MENNONITE CHURCHES: There are two branches of this order, the Amish Mennonite Churches (Conservative) and the Old Order Amish Mennonite Church. The first is presided over by a moderator Amos C. Swartzendruber, Par-

nell, Iowa. The second has no annual conference. The Amish are an offshoot of the Mennonite church. All Mennonites trace their history to an early period in the history of Christianity. They represented a protest against ecclesiastical rule and rigid liturgy and an appeal for the simpler organization, worship and faith of the Apostolic age. Menno Simmons founded the Mennonite religion at Zurich, Switzerland, in the 16th century. They refused to bear arms, participate in civic duties and take oaths, which led to considerable persecution of Simon's followers. Many immigrated to Holland and Moravia. In these countries the Anabaptist religion had gained many adherents and the Mennonites merged with them. Under John of Leyden as a leader the persecution reached its height and the followers of Mennonite principles were scattered by their enemies. In 1683 Simons reassembled them and at the invitation of William Penn many came to America and settled in Pennsylvania. Jacob Amman in 1620 drew to his allegiance a considerable number of the Mennonites. They held that excommunication of one party dissolved a marriage tie. They also prescribed the wearing of buttons on clothing and the trimming of beards."—(H. F.)

To Mennonites generally it is a startling bit of information to learn that Menno Simons, a Dutchman, founded the Church in Zurich, Switzerland in Reformation times and then nearly 200 years later led them to Pennsylvania. It is also singular that Menno after preaching and opposing John of Leyden, should with his followers, have been identified with this fanatic. The fact that the writer should have fallen into the errors we mention, and others we have passed over in this article, is all the more without excuse since there are plenty of reference books accessible to any serious investigator that would have given plenty of reliable data for the writer to quote, had he taken the trouble to check up on some of the cocksure misinformation he hands out.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1929 for the single subscription price, \$1.50. The two papers to one address, \$2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

HOW CAN WE TEACH OUR CHILDREN THE PRINCIPLES OF PEACE?

During the past whenever a great reform was started, usually the cry was teach the children, for when they grow up then will we be able to get desired results. About fifteen or twenty years ago prohibition leaders decided that to accomplish their aim they must put into the public schools just as much of the teaching of prohibition as they dared. So in our physiologies paragraph after paragraph dealt with the harm of liquor to our bodies. Snappy tuneful songs were composed and sung in our schools. The words of one that I especially remember run something like this:

Rang'd against rum tyrants, See our Band of Hope,
Gives their league defiance, We are growing up
Shall our land be blighted, By your cup of woe?

Earliest youth united, Loudly answer Not Boys and girls assemble, Form our Band of Hope.
Tremble, tyrants, tremble, We are growing up
Growing up to labor, Growing up to vote
Tremble, tyrants tremble, We are growing up.

How we sang this. Volume seemed more important than quality. But I believe it had its influence, for not only one little country school sang songs of this type, but many all over this land and the city schools as well. And when the school boys of 15 years ago voted on prohibition the result was what we had worked and prayed for. So with the question of peace, it would be wise to teach the children.

So we ask ourselves what are these Principles of Peace and who is the Author of Peace? For if we are to teach we must know our subject matter.

During the past as well as the present, nations have practiced and are practicing the armed peace program. When we look at the cause of the World War we find that each of the European nations feared the other because it might have a stronger army or navy than their own. The German war lords boasted of their most efficient army, thus instituting fear among the other nations. England boasted of her wonderful navy, thus in turn made Germany fear. So we could go on and name the rest of the nations. War departments have always appealed to the fear of the peoples in putting across their program.

Diplomats of England, France, and Russia secretly allied these countries so that when one got into war the others must help

that country out. But such secretaries were never made known to the people of any of these countries. Likewise Germany, Hungary and Italy were bound. So these war lords kept close tab on each other always tending to arouse fear among their own people and therefore negotiating for larger armies and navies, telling the people it was to keep peace. Therefore fear plus secret diplomacy produces larger armies. Larger armies in turn cause more fear, etc., until we have the explosion, War. Such is the outcome of armed peace. Are these the ideals that we should set forth to our children?

But you say did not our country enter the war to establish world peace? How well we all remember the war slogan, "Make the world safe for Democracy." President Wilson's reply to the peace proposal of the Pope clearly proclaims this idea. He said, The object of this war is to deliver the free people of the world from the menace and actual power of a vast military establishment controlled by an irresponsible Government which having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action, and honor which chose its own time for the war, delivered its blows fiercely and suddenly stopped at no barriers either of law or mercy; swept a whole continent within the tide of blood.

Little did President Wilson know when he uttered these words, that the same war officers of France, Russia and Great Britain that allied these countries for war in secrecy met again after the out break of war and signed other secret treaties. The most important according to C. Lowes Dickinson was the Treaty of London, signed April 26, 1915 by Great Britain, Italy, France and Russia. This treaty dealt with the dividing of all the territory which they expected to get providing they win the war. This treaty with others were kept secret until the overthrow of the Czar. Such were the desires and ambitions of the allied Governments. Outwardly they were fighting Germany's imperialism but they themselves were seeking vast extensions of their imperial and economic power. They kept these agreements secret from their own people as also from America, because they feared undesirable results from the great masses of the common people, and the loss of support of the U. S. (To be concluded)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

THE MASTER'S FACE

"Oh! for a glimpse of the Master's face,"

I cried as I toiled below.
"Oh, for the sound of his voice so sweet,

In a whisper soft and low.
For I am tired to be walking thus by faith

The path is so rough and dim;
But if I could see and hear my Lord,
How gladly I'd walk with Him."

"Hast thou not seen in nature fair,
A beauty that is divine?
Hast thou not heard in the song of birds

A voice that is like unto mine?
I've revealed myself in these works
That shine

That thou mightest lightened be;
For the pure in soul, in heart, and
mind

In nature shall see me."
Rev. W. E. Slocum.

CHRISTIAN ENDEAVOR MEETING

October 30, 1927

A. J. Neuenschwander

Topic: "What Does Protestantism Stand For." Rom. 4:1-5; Gal. 3:23-29.

The Scripture Brought Down to Date

Even in the Old Testament faith was the touchstone that made Abraham the father of Israel.

Protestantism stands for faith, not merely good works, naturally good works will follow faith, but not precede.

Protestantism maintains that each believer is his own high priest, and interpreter of the Word of God. In the Old Testament a priestly order was in effect.

A Christian having "put on Christ" is saved by Him, absorbed in Him, commanded by Him, not because of his own doings, but by Christ's. Protestantism stands for regenerated persons, those born again, and washed by the blood of the Lamb.

The Prayer Thought

Let us fervently thank God for religious liberty for freedom of conscience, for the fact that each believer is his own high priest, for the wide spread of spiritual life because of the Reformation.

May we petition the Lord that the Church might be directed in maintaining a united front against "isms", that the Protestant Church might promote more Bible study, that more unity might prevail among Protestantism.

The Open Forum

1. Why are there only two Catholic Churches and 202 different denominations in the Protestant church, in the United States?

2. Who were some of the outstanding Protestant leaders?

3. Give three or four outstanding differences between the Protestant and the Catholic religions.

4. Are there any things in the Catholic church that we, as Protestants, ought to inaugurate in our churches?

5. In what direction does the biggest field of usefulness lie for the Protestant church?

Subdividing for Assignments

1. Separating Church from State.

2. "Saved by Grace, not Works."

3. In What Ways Does Protestantism Make for a Priesthood of Believers?

4. What Difference Does the Catholic and Protestant church make in Interpreting the Bible?

Protests of Protestantism

In this short space we can only touch some of the main points that were vital issues in the Reformation. The first, and most oft repeated point is "justification by faith". It is said that this conviction burned into the heart of Luther when he was studying the Epistle to the Romans. Works as the main emphasis of the Roman church was seen as unbiblical and inadequate. From this point of departure many issues were immediately raised.

Men protested against the Pope's authority to interpret the Scripture. If a man is saved by faith in Jesus Christ, he becomes a new man in Christ, and hence can interpret the Scripture as the Holy Spirit directs him. He needs the Priests no longer to intercede for him, for now he is his own high priest. If he must answer at the great day for his life and acts then he must be allowed to make his own interpretation of the Scripture, and its application to everyday life and worship. The Protestant church stands for definite conversion. No one is to be a full standing member of a church until he is willing to personally accept Christ as Saviour, while the Roman

church would baptize an infant and without any further change of heart, claim him as a member.

Christ alone can forgive sins, since He died for sinners. Petitions for forgiveness need to be made to Him and not to any priest or church officer.

In the further conduct of religion, many Protestants immediately advocated a complete separation of Church and State, our own Mennonite forefathers being among the first to advocate this. Today this is a recognized fact. The Church shall pray for the rulers, but the political rulers as such shall not interfere, nor dictate to the Church what ought to be done. Many more things might be added. Just one more thing, Protestantism took magic out of religion.

Illustration

Read any Church History on the Reformation period. Read Dosker's "The Dutch Anabaptists" or Horsch's "Menno Simons" and find out how our forefathers helped to formulate the points for which Protestantism stands.

CROSS COUNTRY TRAVELING

In the following paragraphs I will endeavor to give a few of the impressions from our trip through some of the western states.

Touring is, indeed, an ideal way of spending a vacation. From the pages of books and magazines one can get a fairly good conception of the wonders and beauties in God's great out-of-doors, but this conception is rather vague compared with actual observation. In fact, all the places of interest we visited were far more beautiful than I anticipated.

At the different camp grounds one gets into contact with people having diversified interests and vocations. The majority of tourists are friendly and willing for an evening's chat. On one occasion I heard a tourist remark that the Yellowstone Park is nothing more than a few hot springs, a wild forest, and waterfalls; others were greatly impressed by its great beauties. As a general rule, those who fail to see the beautiful are not close to God while, on the other hand, not all who are appreciative of the wonders in nature are living a Christ-like life. The more one knows of nature, the better he knows himself and recognizes

in a greater measure, the greatness and glory of God.

In one of the Montana auto camps, a man from Canada gave me his opinion on the prohibition situation as it exists in Canada and in the United States. I will record one of his statements: "In Canada the tourist is in far greater danger than in the United States; I have seen many auto accidents due to intoxicated drivers, but since I have left Canada, I haven't seen one." I am grateful for prohibition in our nation for some days we meet thousands of cars.

Practically everyone, irrespective of his line of work, is benefited through travel. I know of one farmer in Washington whose physical condition was such that the doctor advised him to take a trip. When he returned two months later, he was rejuvenated and strong enough to resume his work. Another instance is that of a minister who spent a little over a week at the Pacific coast and after returning he asserted that he was benefited both physically and spiritually. Every minister should be entitled to a few weeks vacation each year and this should, if possible, be spent in travelling. Our church conferences have been affording him this opportunity to a certain extent, but in most cases, it is of too short duration and not exactly of the right type because he is not released from his heavy responsibilities.

At Crater Lake I noticed on a number of rocks along the winding footpath to the boat landing, the word "God", no doubt placed there by those seeing Him in its extraordinary beauty.

Up to the present time I have had the privilege of attending three Mennonite churches: the Onecha church at Almota, Wash., which is progressing remarkably under the capable leadership of Rev. Aeschliman. The congregation recently erected a new church and installed electric lights, and a new pipe organ; the Pratun church at Pratun, Ore., of which Rev. Franz is pastor and choir director, and as a result of his untiring efforts the young people are taking an active part in the C. E., Sunday school, and church work; and the Zion church, near Woodburn, Ore., where I learned to know Rev. E. Z. Yoder.

In climbing Mt. Washburn in Yellowstone Park, Glacier Point in Yosemite Park, and the road leading to Crater Lake, our car

got very hot. At these places we saw the most beautiful sights and I like to think of them as mountain-top experiences. Climbing mountain grades is synonymous to the Christian life, for the Christian must work and climb in order to get the most out of life and, unless he does so, he will never have a mountain-top experience.

All the beauties and wonders of nature are an emblem of His unsurpassing beauty, the rocks and mighty waters of His great power, and the vast areas of wheat, timber, and orchards are a manifestation of His love and providence.

The heavens declare the glory of God and the firmament showeth His handiwork.

Clinton G. Sprunger,
Dalton, Ohio.

DOINGS OF THE BERNE CHRISTIAN ENDEAVOR SOCIETY

Several weeks ago our C. E. Society enjoyed one of the best meetings of this year in the open air. The meeting was held on the spacious lawn of one of our members and a great number were present.

Perhaps the most interesting feature of the evening were the Retreat echoes. Most of those who attended full time gave reports of what impressed them most. All the classes and discussions were emphasized. The time seemed all too short to both speakers and listeners. In closing all the Retreaters present sang the Retreat song, "I will be true".

For one of our recent consecration meetings a leader was appointed and the entire meeting left to him with the exception that all members were to come prepared to take part. The leader then proceeded to number everyone present. After this was done he called out several sets of numbers with twelve to a group. The people having these numbers were to give special music as groups for the program. Questions on the topic were then read and three numbers were called to answer each. In this way everyone had to be on the alert, not knowing when their number might be called. A hearty response and a very helpful and inspirational meeting was the result.

At another of our consecration meetings, the committee had appointed four leaders. Each leader was responsible for one of four topics written on the blackboard. These topics were numbered and numbers 1-4 were handed out at the doors as one came in. Thus

all such persons who had the number corresponding to his topic. Each leader was allowed eight minutes to discuss the subject. In each case full and good use was made of the time allotted.

Interest has been keen and the meetings inspirational in our society. But there are yet many things to do to make our meetings better. As one person stated one evening in a talk, "our society might do well to change around a bit, for instance, have the young people occupy the middle and front seats and let the older ones sit more in the back and on the sides. A better and more thorough use of the Bible in our meetings was also suggested.

In looking back to our meetings this summer and fall we can truly say that we as a society have been enjoying rich blessings and receiving inspirations to go on improving our meetings.

Dessie Amstutz

CHRISTIANITY MEASURED BY CHURCH MEMBERSHIP

Selma Graber, Newton, Kansas

All too often do we judge real Christianity by church membership. We say that because a church has a membership of 400 or 500 members there are so many Christians in that community. On the other hand someone who may be a real Christian is ignored as such because he has not joined any church.

For the simple reason that in the U. S. there are approximately 47,000,000 church members, we consider ourselves a Christian nation. Is this sufficient proof of our Christianity? Does the Orient feel our Christian influence?

I am thinking of a church where all the folks, when they reach the age from 15 to 20, are baptized and join the church. It's the age that determines whether or not one is to be a member of the church rather than the Christian spirit within their souls.

In all history of the church, as well as today, it has been a fact that man embraces the ceremonies and mysticisms of Christianity, but the practical precepts of its Founder have seldom been applied. Where it has been attempted, persecution has followed. We may feel that we are beyond the age of persecution, yet how many of us find it easy to tolerate an idea that is different from our idea and interpretation that is different? "Pure religion and undefiled before God and the

Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." James 1:27. What James implies is not that pure religion does not consist of ceremonies, but rather in living out the spirit of Christ in our everyday life.

"Judge not that ye be not judged" is one of God's commandments. So we shall not make an attempt to draw a line and say, So and so many church members are Christians and so many are not. It is indeed more of a task and not for us to draw the line between Christian and non-Christian. But let us mark some of the traits of real Christianity and then let each and everyone judge for himself whether Christianity can be measured by church membership.

A Christian's whole life is a life of debt to God. The one thing a man cannot do who has taken to his heart the significance of the cross is to make claims as of right against God. It is not only the man who admires Christ, or who imitates Him, or who exalts Him as the measure and standard of perfection who is the Christian according to the New Testament. It is the man who is debtor to Christ for the forgiveness of his sins, for every hope of holiness and impulses to it. It is very probable that the church may have members who rather admire Jesus but who lack the intense feeling of debt towards Him. For instance, the good brother in the corner who keeps shouting "Amen" to everything the preacher says yet during the week fails to live up to any of the great commandments given us by the Master when He said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself. On these two commands hang all the law and the prophets." Thus we see that the whole of Christianity rests on these two commandments. Yet Christians often fail in the observation of the second.

Again a true Christian has a keen sense of equality. Any man whether black, brown, yellow or white, is his brother. He will tolerate all races. Share his crust with either or all of them. Yet there are many churches in our own great U. S. that close their doors to a negro. There are many homes of active church members which would not be opened to a negro for a meal, or a night's lodging under any circumstance. The question arises, If Jesus Himself would come would He find the doors of such

churches, of such homes, closed in His face if He wanted to enter today? Could such churches and such members of churches be classed as real Christians?

Furthermore a trait of real Christianity would undoubtedly be open- or broad-mindedness. Being broad enough to see another's point of view. Here I'm thinking of interdenominational hostility. Why the barrier between the different denominations? If all church members were true Christians, would we find such a situation as we have at the present time? We cling to creeds and to formalities and try to enter into the kingdom of God by practicing ceremonies, rather than by the way of the cross. We as Mennonites feel we have something that surpasses all other creeds. Other denominations feel the same way. We cannot meet as one, how then shall we meet in the great beyond?

Nevertheless, the fact that the church has many non-Christian members does not give us any right to refrain from becoming members of the church; neither does it give us any right to knock the church. It is for us to help the church out of this situation, first, by looking to our own soul's salvation and, second, to help others to Christ, using the church as a medium since it is Christ's institution.

Looking on the brighter side of life where we can find truer consecration, finer diplomacy, greater tact, and harder service, than that which we find among the true Christian church members.

ONLY A PINT OF LIQUOR

But Its Possession Sent Michigan Man to Prison for Life

(American Issue)

"Illegal possession of a pint of liquor sent a man to the Michigan penitentiary the other day for life.

Michigan has a new law patterned after the Baums act of New York. Under this law if a man has been convicted four times of felony, he automatically goes to prison for life.

Fred Palm had been convicted five times of felony in the county courts, and so he goes to prison for life for the illegal possession of a pint of liquor.

Glory is a shroud that posterity often tears from the shoulders of those who wore it when living.—Beranger.

THE S. S. LESSON

October 30

Amos Denounces Sin

Amos 2:4-12

(World's Temperance Sunday)

Golden Text:—"Seek good and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as He has spoken." Amos 5:14.

The prophet Amos was a native of the country of Judah, a shepherd and a dresser of sycamore trees. He was sent to prophecy in Israel. He lived and prophesied in the time of Jeroboam II, one of the most prosperous periods of the northern Kingdom. In taking his message to Israel, Amos had to realize that there would be a hostile feeling against him, since he came from Judah, and the people would hardly give him their attention if he began immediately to denounce them, so he pre-faced his message to Israel with denunciations against seven other nations, namely, Damascus, Gaza, Tyre, Edom, Ammon, Moab and his own country Judah.

Sin is everywhere and the voice of the righteous should ever be raised against it, but the only consistent way to go about it is to recognize the sins that lay before one's own door before condemning one's neighbor. Amos does not mince words about his own Judah, which had fallen very low. But Amos is a prophet of God and he speaks for God against sin wherever he is sent. Israel no doubt heard with satisfaction the iniquity of Judah exposed. It is a fault of human nature to enjoy it when others are roundly rebuked, but to resent it when the rebuke is turned on self. Israel was to realize that if Judah stood in need of the judgment of God, it was no better or even worse, than Judah. The punishment of Judah was sure to come swiftly and terribly but the implication is that Israel likewise was rushing on to its doom.

The sins of which Israel was guilty and which Amos denounced were ruinous. I think the times were prosperous, the common people were kept in dire oppression. Debtors were seized and sold as slaves. To owe even so small amount as the price of a pair of shoes meant that the unfortunate debtor would be condemned to slavery. Covetousness was at the bottom of the misfortunes of the poor. If the vilest kind of licentiousness was practiced. It was the curse that destroyed the morality and the family life of the people and made Israel a race of rakes. III The Nazirites were tempted to

break their vows, thus discrediting service and loyalty to God and IV The prophets were forbidden to proclaim their messages and so God was defied and unbelief became the rule. This terrible indictment was to be followed by punishment, for the patience of God was being exhausted. In spite of their sins, He had brought them out of Egypt and delivered them from their various enemies. As we read farther, (Amos 4:6-11) we learn of some of the punishment meted out to them. There had been hunger, rains had failed to come, pestilence had overtaken them. Numerous pests had destroyed their crops and disastrous wars had been brought upon them, but all to no effect. Destruction, captivity, sorrows and a scattering over the face of the earth would be their future doom.

Why would not Israel be impressed with the frank denunciations of the Prophet? Why did they not show gratitude for His past mercies and why did they not repent? Because of the hardness of their heart, we say. But do not the same denunciations of the Prophet apply to our times? The poor are oppressed, covetousness is a ruling passion, immorality is common and brazenly practiced and religion is discredited. As surely as Israel went to its doom because it ignored the prophetic warnings that surely will those of this age go to their doom if they do not repent.

The lesson is set aside for the World's Temperance Sunday. It is rather far-fetched to apply the text as a temperance lesson, although we do have one reference to the abuse of strong drink entering as an incident into the story. Nevertheless, it is important to emphasize temperance often. We note today that law will not keep men from enslaving themselves to strong drink. We also know they will not fear it though it is a sure and deadly poison. The waste of intemperance in men, money and means has been demonstrated time and again. Crime and intemperance go together. What then is to be done? First, we must realize that the only salvation from drink is a life and will wholly consecrated to God. Next we must be unrelenting in our opposition to strong drink and, lastly, it becomes us as good citizens to wage ceaseless war on the lawlessness that would defy authority and corrupt the nation.

The Mennonite and Bundsbote to one address (old or new subscriber) for \$2.50.

THE SENIOR DEPARTMENT IN OUR SUNDAY SCHOOL

(Continued from page 2)

feelings that can stir the heart of man, yet the character of the things experienced is determined by what our life has been feeding upon. The love, joy and peace which give glory to maturity and old age grow alone out of thought upon "things that are true and pure and lovely and of good report."

At this age our vocation has been chosen and fixed and we are specializing along these lines growth and development proceed, and this demands nourishment and activity. We should never get too old for this and especially in spiritual things; too old to go to Sunday School to learn the deeper things of God. This is the time of achievement, the prime of life and manhood. If we are ever going to do anything it is now. This is also the time of soul hunger. The teacher of men and women always faces hungry hearts. If the soul has not found satisfaction in God, the pangs of starvation are inevitably there. If the soul does know God, there is unspeakable longing for a clearer revelation and a deeper consciousness of Himself. Therefore the Master's injunction: "Give ye them to eat." They need adequate spiritual nourishment. The time of disillusionment has come, much of the optimism and buoyancy of youth have gone. Life is found to be a struggle even with its victories and the responsibilities and sorrows weigh heavily upon us. The teaching must present a Saviour and a salvation sufficient for great heart needs. It is for the deep things of God that life's experiences have made mature souls hungry, and there is pathos in the superficial dole meted out by many teachers, because they themselves have never lived down deep. To busy men and burdened women, the class ought to be a place of vision. Absorbed in one's tiny corner through six toiling days, the seventh should give opportunity to life the eyes and look on fields glorious in their outlook.

1. To grasp the doctrines of Christianity. The mature mind can deal with the abstract. The relation of truth to truth and its infinite reaches, interdependent and self-illuminating. This is the "solid food for full grown men." Give them this and they will come again.

2. The opportunity to count for the Kingdom of God. Two lines of Christian work call loudly today to men and women, a) Personal evangelism and the missionary enterprise. These are the doors most imperative for the

soul in possession of power, experience, and resources to enter. Beyond these doors lies the solution of every one of the world's great problems. The wise teacher urges personal responsibility. There is refreshment and inspiration and incentive now in the news from India and China, and the islands of the sea. The teacher must bring the world view to the class if he believes that world-service is God's thought for mankind. "Thou art the man." We all must work and watch and pray!

3. The opportunity to be somebody's ideal. Every successful life is the pattern for some eager, ambitious boy or girl. Every father and mother owes it to children. Did not Paul's exhortation to Timothy mean this when he said: "Be an ensample in word, in manner of life, in love, in faith and in purity." No shirking here. We may be teaching mothers and fathers who in turn disseminate the truth to their children.

To be sure there are difficulties.

1. Preoccupied soil. "The cares of the world and the deceitfulness of riches choke the word and it becomes unfruitful."

2. Fixedness of habit. Life's attitude is settled in thought, feeling and will, and a change is possible only through the Spirit who can make all things new.

3. The sin of idolatry. Every life that has not put God first now worships at the shrine of a self-elevated idol, the tangible expression of its ideal. To dethrone it from our love and devotion and substitute and place Jesus Christ in its place shakes us to our foundations.

4. Weakness of spiritual aspirations. It is a law of the feelings that repression instead of expression weakens a feeling or aspiration and tends to its destruction. If the life has refused to act upon its impulses toward God through the years, the task of making that aspiration strong enough to lead into action now is beyond the power of the teacher. But with God all things are possible, if we are all things faithful.

As life nears its meridian and the west grows clearer, it ought to be with unveiled face and a character changing into His likeness in beauty, love and self-rendered service. This certainly is worth all the effort, prayer and sacrifice we put into it.

(Tentative Program)
SEVENTH CONFERENCE OF PACIFIST CHURCHES

Manchester College, North Manchester, Indiana, November 4, 5, and 6, 1927.

(Tentative Program)
Five years ago, at Bluffton, Ohio, Brethren, Mennonites and Friends

first met to discuss their common peace principles and the means of advancing them. Now we must take stock and consider the future. The following program is prepared with a view to enable us to consider what we have done, what we should do and what others are doing to advance the Kingdom of the Prince of Peace.

Friday, Nov. 4, 7:30 p. m.
Open Meeting.

Review of cooperation during the past five years.
Address: "In Europe's Danger Zones" by Oliver Dryer, Secretary of the International Fellowship of Reconciliation.

Saturday, November 5, 9:30 a. m.

Business Meeting
Reports of Work of Denominations: Brethren; Friends; Mennonites.
Address: "Some Failures and Achievements," by Frederick J. Libby.

Saturday, Nov. 5, 2:30 p. m.

Business Meeting
Address: "What Is Being Done?" by Dorothy Dretzer, Executive Secretary, U. S. Branch, Women's International League for Peace and Freedom.

Discussion of Plans for our Denominations and Conference.—Leader, Daniel West, of the Church of the Brethren (invited).
Election of Continuation Committee, Resolutions.

Saturday, Nov. 5, 7:30 p. m.

Open Meeting
Address: Subject and Speaker to be announced.

Sunday, Nov. 6, 2:30 p. m.

Final Meeting
Address: "The Faith We Build on," by Bishop Francis J. McConnell of the Methodist Episcopal Church (invited).

North Manchester is in northern central Indiana, on the Pennsylvania railroad, connecting with the main line at Ft. Wayne.

For accommodations at the conference, communicate with J. Edson Uery, Manchester College, North Manchester, Indiana.

On Sunday morning, members of the conference will attend churches in North Manchester and vicinity.

A cordial invitation is extended to all interested.

DEATHS

Ashbacher — Mrs. Susannah Ashbacher Yost was born in Berne, Switzerland, July 4th, 1834, the daughter of Mr. and Mrs. Peter Ashbacher. She passed away at the home of Isaac Lehman Thursday morning, July 19, 1927 at the age of 92 years.

In her early years her parents moved to Wayne County, Ohio, and there she was united in marriage to Albert Fry who died in 1863. In 1874 she married John Yost and he preceded her in death about thirty years.

Mrs. Yost has been a resident of Adams County since 1863 and a member of the Mennonite church of Berne since her removal to this county. She is survived by two sons, Joel Fry of Bluffton Indiana, by her first husband, and John Yost of Monroe Indiana. Two sons and two daughters preceded her in death. Twenty grandchildren, twenty great-grandchildren and one great great-grandchild also survive.

The funeral service was held on

May 21, 1927, at the Berne Mennonite church. Brother P. R. Schroeder spoke on 1 John 4:8-10.

Neuenschwander — Maria Neuenschwander, daughter of Abraham Neuenschwander and d. Katherina Neuenschwander, nee Zurfueh, was born December 9, 1862 in Riley Twp., Putnam County Ohio. On February 13, 1866 she lost her mother through death and came to Berne Indiana, on October 15, 1866 with her father, 3 brothers and 3 sisters. Here she spent one year under her father's care, then members of the household were separated and she was placed into the hands of Peter E. Sprunger and wife for about seven years; then about 2 years under the care of a step-mother, after which she found a home with her brother Christian, where she shared the joys and sorrows of the family until her death, a period of 50 years and about four months.

She died on March 1, 1927, after a short 3 days' illness, at the age of 64 years, 2 months, and 22 days. Three brothers and one sister are living. On June 7, 1908 she was baptized by J. W. Kliever and received as member into the church. Her ability and talents were meager, and her knowledge limited and yet there came to us that remain, the query: Are we serving the Lord as faithfully with that which we have, as she did? The funeral was held at the Berne Mennonite church on March 3, 1927. Brother P. R. Schroeder spoke on Rev. 2:10.

Steiner — Mr. Fred Steiner, living northwest of Berne, Ind., died Sunday, July 3, 1927. He had been ill for sometime suffering from a complication of diseases, which followed a severe attack of influenza two years ago.

Mr. Steiner was born in French township, on the farm where he died, about five miles northwest of Berne, on April 5, 1866. His age, at the time his life expired, was 61 years, 2 months and 28 days. He was a resident of this community all his life and the greater portion of it was spent on the home farm. He was a son of Mr. and Mrs. Jacob Steiner, deceased, who were natives of Switzerland. He was a member of the Mennonite church.

Mr. Steiner is survived by his wife whom he married March 9, 1893 and four children. They are Clifford C., of Berne, Hugo H., of Portland, Valentine J., of Cleveland, O., and Mrs. Dave Dulach of Berne. Three brothers and four sisters also survive to mourn his death.

The funeral service was held at the Berne Mennonite church, July 6, 1927. Brother P. R. Schroeder spoke on Psalm 32:10-11.

Beer — Abraham Beer was born on the Beer farm in Monroe township on December 14, 1859, and passed away suddenly Wednesday, June 29, 1927, at his home in Berne, Ind., bringing his age to 67 years, 6 months and 15 days.

Death was due to dropsy and heart complications.

He was the son of Christian Beer, deceased. On December 18, 1883 he was married to Anna Sprunger, daughter of Reverend Christian Sprunger, and this union was revered by death, when Mrs. Beer died on July 18, 1885. Two daughters were born to this union who survive their father. They are

are Mrs. Ezra (Rose) Sprunger and Mrs. M. A. Neuenschwander.

On August 29, 1886 he was married the second time; this time to Katharina Liechty who survives to mourn his death. He was a faithful member of the Mennonite church.

Besides the widow and his two daughters, four grandchildren, four brothers and two sisters also survive. Besides these many other relatives.

The funeral was held at the Berne Mennonite church on July 2, 1927. Rev. P. R. Schroeder brought a message of comfort to the sorrowing family.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR SEPTEMBER 1927

Minnie M. Smith, East Freedom, Pa., \$20.26; Missionary fund \$91.75; Sr. C. E. Soc. Menn. Ch., Upland, Calif., \$30.00; J. J. R. Claassen, Beatrice, Neb., \$25.00; First Menn Ch., Upland, Calif., \$7.65; C. E. Soc. Menn. Ch., Lehigh, Kan., \$30.00; C. R. Voth, Canton, Kan., \$25.00; H. C. Ewert, Avon S. Dak., \$50.00; C. E. Soc. Avon, S. Dak., \$40.00; John A. Dueck, Laird, Sask., \$30.00; Menn. Ch., Deer Creek Okla., \$12.75; Bergthal Ch., Pawnee Rock, Kan., \$50.64; Gnadenberg Ch., Whitewater, Kansas, \$58.24; First Menn. Ch., Halstead Kan., \$67.66; Menn. Ch., Lehigh, Kan., \$147.21; Jacob M. Wens and family, Herbert, Sask., \$20.00; Eden Ch., Moundridge, Kan., \$180.00; Maria U. Schmidt Hillsboro, Kan., \$30.00; Joe P. Kaufman, Galva, Kan., \$70.00; Swiss Ch., Whitewater, Kan., \$239.44; Menn. Ch., Arlington, Kan., \$50.00; S. S. Swiss Ch., Alsen, N. Dak., \$3.76; Mary A. Bechtel, East Northfield, Mass., \$40.00; Ebenezer Ch., Gotcho, Okla., \$17.00; John Bral, Beaverlodge, Alta., Canada, \$2.50; Gerhard Wiens, Newton, Kan., \$125.00; First Menn. Ch., Mt. Lake Minn., \$45.60; S. S. Garden Twp. Ch., Moundridge, Kan., \$24.64; Menn. Ch., Pulaski, Ia., \$12.35; Bethesda Ch., Marion, S. Dak., \$59.00; Hebron Ch., Buhler, Kan., \$25.04; Maria Sperling, Moundridge Kan., \$25.00; Sihar Ch., Cordell, Okla., \$55.75; West Zion Ch., Moundridge, Kan., \$63.00; Grace Ch., Pandora, Ohio, \$50.06; A. M. Ch., Milford, Neb., \$35.12; Jr. C. E. Soc., Ruff, Salem Ch., Ruff, Wash., \$4.50; H. A. Penner, Lincoln, Neb., \$100.00; Zion Ch., Elbing, Kan., \$71.00; Ebenezer Ch., Bluffton, Ohio, \$20.00; Greenfield Ch., near Carnegie, Okla., \$16.75; Menn. Ch., Medford, Okla., \$17.03; Bethesda Ch., Henderson, Neb., \$123.14; Home Mission Board, \$100.00; Sa'em Ch., Freeman, South Dak., \$500.00; S. S., Brudertal Ch., Hillsboro, Kan., \$64.36; Menn. Ch., Ch., Inman, Kan., \$30.00; Emmaus Ch., Whitewater, Kan., \$29.54; Hutterdorf Ch., Freeman, S. Dak., \$258.78; Jacob J. Toews, Mt. Lake, Minn., \$30.00; Mission and S. S., Chicago, Ill., \$16.35; Second Menn Ch., Philadelphia, Pa., \$5.00; S. S., Second Menn. Ch., Beatrice, Neb., \$100.00; Menn. Ch., Bowmanville, Pa., \$15.00; Bethany Ch., Quakertown, Pa., \$36.00; Menn. Ch., Skipback, Pa., \$10.00; Graybill Reun'on, Richfield, Pa., \$12.00; Menn Ch., Roaring Spring Pa., \$10.00; Benj. Graybill, Richfield, Pa., \$20.00; Mr.

and Mrs. H. E. Wiens, Beatrice, Neb., \$25.00; First Menn. Ch., Aberdeen, Idaho \$33.22; from Berne, Ind.; Kansas Int. on Russian loan, per J. F. Lehman, \$47.81; Mission Boxes, \$41.31; Monthly M'sionary Offering, \$626.33; Careful Gleaners' S. S. Class, \$49.15 Sr. C. E. Soc., \$48.85; Herold Ch., Bessie, Okla., \$8.77; Int. (Immigrant Note) \$7.50; S. S. Christian Ch., Moundridge, Kan., \$49.27; Friedenthal Ch., Tampa, Kan., \$58.38; S. S. Bethel Ch., Inman Kan., \$29.12; Hoffmanns Ch., Wiens' Farewell, Inman, Kan., \$119.05; Bethel Ch., Fairfield, S. Dak., \$92.01; Christian Ch., Moundridge, Kan., \$22.50; First Menn. Ch. and S. S., Philadelphia, Pa., \$49.64; Eng'ish S. S., Henderson, Neb., \$14.62; The Ladies' Ex. Com. of Sew. Soc., (Received by Mrs. J. G. R.), \$224.25. Total, \$5,199.39.

Ital. in Bank Sept. 1, 1927 \$ 388.22
Gifts for Gen. Fund, \$401.63
Do, for Orphans, 688.85
Do, for Sundries 492.91
5,199.39

Ital. and Total Receipts \$5,587.61
Pd. on Orders during month \$5,137.85

Ital. in Bank, Oct. 1, 1927 \$ 449.76
On September 1, 1927, our Board has a debt of \$3,000.00.

Gratefully acknowledged,
J. G. Regier,
Treasurer.
Newton, Kansas.

CONTRIBUTIONS

Emergency Relief Commission, Month of September, 1927.

For General Fund:
Sept. 1. Balthuse on hand, \$24.42; First Mennonite Ch., Upland Cal., \$37.73; Bergthal Ch. Pawnee Rock, Kan., \$21.31; Garden Twp. Menn. Ch., Moundridge, Kansas, \$2.00; Escondido Menn. Ch., Calif., \$12.50. Total, \$73.54.

For Canada
P. H. Drksen, Goessel Ch., Goessel, Kan., \$50.00; Huttertal S. S., Doltion, S. Dak., \$81.00; Ebenezer Ch., Mt. View, Go'cho, Okla., \$22.20; San Marcos Ch., Paso Robles, Calif., \$10.00; Christian Ch., Moundridge, Kan., \$10.75; Mr. and Mrs. H. E. Wiens, Beatrice, Neb., \$25.00; Tabor Ch., Goessel, Kansas, \$10.13; Salems Menn. Ch., Marion, S. Dak., \$86.97; A'lexanderhof Ch., Goessel, Kan., \$68.18; P. J. Klassen, Moundridge, Kan., \$15.00; All Mennonite Conference, Hillsboro, Kan., \$243.88; Fairfield Bethel Ch., Huron, S. Dak., \$60.79; First Menn. Ch., Aberdeen, Ida., \$23.75; Brudertal Ch., Hillsboro, Kan., \$36.15; All Menn. Conference, Hillsboro, Kan., (proceeds of food sale), \$112.03. Total, \$855.83.

For S'beria
Sihar Ch., Cordell, Okla., \$5.52
For Kuhlman Mission in China.
Edward Esau, Whitewater, Kan., \$30.00.

For Flood Sufferers
Edward Esau, Whitewater, Kan., \$5.00.
Balance and grand total received during the month, \$994.31.
Paid out during the month, \$898.33.
Balance, October 1, 1927 \$95.98.
Gratefully acknowledged,
C. F. Claassen, Treas.

The Men's Glee Club of Bluffton College is planning a trip through Pennsylvania during the Christmas holidays.

A class of eight young people was received into membership of the Bethany church, Quakertown, Pa. Rev. S. M. Rosenberger, pastor, on Oct. 9.

The Relief Committee of Mt. Lake, Minn., packed a total of \$1640 worth of clothing for shipment to the Russian Mennonites in Canada. Among the contributions were many articles of value and many pieces of new merchandise. The shipment was made to Winnipeg from which place it will be distributed as needed.

Rev. Elmer Basinger began work as pastor of the Wayland Ia. church, on Oct. 1. He and his family are now comfortably located in their home. The congregation and the members who recently joined the church gave the new pastor a hearty reception on Oct. 11. Wayland church observes communion on Oct. 23.

On Sunday, Oct. 2, the Lord's Supper was celebrated in the Germantown, Pa., church. Pastor and people were delighted by the presence and participation at the communion of Mr. and Mrs. Louis M. Ledig, members of the pastor's former church in Upland Calif. also several young people from his Bally charge. On the other hand, the two oldest members of the church, Deacon Benj. Bertolet and Mrs. Rev. J. W. Bayley were sadly missed owing to bodily weakness preventing their attendance.

Bro. and Sister H. Dalke, of Reedley, Calif., celebrated their Golden Wedding in the First Mennonite church of Reedley, Calif., on Oct. 18.

Dr. and Mrs. Herbert Dester, who sail for India under appointment of the Foreign Mission Board of the General Conference on Oct. 19, spent the Sunday previous to their departure in Philadelphia.

By making the Library Room a reading room and using the room immediately under it as a stack room, Bethel College has made quite an improvement in its library equipment. The two rooms are connected with a stairway and a book lift making it convenient for the students to have access to the shelves.

The Woman's Missionary Society of Bethel College church gave a reception in honor of Mrs. Wiens and Mrs. Plener. Mr. and Mrs. Wiens and family are to depart to their field in India and Mr. and Mrs. Plener are again to assume charge of the Hutchinson, Kan., home mission. About thirty sisters were present.

Bro. J. W. Krehbiel of Moundridge, Kan., addressed the students of the local high school lately on the theme: "Religious Education in the Home, Church Community and School". One of the essential points brought out in his talk was that of Temple building. He said that we are all builders and in the training and development of the mind we are developing that part which will live. That Temple is the immortal soul.

A dispatch from Manila states that figures compiled by the Philippines Branch of the American Bible Society shows that there are more than 2,000,000 Bibles in use in the archipelago. The Bible holds a unique place in the life of the Filipino people. Millions of Filipinos seldom read any other book and many of them believe that the Bible is the only real book in the universe. The annual distribution of the Bible in the Islands is greater than the combined circulation of all newspapers, exceeding 125,000 copies annually. No other book has attained a circulation in excess of 1,000 a year.

The following are recent happenings in the Berne, Ind., church: On Friday, Oct. 7, 1927, Rev. S. T. Moyer showed stereopticon slides portraying the Mission Work at Basna Station in India, at the First Mennonite church Berne Ind.

On Sunday morning, Oct. 9, Dr. and Mrs. Herbert Dester spoke at a farewell service that had been arranged for them at the first Mennonite Church of Berne. They left Berne on Oct. 13 and New York on Oct. 19.

On Sunday evening, Oct. 9, Sister Elizabeth Goertz told of her Missionary experiences in China at the Berne Mennonite church.

At the mid-week meetings of the Berne church 20 groups meet for a 15 minute prayer period and immediately after that, 10 larger groups devote 45 minutes to the study of I Corinthians, a chapter at a session. 30 minutes at the opening of the mid-week meeting is of a general nature, includes praise, testimony, instruction, etc., led by the pastor, all attendants

assembling in the main auditorium. On Wednesday evening, Sept. 28, Sister Loretta Lehman, of India, told of the spiritual blessings and victories of the missionaries. The mid-week attendance has frequently been 300.

Professor Elbert Russell, Ph. D., has been invited to deliver the college Bible lectures at Bluffton, Jan. 21 to Feb. 3. He will present two series of lectures, "Parables of Jesus" and "Ministry of Jesus for Today."

The Men's Choir, an organization of twenty-four men in the Ebenezer church near Bluffton, O., is arranging for a series of concerts to be given this fall and winter. The organization is under the leadership of Alvin Burkholder.

The C. E. Society of the Dalton, Ohio, church and their pastor, Rev. Austin Keiser visited the society of the Wadsworth church on Sept. 18. The program consisted of prepared original talks and was very impressive.

Missionary Edmund Kauffman addressed the students of the Moundridge, Kansas, high school some days ago on the theme "The Measure of a Man". He emphasized the contribution that the different religions had made to measure a man. India he said, stressed the spiritual altogether, the Chinese the relation to your fellow-men and the East measured people by the amount of things a person possessed. He concluded that in the present scheme of society we have to have all three.

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by

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, OCTOBER 27, 1927

No. 42

WORKING FOR PEACE AND UNDERSTANDING

Last year one heard a lot about the dolls that were being sent to Japan. American women have taken a hand in promoting International Good Will among nations. Thirteen thousand dolls were sent to children in Japan by American children and their mothers. We feel certain that these dolls, although seemingly small things, have much more to do in creating a feeling of friendship with America than when the War Department sends a cruiser to plow the waters around Japan.

Now another project is on foot. The women are again attempting to create a better feeling between the United States and Mexico, by gathering and sending thousands of "School Bags" to Mexican children. A little child shall lead them. We have our diplomats, to look after our international affairs, but often kindness and consideration shown by large numbers carries much more weight for peace and good will than hard and lifeless statements by officials.

Now British Labor proposes that England and the United States sign an all inclusive arbitration treaty. Public sentiment ought to be centered on some such movement here in America. If the Christian people, who do not want war, would work unitedly for such a project, we believe many others would join in the campaign. If a stronger sentiment had prevailed during the last few months, when the representatives of England, Japan and the United States met, the "big navy" idea would have been broken and the representatives could have agreed.

In Baltimore, Maryland, the Society of Friends has for some time maintained a speakers bureau, and offers to provide speakers for men's or women's clubs and other gatherings. The speakers cover the subjects: "International Relations," "The Causes, Social Effects, and Prevention of War." If anybody asked you for a Mennonite speaker on a similar subject, could you offer a name?

Richard Wood, Chairman of the Committee that is arranging for the Peace Conference at Manchester College, North Manchester, Indiana, November 4-6 reports a lively interest among Brethren and Friends in the middle west. Are you coming? Peace Notes submitted by A. J. Neuenchwander, of the General Conference Peace Committee.

CHURCHES TO USE ARMISTICE WEEK TO STUDY OUTLAWRY OF WAR

The proposal of M. Briand for the outlawry of war between France and the United States has been seized by the Federal Council of the Churches as the theme for a special pamphlet for Armistice Week, designed to help local churches in their programs for international peace. The document which has just been issued, urges the members of all denominations to give earnest consideration to the policy of seeking a treaty, not only with France but with other nations also, for the complete renunciation of war as an instrument of public policy.

Pastors, Sunday-school teachers and all church officials are called upon to utilize Armistice Week, November 6-13, as a period for intensive educational work on all matters pertaining to world justice and peace.

Of the Briand proposal the statement, which has been prepared by the Commission on International Justice and Goodwill, says: "Here is a definite proposal to make war illegal as between these two countries. We have been given an opportunity to prove our sincerity with respect to our repeated professions of devotion to the peaceful settlement of all disputes. Shall we act? Or shall we be silent?"

It is pointed out that the existing arbitration treaty with France expires in February 1928. "Shall we not," it is asked, "incorporate the Briand proposal in the renewal of our covenants with France? A treaty with one nation would bring the whole issue before all nations."

The churches are urged to use the Armistice season as a time

for fresh commitment to the great ideal for which the war dead gave themselves. "We shall honor them in truth and deed," it is affirmed, "if we strive for the same high ends. Let this memorial festival be a time of dedication, when as Christians we pledge ourselves to enshrine Christ in the counsels of the mighty, in the foreign policies of the nations and in the hearts of all men everywhere."

Turning to the past history of the United States with reference to the peaceful settlement of disputes, the declaration is made that "since 1798, when the St. Croix River boundary dispute with Great Britain was settled by arbitration, the United States has been a party to seventy-four arbitrations with as many as twenty-four nations. This is a notable record. Among the issues submitted to arbitration have been questions pertaining to sovereignty over territory, freedom of the seas, obligations of a neutral state, maritime jurisdiction, liability of a Federal Government for the act of a member state, liability for acts of civil, military and naval authorities, contract claims and claims for debts, rights of resident aliens, and numerous other controversial matters."

It is affirmed, however, that, despite this notable record, the United States Government has fallen far behind other nations in that it has not yet seen fit to make a treaty with a single nation committing it to use only peaceful methods of settlement of all difficulties, of whatever sort, that may arise.

"Notwithstanding the interest of the people of the United States in the peaceful settlement of all disputes," says the document, "the Senate has steadfastly refused to ratify any treaty that would obligate it to submit disputes to arbitration."

It is pointed out by way of comparison that, since the war, fifty-two arbitration treaties of unlimited scope have been entered into by other nations. The United States, it is repeated, has as yet had no official part whatever in this very significant move-

ment for the renunciation of war.

The Briand proposal is regarded by the Federal Council of the Churches as an opportunity for the United States to take an initial step in aligning itself with other great powers in outlawing, by treaty agreements, all resort to war, except in case of self-defense against actual attack.

To aid in an understanding of what the Briand proposal would involve, a brief analysis is made of the three draft treaties prepared by Professors Shotwell and Chamberlain, the American Foundation and the American Arbitration Crusade.

"Let us remember," concludes the message, "that the abolition of war and the attainment of peace wait upon a quickening of the conscience of the churches of Christ, regarding not only the futility of war to establish justice, but, what is of vastly greater significance, the positive power of Jesus' way of life."

CHINA COLLEGES REOPENING FOR NEW TERM

Most of the leading colleges in China supported by foreign mission boards are reopening for the Fall term and are complying with the regulations of either the Nationalists or the Northern Governments on registration of schools and the selection of Chinese principals or presidents, according to Dr. A. L. Warnshuis, secretary of the Foreign Mission Conference of North America.

"The Peking Union Medical College and Yenching University in Peking are running as usual and are both registered under the terms of the Northern Government," Dr. Warnshuis stated. "Shantung Christian College is operating with a wholly Chinese staff and a limited number of students. The College of Arts and Science and the College of Agriculture and Forestry of Nanking University, the centre of the conflict of last spring, are carrying on with a limited number of students. Most of the missionary staff are still at work in Fukien Christian College, Foochow, Lin-

gnan University, formerly known as Canton College, is planning to reopen and is registered with the Nationalist Government.

"Both the college and the medical school of Yale-in-China at Shangsha are remaining closed, as is also the Lutheran College in Hunan. St. John's University is closed, but has plans for reopening in September, 1928."

Dr. Warnshuis said cables from China during the past week indicated that a large number of missionaries were returning to their stations in parts of China where military movements are now expected.

DEATH OF THE DIRECTOR OF THE GREAT COMMISSION PRAYER LEAGUE

By One Who Loved Him
Some men are known because they are often seen and heard. Others are seldom, if ever, seen or heard, and yet are well known the world around.

Of the latter class was Mr. Thomas E. Stephens, the Director of the Great Commission Prayer League, who departed to be with Christ on Monday, August 29.

Mr. Stephens was stricken with a form of sciatica the 26th of June and confined to his bed for nine weeks. In the latter part of July, it became necessary to take him to a hospital for an operation on account of an abscess that had formed below his hip. During his last illness he suffered intense pain but never complained, and the nurses who ministered to him often remarked that he was a most patient sufferer.

Mr. Stephens was educated for the ministry, and in 1891 became a local preacher in the Methodist Church. During the years following he held student pastorates at Clinton, Overbrook and Richland, Kansas. After completing his college course, he became Secretary of the Kansas State Temperance Union, and for several years gave unsparingly of his time and strength to the cause of temperance. He was the author of "Prohibition in Kansas" which wielded a wide influence for righteousness.

In 1907 he became associate editor of the "Home Herald" of Chicago, successor to the "Ram's Horn," and in June, 1909, became managing editor of the Moody Church Herald, which work he continued until December, 1916, when the church organ became a weekly instead of a monthly.

In September, 1906, he was appointed business manager of the Testimony Publishing Com-

pany. From 1907 until 1915, about 3,000,000 copies of the twelve volumes of "The Fundamentals" were published under his direction and were sent free to approximately 200,000 pastors, missionaries and evangelists throughout the world through the generosity of two Christian laymen of California.

The beginning of the Great Commission Prayer League, Mr. Stephens' greatest work, was in February, 1910. Shortly afterward the eight-page leaflet entitled "Suppose" was issued, which attained a circulation of about 9,000,000 copies.

During his last illness he named a committee to sponsor the work of the League.

In October, 1919, he became a member of the editorial staff of "The Sunday School Times," preparing each week the material for the Family Worship Column. And three years later he began the publication of the "Pray for Revival" appeals which have appeared in a large number of evangelical periodicals each month throughout the English-speaking world.

He evidenced the likeness of his Master in a wonderful degree, and the fruit of the Spirit was so evident in his life. He was always sympathetic, kind and humble. He fulfilled the law of Christ by bearing the burdens of others with patience and much prayer. He was a wise counsellor and many came to him for advice concerning their problems.

That a mighty prayer warrior has fallen is apparent to all who knew him. Upon whom shall his mantle rest? Who will follow in his train?

HOW CAN WE TEACH OUR CHILDREN THE PRINCIPLES OF PEACE?

(Concluded)

Kirby Page says that when the Peace Conference began the same leaders who made these secret treaties were still in power, and these secret treaties represented the real views, the real desires of the various governments. There, and not in discussions of the League of Nations was where the time was spent and finally it balked ambition, which twice at least nearly wrecked the Peace Conference, poisoned its discussions and warped and disfigured its final decisions.

Therefore it is not hard to understand why the World War failed to establish Peace. Armies and navies never have insured peace, they never will.

Oh! that we might have histories in our public schools that would disclose such facts of our

secret war officers! that would point out the fallacies of armed peace or better call it peace sham! Books that would cease to paint war generals as great heroes but rather put peace heroes into their place. We all remember from our colonial histories how the colonists were attacked by the Indians. Much space is given to the French and Indian Wars as well as others, but little is said about William Penn the Quaker who made a peace treaty not by showing them a stock of fire arms and powder, but by showing them the lack of them. Love, friendship and good will was put in their place. We know the result of that Peace Conference under that wide spreading tree over in Pennsylvania. The Quakers were never molested by the Indians.

Let us then go back to Christ the Author of Peace. What are those words repeated so long ago which tell of the real ways of Peace? Love your enemies. Bless them that curse you, do good to them that spitefully use you or Do unto others as you would have them do unto you. These are the principles of peace that if taught in our homes, in our schools and churches would surely bring results.

But how can we love our enemies? Can we love them out of our own natural selves? I do not believe that anyone but a true Christian, one that has truly been redeemed can really love his enemy. So it is not complete to only teach Christ's principles to our children and thereby feel that is all that is needed, but that when the proper age is reached they should know Christ not only as their Teacher but also their Saviour, because then will they really have power to stand for peace even in the most troubled times. In the past war the Mennonites were not as steadfast as they or as any other true Christian should have been. We bought liberty bonds because, oh, we thought we had to. Do we realize that perhaps our money was used to make shells to kill some one? One Mennonite made the remark during the world war, oh it is absurd to be a Mennonite in time of war. If this be true it is absurd to ever be a Christian! Let us therefore be steadfast and rely on Christ to stand firm in time of war as well as in time of peace.

But some people say that surely the world knows better now, we are talking peace and we will gradually drift into peace. When we look at the tremendous increase of armament in our country since the World War and we go over that large list of State

Universities in which our own Ohio State University is included, that compel some military training in order to graduate, we know how far we are from changing text books in our schools and how near we are to war.

A year ago while visiting relatives on the Pacific coast we had occasion to go down to Los Angeles harbor, and while we were sailing thru the harbor the guide so proudly pointed out the huge battle ships that lay in the entrance of the harbor. Like most folks who seldom get a chance to travel and see the battle ships for the first time, I was very much thrilled to behold these monstrous gun boats and to see the happy "Gobs" (so they call the marine boys) coming in their many motor boats from the battle ships to shore. It was indeed a pretty sight and it looked so peaceful but when we sailed to the other side and looked into those cannon mouths I felt chilled rather than thrilled.

We point these guns at China and Japan and we say eh? how do you like them? Say you'd better behave! This is the policy of the war department. But we are glad to note that President Coolidge is not advocating this idea of making China behave. If our country would only live the Christian principles in dealing with other nations our missionaries would not have such a hard time to convert those heathen.

One cannot help but feel saddened when we read of our increase of armament, for why should our country pattern after Europe? What will be the outcome?

But some will say how foolish to reduce our armament why before night some warring country will conquer us. It may be but we have risked war so long why not risk peace?

Christ did not promise that peace makers would not be persecuted but He did say, "Blessed are the peace makers for they shall be called the children of God." And a little farther on He said, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad for great is your reward in Heaven."

Therefore by carefully living the pure Christian life we are teaching our children in a most influential way to be Christians. And as the Day follows the Night, so Peace will follow. Christianity,

Mrs. Harvey Gratz,
Bluffton, Ohio.

THE MENNONITE

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EDITORIAL

SUPREMACY OF THE WORD OF GOD

A church that does not squarely stand on the Word of God has no right to exist. We understand as the Word of God the Bible in which is revealed clearly and emphatically the faith once delivered to the saints. In it the will of God is revealed to man through inspiration. The canonical scriptures have been preserved as no other utterances have. It had been written and printed as spoken by the inspired authors who used the means God gave them for expression and communication. It has been preserved and transmuted as other human utterances have been given to the world, but it is unique in the sense that it alone is the Word of God of all that has been said, written or printed by men. It is the only source of information men have for obtaining a knowledge of God's will and a revelation of the plan of Salvation.

We are not unmindful of the fact that other people have had their sacred books and that these books have had an influence in their religious and social life, but, when examining holy books other than the Bible, we must hold to the sensible rule laid down by our Master: "By their fruits ye shall know them." Only a superficial knowledge of the nations who are guided by books of religion other than the Bible will convince one that such writings are failures when it comes to supplying inspiration for lives that are pure and assurances concerning immortality, that are consistent with an eternal spirit life. Surely the so-called sacred books of non-Christian people cannot be said to have made the heart merciful or to have led to satisfactory acts of benevolence and

they certainly have not had anything to offer concerning the problems of life, death, holiness, sin, salvation and a conscience devoid of offense toward God and men. The soul looks in vain to them for the satisfaction of its hunger.

It is significant that when teachers among the so-called Christian nations arise who would introduce items of faith that do violence to the Christian sense it is not uncommon for them to endeavor to give their utterances the appearance of divine authority by a pretense of a new revelation. Mohammed knew that his polygamy would give offense to the Christians whom he hoped to bring under his banner and so endeavored to give the appearance of deification of his lust by palming off bogus revelations approving of his move. The Mormons, like the Mohammedans, sought to cloak their immoral plurality of wives by giving sanction to their shameful immorality through a special revelation. Though polygamy is not openly practiced by them today, they are in the position of being compelled to hold to the inspiration of their prophets or acknowledge that they are the illegitimate children of the past generation. Mary Baker Eddy, who was not a stranger to the divorce court, found it convenient, when organizing her following, to palm off an absurd conglomeration of things either new but not true or true but not new which she called Christian Science but which was neither Science or Christian but which she elevated to a place of equal respect with the Holy Scriptures. When once a self-appointed leader of a new religion undertakes to "add" or to "take away" from the Book of Life we may set it down as certain that that teacher is an imposter. The endeavor to open the canon of scripture and give place in it to some new revelation is always a confession of a consciousness that the proposed teaching is not able to bear the clear light of truth that the Holy Scriptures throw.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1929 for the single subscription price, \$1.50. The two papers to one address, \$2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE MENNONITE

THE BIBLE — OUR USE THEREOF

Rev. S. S. Baumgartner

Hold before your attention the title of this Book—God—spell—meaning good tidings—good news. —Underneath imagine the theme of this Good Tidings, which is salvation, the remedy of God, Salvation of God through Christ. Salvation for the ills of man. Then at the bottom of the cover, another word—which reads directions for use. This last word at the bottom of the cover, directions for use, "The Bible, our use thereof," is the topic for study at this hour. God has not only given us this unspeakable Gift, the remedy for man's ills. God has also embodied in it directions for use—its application.

The directions for the proper use of the Bible may be hung on two words: Receive it—Give it. 1. Receive the Bible. Acts 2 we read of the pentecostal audience: As many as received it gladly were added to the church and continued steadfastly in the apostles doctrine, receiving. Of the Bereans it is said they received it and also searched daily therein. John 1. He, the living word, who was at the beginning with God, by whom all things are made, He came unto His own and His own received Him not. As many as received Him to them gave He the power to become the sons of God. Receive it! Receive it as food, as the bread, as honey, as meat, as water to the thirsty. Direction says come and dine, whosoever will let him come and take of the water of life freely. Receive it as fertile soil receives the seed in which it roots and brings forth fruit, 30, 60, 100 fold. Receive it into the memory, into the understanding, into the affection, into the will into the affection, into the and resolution, into our whole being. The Word is the seed says Jesus. The seed has the life for a new plant in itself. When the receptive soil receives the corn of seed it receives with it a life in itself. The Word of God as we have it is not only given by inspiration. It has in itself the power to inspire. It is the seed of the new life, the God life. I Peter. 1:23. Being born again, not of corruptible seed, but of incorruptible by the Word of God which liveth forever.

Therefore receive it. But how do we receive it? Through what channels (a) by the ear, by hearing. I cannot enlarge on this. Suffice it to quote the Lord's injunction: Whosoever has ears let him hear. Hear, O Israel, the Lord thy God is one Lord. Watch thy step when thou goest to the

house of God, that thou comest to hear.

If our hearing is inefficient there is another means to receive: the eye. Receive it by sight. Blessed is he who readeth the prophecy in this Book. Daniel Webster, the statesman says: "I make the objective to read the Bible through once a year." It is a book for the Statesman as well as for the ministry. I pity the man who does not find therein council, inspiration, direction for the walk of life. To the leaders and kings of Israel it was said: Let not this Book of the Law depart out of thy mouth but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein. Not only by reading we should receive it but by object lessons as well. God speaks to us in pictures. Through the picturebook of God's handiwork and by example of God's men and women, by their examples, by the Man of Galilee, the image of the unseen God, His life, His work, His pursuit, by beholding the Lamb of God which taketh away the sin of the world we receive it.

2. But God wants us to use His book in another way: Give it. Impart it. The Old Testament command is in Deut. 6:7. "And thou shalt teach them to thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up."

The New Testament command is, Go ye into all the world, teach all nations. Give it. Impart it. When Jesus chose to invest his short term of life for the most good He chose the calling of a Rabbi, a teacher. He organized and taught a select class, training them to teach others. He completed His work by giving them the commission to teach. To teach, that is to impart the message given us in the Bible. How this is to be done, the Lord taught us in the parable of the Good Sower. The work of the Sower is to imbue the seed into the soil possible, the receptive soil, the receptive mind. Early in the morning sow thy seed and withhold thy hand not in the evening.

The Lord even gives us a program where to begin and how to proceed.

When shall we begin and how proceed? Again quote Deut. 6: 7, 8, 9. And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when

(Continued on page 6.)

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

"I am come that ye might have life and have it more abundantly" Jesus Christ.

CHILD OF THE ROMANS

The dago shovelman sits by the railroad track
Eating a noon meal of bread and bologna.

A train whirrs by, and men and women at tables
Alive with red roses and yellow jonquils,
Eat steaks running with brown gravy,
Strawberries and cream, eclairs and coffee.

The dago shovelman finishes the dry bread and bologna,
Washes it down with a dipper from the waterboy,
And goes back to the second half of a ten-hour day's work
Keeping the road-bed so the roses and jonquils
Shake hardly at all in the cut glass vases
Standing slender on the tables in the dining cars.

Carl Sandburg.

DO YOU KNOW?

That 5,600,000 work under unhealthy conditions.

That 700,000 workers are injured each year.

That 2,000,000 eager to make a bare living are unemployed 1-2 the time.

That 10,000,000 souls belonging to God are constantly poverty stricken.

That 1,750,000 children are at work in the U. S.

That 26 million children are cut of school.

That 1-2 of our population is outside of the church.

IS THIS ANYTHING TO YOU? DO YOU CARE?

The church paper of any denomination dare exist only to serve the constituency of that denomination. Consequently in a democratic group, only those things which are of interest and tend to develop growth in the life and character of individuals have a right to use up the space in the paper and the ink it requires to print it.

Just recently in one of our conferences the complaint was made "that the young people are afraid

to express their ideas, and that the Young People's Page is just the same as the rest of the Mennonite." There is nothing which makes for growth in individuals and in groups like individual thinking. It is the purpose to print any material which we believe is of a constructive nature. Let those who made the above criticism get busy and send some material of the type they wish to see in the Mennonite and then a new day will have dawned in our church. But as long as we remain uninterested and complain there will be no hope for growth and it is absolutely unfair to complain concerning our papers.

CHRISTIAN ENDEAVOR MEETING

November 6, 1927

A. J. Neuenschwander

Topic: "What Should Be The Christian's Attitude Toward War?" Matt. 5:38-48. Consecration Meeting.

Bring the Scripture Down to Date

Peacemaking needs to concern Christians, it ought not to be left to the politicians or statesmen.

War seeks to mete out just dues to some offender. We are unable to do this. Vengeance has never helped, love does.

Love for enemies, and prayers for enemies may not seem to have accomplished as much as the sword, still it has not cost any blood, life or property either.

Christians to be worthy of the name must go farther than the world goes in forgiving, loving, or helping, to be a credit to the Master.

The Prayer Thought

Thank God for the influence of Christ against war, for the awakening the conscience of the Christian people on this question, for men and women who give their best service to this work.

Ask the Lord to make us all tolerant in our peace endeavor, to work kindly with others who do not see 'eye to eye', to open men's hearts to the folly of war, and to the inconsistency with the Gospel.

The Open Forum

1. What has Christian Endeavor done in the past toward world peace?

2. What are the four most definite reasons why Christians ought to oppose war?

3. What is the reason for the

recent growth of peace sentiment?

4. What ought a Christian's attitude be toward military training in schools and colleges?

5. What has determined your attitude toward war? For or against? How does this measure up with Christ's viewpoint?

6. What would you do if war were declared tomorrow?

Subdividing for Assignments

1. Old Testament Teaching for Peace.

2. Distinguish between "Police Protection" and War. There is much confusion on this point.

3. Mennonite Historical Opposition to War.

4. Growth and Spread of Peace Sentiment. Develop this on other denominations.

War—For or Against—Which?

November 4, 5, 6 are the dates for a Peace Conference to be held at North Manchester, Indiana, where Friends, Brethren, Mennonites and others who share similar views, will discuss this question at length. Watch for reports.

Jesus Christ came to bring salvation to man. In doing so He also outlined the life and conduct of His followers. In giving His brief message to the world, Jesus gave us a complete philosophy of life. According to Christ, a truly happy life is built on love, kindness and forgiveness, one toward another. He himself practiced what He preached. At first men thought He failed, but today we see that He was right.

War is the epitome of all that is contrary to the teaching of Christ. War can continue only where hate, jealousy and envy are rife. For a long time there seemed to be little conscience on this point. Finally small groups were convinced that war was a contradiction of the principles that Jesus came to bring. To many this has become an absolute inconsistency. To others not yet.

What ought a Christian do in this matter? There seems little doubt but that war is wrong; expensive in life and money, and that war spreads misery and poverty to thousands of innocents. But to get action is the question. We can oppose large armaments, large armies and navies, but as long as war is considered inevitable, men will be preparing for it. Christians need to tackle the problem "hard and low," yes at the very base, and say: "War must be outlawed." If war is once outlawed no nation needs to be armed any longer. Work

along whatever line you will, but let the Mennonite Church stop short of nothing less than saying and demanding and working for the outlawing of war. Many others say and believe that is the only thing to be done to be consistent with Jesus.

Illustration

In Kirby Page's booklet, "War, Its Causes, Consequence and Cure," he shows in a most effective way, that outlawing war is the only way to deal with this scourge of mankind.

FINDING JESUS

Luke 19:1-6

There is a universal desire planted into the heart of every human being, the desire to find Jesus. Many people are misdirected and misguided in the fulfillment of this desire. Instead of finding Jesus they try to satisfy the craving of their heart by indulging in all forms of vice and debauchery, which carry with them only misery and dissatisfaction. It has become a trite saying that "Man is incurably religious," but the fulfillment of their religious desire, to find Jesus, has been too much neglected.

In the story of Zacchaeus as recorded in Luke 19:1-6, we have an example of how a man found Jesus at the time of His ministry. There are just three sentences in this story that we wish to study:

1. Zacchaeus sought to see Jesus.

2. He could not, for the press of the crowd.

3. He ran before, and climbed. Zacchaeus had the universal desire to find Jesus, as did the rest of the crowd who were gathered in Jericho at the time when Jesus was passing that way, but we shall notice the different method that Zacchaeus used in accomplishing his object, while many of the crowd failed to find Jesus.

Then we notice that Zacchaeus could not see Him for the press of the crowd. One of the chief reasons why so many of us fail in finding Jesus is the press of the crowd. We become so interested and absorbed in endless activities and little things that we fail to take enough time to find Jesus.

We are often wholly absorbed in raising the best orange or lemon crop, or possibly in getting the highest honors in school, or in making the greatest profits in our business enterprise, that we fail to gain the deeper meaning

and purpose in life, which is, finding Jesus, and also the harder task of putting His principles into practice in our social, economic, political, and religious life.

The crowd is almost always distracting and oppressive, so that in seeking to find Jesus it is necessary to separate oneself from the crowd from time to time; not permanently, but in order to gain that deeper knowledge and closer association with Jesus, which will enable one to perform a greater service, and to elevate the crowd, when one is again in contact with his fellowmen, during the major part of our life.

This brings us to the third point in the story of how Zacchaeus found Jesus. "He ran before and climbed."

In order to find Jesus it is absolutely necessary to climb. We cannot find Jesus and get the resources that He has for us, without a definite effort. We read in James 4:8 that if we "draw nigh unto God, He will draw nigh unto us." This is exactly what happened in the story. Zacchaeus drew nigh unto God by climbing into a sycamore tree, and the result was that he found Jesus and entertained Him in his house that day.

We might ask, what are some of the methods that we must employ in climbing. A great amount of study and reading is necessary. This must include a systematic study of the Bible, in the light of the new meaning and new interpretations which are today placed upon the Bible, which to my mind gives a deeper meaning to the Bible and gives me a deeper faith in Jesus and His teachings, than does the orthodox, literal interpretation of the Scriptures. This study must also include such things as science, biology, history, and the many other things through which the eternal laws of God are revealed to man.

Then finally in the process of climbing to find Jesus, the greatest of all factors are prayer and meditation. Only through a great amount of prayer and meditation can we gain that personal relationship with God. The value and joy of this association with Jesus can never be told but must and can only be experienced.

—Henry Horsch,
Upland, Calif.

CO-OPERATING WITH EACH OTHER

Yes, this is what our Christian Endeavor is doing—co-operating. The Seniors co-operate with the

Juniors, and this has proved very helpful in our society. The weaker ones are strengthened by the stronger ones. Our meetings are well attended, and as in the days of Pentecost, there are always some added to our society. Not only to our society alone, but also to our Sunday School and our church. This is very encouraging, to know that we as Christian workers are helping to gather souls for the Lord, for Christ says that the harvest truly is great but few are the reapers. May we be humble and useful instruments in God's hand, for without Christ we can do nothing.

In working the program this way the young people are kept busy and active which is a very good thing, as "an idle mind is the workshop of the devil." Every quarter we have a missionary program which is put on special. The program committee gets the very best material for these occasions and this surely inspires the younger ones to appreciate our missionaries more. The youth of today will be the pillars of the church tomorrow, so one can see how necessary it really is to co-operate with each other and with God, for "united we stand, but divided we fall."

An example: The Haysville Sunday School organization is the oldest organization of its kind in our great land. It started with only one Sunday School, and now it co-operates with fourteen different Sunday Schools, including eight different denominations working hand in hand. They have a Sunday School Convention every three months at one of these different churches. All are cordially invited to attend and many people come. Some come that never attend Sunday School anywhere, and some that, sad to say, don't know what is the work of a Sunday School. Sunday School problems are brought up and discussed, and I dare say that all who attend one of these meetings receive a great blessing.

Christians should take time to spend some part of each day alone with Jesus, in this time and age when everybody is in such a rush and hurry with no time for the Master. We, as Christians, should be shining lights that others can see Christ through us. As the salt gives taste and preserves, so are real Christians among the worldly people, if we keep in touch with God. How wonderful it will be when our tasks are over, to hear our Blessed Master say, "Well done, thou good and faithful servant." That will be a real reward for our

work and trials. May God give His workers the strength and courage that none may fall by the wayside.

—Lydia Stauffer,
Pratum, Oregon.

GUARD THE TONGUE

Matt. 12, 34-37

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."

"A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things."

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

These several verses are so comprehensive that they need but little comment. They constitute a reproof of men (in this case the Pharisees) for their evil words, their blasphemy, and their slanderous statements. Reputation is a man's character as estimated by his fellows. Next to the favor of God, men esteem that of their fellows. The loss of such favor is a serious injury. Slander robs a man of his friends, of his political and social influence, and of his wealth. An individual with a filched reputation is poor indeed. The effect of evil words is very similar to the effect of the most deadly poison. Small wonder the Master remarked "O ye generation of vipers."

But few realize what a tremendous power lies in a little word. Educated hands and inventive minds are linked by words. Words preside in all exchanges in the open market. The speech of an orator may shape the destinies of an empire. By a word the peace of a continent may be settled or disturbed. Skillfully used steam will set a factory in motion; mismanaged, it will wreck it. So it is with words. Eternal happiness or misery turns upon the quality of a word. The value of words will be seen in the day of judgment, "for by their words will they be judged."

Yet why are slanderous statements, blasphemy, and evil words of all kinds so prevalent? We all know the effect they have upon ourselves and our fellow men, but that fact seems to be of little import. The fundamental cause of this evil seems to lie in the fact that words are the vehicles or conveyances of thought. If an

individual's heart is not right, his tongue will soon inform the world of this fact. Carlyle says "the kind of speech in a man betokens of action you will get from him!" Even in the legal world this is recognized, for in that realm criminal slander is said to be caused by a black and malignant heart.

Then what is the remedy? How can the tongue be guarded? The tongue must be cured in the heart. They begin at the wrong end who would reform the heart by reforming the tongue. A man may beat down the bitter fruit of an evil tree until he is weary, but whilst the roots abide in strength and vigor the beating down of the present fruit will not hinder it from bringing forth more. But let the heart be full of only love and its malice may be trusted anywhere.

Thus far we have dealt only with words spoken intentionally because of a bad heart; but there are others. They are called idle words. Much that we say we have not really thought. We often speak first and think last. Such idle words, though they do not express our real selves, often make sad mischief. Words glibly pass our tongues and we forget them the moment they are uttered, but they are scorpion stings to those who hear them. Even the Christian is often guilty of idle speech, as it does not necessarily come from out of a bad heart. It must however be remembered that "for every idle word that man shall speak he shall give account in the day of judgment."

The tongue must be guarded against the use of idle words. But how is this to be done? The answer may be found in this simple but effective rule, namely: Think before you speak.

(Editor's Note—This article was sent us by the pastor of the Monroe, Washington church. It was written by one of his Endeavorers. It is a good article so contrary to our rules we will publish it without the writer's name.)

Let us lie down in peace with God; for without this there can be no peace at all. Let us lie down in peace with all men; we are concerned to go to sleep, as well as die, in charity.—Matthew Henry.

Joy is like restless day; but peace divine

Like quiet night;
Lead me, O Lord—till perfect day shall shine—

Through Peace to Light.—Ade- laide A. Freeter.

THE S. S. LESSON

Amos Pleads for Justice
Amos 5:1-11

Golden Text: "Let judgment run down as waters, and the righteous as a mighty stream." Amos 5:24.

Amos was not speaking on his own authority, but on the authority of the Word of God. He was addressing Israel, God's people. Therefore the people of Israel were face to face with God and His word when the prophet spoke. The word is spoken of as a lamentation—an expression of great sorrow. It was a sad day for the prophet when things had come to such an end that he had to bring such a doleful message. It was a sad day for Israel that they had fallen so low as to deserve this terrible rebuke from God through His prophet. It surely saddened the heart of God to see how low His people had fallen.

Israel is compared to a fallen virgin. Her purity gone, her parents alienated and she regarded as outcast by all. There is nothing so terrible to the heart of a parent as a fallen child. Remembering that God was the parent no sadness could come to Him like the fall of His child, Israel. Being an outcast is bad enough, but being one from choice, as was Israel was worse. All fallen children of God are like Israel. If they prefer to go on their ways of sin and rejecting God, if they continue to give their affections to anything but God, they are fallen children, preferring a life of shameful ingratitude and sin to the faithful service of their Lord.

The punishment for falling away from God is destruction. This is often emphasized in the Word and implied in almost every sentence of our lesson. Because of its sins Israel shall be decimated, a hundred shall be left of a thousand and ten of a hundred. The ways of sin are always ruinous. Those who live by sin soon find that they have lost instead of gained, they have become weak instead of being strong. Sin gnaws at the vitals of any nation and we, in our age, should realize that with all of our advances we are rushing on to destruction because of our neglect of religion and our mad rush after money and pleasure. We must recall that Amos spoke to Israel in one of its most prosperous times, when money was accumulating in the hands of a few and luxuries were abundant with the rich while the state of the poor was becoming more and

more miserable. The common people, in spite of the slavery into which they were being rapidly forced, did not turn to God for their help.

Bethel, Gilgal and Beersheba, around which clustered many sacred associations, were no more devoted to the worship and service of Jehovah. They had become the places of idolatrous practices since the days of Jeroboam, who caused Israel to sin. We still have our churches and places of worship. In many respects they surpass in grandeur and equipment anything we have ever known. But in them there is not always the true worship. Churches have to a large extent been given to fostering amusement and the gratification of pride. They have lent themselves to things that are not worship. As there was no hope for Israel in its old places of worship so in our time, we are feeling the need of the piety and faith that should be fostered in our churches, but are too often absent. If the church does not bring the people to a realization of their sins, if it does not lead men and women to Christ, their Redeemer, if it has lost its power as an evangelizing force, all its grandeur, all its equipment and all its efforts will come to naught like the sacred places of Israel.

The indictment of Israel is terrible. They had turned judgment to wormwood. That is, they had discredited justice and people were thinking there was no such a thing. We only need to read our daily papers to see a repetition of such a thing. The money powers have things their own way, criminals go unpunished and the administration of justice in many quarters has become a farce. The reason for this state in Israel was that they had quit righteousness. When righteousness is no more the high standard of the people they are open to destructive forces from within and without. Their end is near. The remedy Amos has to offer is an age old one but an effective one. "Seek the Lord and ye shall live." He has power to give life since He controls the heavenly bodies and the forces of nature and makes the weak strong against the powerful. The promise to Israel was: "Hate the evil, love the good, and establish judgment in the gate; it may be that the Lord God of hosts may be gracious." That is our promise, too.

The Mennonite and Bundestote to one address (old or new subscriber) for \$2.50.

THE BIBLE — OUR USE THEREOF

(Continued from page 3.)

thou risest up and thou shalt bind them for a sign upon thy hand and they shall be as frontlets between thine eyes, and write them upon the posts of thy house and on the gates. How shall we use the Bible in the home? Here are definite directions. (a) Talk about it in a reverent way. (b) More important is it to walk it. Our walk speaks louder than words. Christians are sealed by the Holy Ghost. This seal they carry on their faces probably between the eyes, yea on their hands—actions on their feet—walk. Illustration, a colored saint had in his heart to impart the word to his flippant chum. His pastor handed him a Bible saying, probably this Book helped you so much it will do its work on your chum also. Read it to him. No, no, said the colored brother, I no read the Bible to him but I live it to him. 3. Have certain suitable time for reading Bible in home family worship. To make family worship profitable, it is well to read the References along the line of the S. S. Course. 4. Memorize—write into table of thy heart. This brings us to the second answer, to the where shall we use it.

The Church Pulpit. The S. School. The Endeavor. For the pulpit the order is preach the word, the word. Not political issues, have no time for that, not social reform. We have no time for that. Not Shakespearism or igotism or any other ism. But preach the word. It reminds me of an old couple who happened to be in the city on Sunday from the country and were used to listen to what God spake thus. Looking thru the morning paper they sought for a place to go to church. They found the lot of topics for the day. Burning questions of the times, some barely touching on the good book, some going astray altogether. Then the brother sighed, "Maggie, das Zeug, das du ufgetst wird mag ich net esse, wir wolle wider geh wo wer Brot kriegen."

In S. S. it makes not so much difference what lesson course we follow, what system we have as it does that we teach the word, impart it, impress it, memorize it, memorize the gospel songs.

Our S. S. is not our objective nor the system. Our objective is to teach the word.

Vacation Bible School is a recent arrangement to impart the Bible which bids well for effective results. Portland raised \$25,000 for Bible schools this year.

But do you know that atheist are making shameful efforts to refute it.

Denominational Bible school here at the coast would be welcomed among our people. How do we know it? By the number of our young folks who flock to L. A. and Portland.

Then is the program to preach in Judea in our land, our cities. Evangelization work, S. S. activity for impression, Endeavor for Experts. But we should not stop there. The command is Go ye into all the World and preach the Gospel to all Creatures.

CORRESPONDENCE

Redley, Calif., Oct. 12, 1927.—For a long time there has been no report from Redley so that the readers of The Mennonite might think that we are asleep or dead. Neither of these is the reason of our continued silence but rather the fact that we are all so busy with the grape harvest that the correspondent has no time to write. If I tell you that on one day, September 30, 1,838 carloads of grapes left California for the East, you can easily figure out that to pick and pack these is quite a task. That much of this fruit comes from Redley you will understand when I tell you that we have 39 packing houses and three canneries and that the two switch engines on our two railroads are shifting cars day and night. In these packing houses, the canneries and the fields during the fruit harvest men, women and children are at work all day and part of the night. We would appreciate it if the prices for our fruit were a little higher. With all this work and the discouragement of low prices we do not forget our religion, privileges and obligations. On the last Sunday of September we had promotion exercises in our Sunday School. About 50 pupils were promoted into higher departments after giving a demonstration of what they had learned. We are especially delighted to know that we have 57 babies in our cradle roll to which since then a few have been added. The installation of the officers and teachers for the new year, which began with the first Sunday in October, was very impressive and what the pastor said on this occasion made a profound impression not only upon the officers and teachers, but upon us all. The Male Chorus and the mixed choir have reorganized and furnished us music at every service which helps to make the service impressive and inspiring.

Our pastor began in September

ber to preach a series of sermons at the Sunday morning worship upon the life of Joseph. These services are well attended and the sermons are interesting and helpful to young and old. For next Sunday evening we are invited to the Mennonite Brethren Church, who will celebrate the formal opening of a Bible school here in Redley. Last Tuesday our pastor delivered an address before the Service Club of Woodlake. He spoke about conditions in Europe and at the close about abolishing war. Some of the men present said it was the best address they ever heard and a man from Visalia invited him to give the same address before the Kiwanis of that place. Next Tuesday, the 18th, the whole church will unite with Brother and Sister Henry Dalke in celebrating their golden wedding. This is the first time we ever had such a celebration in our congregation, so we will have it at the church and after a program of several addresses, recitations and songs has been carried out in the auditorium, we will depart to the basement where the sisters of our mission society will serve a lunch and we can enjoy a social hour with the guests of honor.

A Mrs. Morris of Oroqui, Calif., is giving a series of lectures on Tuesday evenings in our church to girls and women on the art of homemaking and child training. Those who attend say they are very good.

Next month we hope to have a week of evangelistic services, and they are also planning a Union Evangelistic campaign for Redley this winter in which 3 or 4 churches are to unite and which is to be held in a tabernacle.

Plenty of opportunity to hear the Word of God preached. May we obey it to our soul's salvation.

WOMEN'S WORK

Dalton Mennonite Ladies' Missionary Society

As we make a report of our society work we can truthfully say that God has been with us and has showered many blessings upon us. We confess that we have left undone many opportunities but we are grateful in the way God has used our efforts.

Our society has enrolled about seventy-five members, also a goodly number of Juniors meet with us each month. Our meetings are held the first Thursday of each month during the summer months and the first Saturday of each month during the winter. This change is made so that the school age members can

attend the meetings. At these meetings we have interesting missionary programs. Usually a mission or Bible topic is discussed. For example: The last month's topic was, "What Bible references help us most." Bible Reference was found in Psalms 119 verses 129 to 136. Another would be, "Missionary lights from here and there." Scripture reading found in Acts 19:8-20. Members discuss different topics on these main topics which make an interesting program. The attendance at these is very good and much interest is taken in the study of the Lord's great book and His work. Prayer is always an important part of our programs.

In August of this year, 1927, we had an all-day sewing at the home of one of our members. At this sewing eleven comforts were made and sent to the Russians. We were fortunate in having Mr. and Mrs. Moyer, missionaries from India with us at that meeting. Mr. Moyer led the devotionals and Mrs. Moyer gave a very interesting report of her work in India. It made our mission work and spirit more enthusiastic to have some of our missionaries with us.

Every year our society sends a box of sewed clothing to a mission station. This year our box was sent to India. The box contained dresses, leper jackets, shirts, etc. Also a few smaller articles such as, thumbtacks and needles sent by the Juniors. We have a buying committee of four members who buy the goods, cut the articles and the other members do the sewing.

We have an offering each month at our monthly meetings. Mite boxes are also given out and at the end of the year they are also opened. Some of the money is used by the buying committee, some for home missions work, some for Christmas gifts for missionaries and each year some is sent to the mission board to be used where needed.

"I will sing of the mercies of the Lord forever, with my mouth will I make known thy faithfulness to all generations." Psalm 89, 1. May this be our aim all through our work for Him.

Mrs. Noah Nussbaum,
Secretary of Society.

THE BIBLE
Past, Present and Future World Conditions

Some reflections on a recent Sunday School lesson by Rev. John Grant Newman with compliments on Eugene Eymann's articles.

1. If there is any need of prov-

ing the existence of a living and just God, a God who loves righteousness and hates sin, a lesson like this gives the proof. Not only so, but if one watches the course of history he must see that right ever prevails in the long run. Evil cannot live and prosper. And closer home still the man or woman who stubbornly holds to an evil way must fail soon or late. There never was a statement made that was true to fact than that "the wages of sin is death." And if sin brings temporal failure and death here and now, shall we refuse to believe that it, if unrepented of, also brings eternal death of the soul?

2. It is not so easily seen that sin kills the soul, as that it ruins and destroys the body. But it is not true that when a man loves evil he hates good, and that he is even then in the process of soul decay? If a man's soul is that part of him that chooses and loves, then to choose and to love the base and the vile, is spiritual death. For to love evil is surely not to love good and God. And not to love good and God is to lose one's soul. Wicked men kill their souls daily. And Christian men, by the grace of Christ, daily save theirs.

3. What are nations for? Why do nations exist? All authority is from God. National authority is from Him. If a nation abuses its authority and promotes evil, as did Israel under Ahab, God has no use for it. Its end is at hand. No nation can see the truth of God, and deliberately reject it, and continue forever. But, I believe that God's truth nationally seen, appreciated, loved and lived, will exalt, honor and preserve any nation. What a responsibility then rests upon Governors, Presidents and Kings! Yes, upon citizens!

4. The power of womanhood in a nation's life is an inviting theme. Would I had space to write upon this. W. F. Boreham, whose books are most instructive, says, in "The Silver Shadow," that it is a great thing to be a woman, and especially a beautiful woman. He says that every girl, when she first learns that she is courted, sought after, worshipped, should draw aside from the world and read all by herself ("in the cool of the day,") as he puts it, three tremendous stories. The three he names are the "Story of Jezebel," the letter to the "Minister of Thyatira," (Rev. 2:18-23), and that of "Guinevere," at Arthur's Round Table. Other stories of the same kind might be cited. But this is true: God's greatest blessing to this world is a good woman. The

devil's worst angel is a bad one. Girls, mothers, sweethearts, which are you going to be?

—Contributed by A. M. Fretz.

DEATHS

Lehman — Elizabeth Lehman, wife of David C. Lehman, daughter of Jacob Liechty, was born on June 14, 1858 in Wayne County, Ohio, and died on October 4, 1927, at her home 2 miles northeast of Berne, Indiana, after a three days' illness. Her age was 69 years, 3 months and 20 days.

She came to Berne with her parents in about the year 1864. In her 17th year she was baptized by Rev. S. F. Sprunger, and until her departure she continued as a member of the Berne Mennonite church, Reverend Sprunger also officiated at her marriage with David C. Lehman on September 2, 1876. Soon after their marriage the present home was ready for occupancy, and there they shared the joys and sorrows of family life until her death. She became mother to 15 children—12 living.

She was grandmother of 47 and great grandmother of 5 children. Three grandchildren have preceded her in death. She had seven brothers and sisters, of whom 4 are living. Besides these there are many other relatives and friends mourning her departure.

The funeral service was held at the Berne Mennonite church on October 7, 1927. Rev. P. R. Schroeder spoke German on Job 8:20-21, and Rev. A. M. Clauser spoke English on Psalm 34:1.

Sprunger — Elma Neuschwander Sprunger was born on the homestead farm of her parents, Christian C. and Marianna Stauffer Neuschwander, on July 21, 1891, and went to be with her Lord, whom she loved and served, on October 4, 1927.

In early youth Elma sought and found the Lord and soon after, on April 2, 1905, was baptized and became a member of the First Mennonite church in Berne.

On December 14, 1913, she was united in marriage with Herbert F. Sprunger and together they faced their joys and sorrows for a little less than fourteen years. To their union were born five children.

Besides the husband and children there remain to mourn their loss the parents and eight brothers and sisters. A brother and a sister preceded her in death.

Weikel — In Quakertown, Pa., on Oct. 3, 1927, Hannah Weikel nee Fretz, widow of the late Monroe S. Weikel, aged 77 years, 11 months and 16 days. The deceased was a member of the Springfield church where services were held and interment made on the 7th. The pastor A. M. Fretz officiating. Text, Rom. 14: 7, 8.

Yost — Near Doylestown on Oct. 6, 1927, Lucinda Yost nee Fretz, sister of Pastor A. M. Fretz and wife of Edward S. Yost, aged 72 years, 2 months and one day. Services on the 11th at the home in Danboro, Pa., interment in Doylestown cemetery. Rev. Reed F. Landis of Germantown officiating. Text: I Cor. 15:55-57.

CONTRIBUTIONS
FOR PUBLICATION

Zion Mennonite Church, Souderton, Pa., \$24.14.
Gratefully acknowledged,
J. F. Lehman, Treas.

The First Church, Philadelphia, was organized Oct. 25, 1865. It therefore marks the 62nd anniversary of its existence this month.

Professor A. Warkentin, of Lawrence, Kan., visited the First church, Newton, Kan., on Oct. 8, and preached an interesting sermon.

Rev. P. R. Schroeder, of Berne, Ind., is booked for a series of evangelistic services in the Mechanics Grove, Pa., church, Nov. 1 to 13.

The Wadsworth, Ohio, church is enjoying increased attendance in both church and Sunday school meetings. The issue of a local church paper and the interesting sermons of the new pastor, Rev. Wilmer Shelly, are contributing largely to the increase.

The Herford church, Bally, Pa., recently received twenty persons into its membership. Four of these were by letters from other churches and the remainder by confession of faith. On Oct. 9, the Sunday school celebrated Rally Day with special exercises.

The Ministerial Conference of the Eastern District will meet in Bethany church, Quakertown, Pa., Nov. 21. Following is the program as announced: 1. Present Day Application of Mennonite Peace Principles, Rev. A. J. Neuschwander; 2. Bible Study Hour, Rev. A. S. Shelly; Our Mennonite Doctrine of the Scriptures as the Rule of Faith and Life, Rev. V. B. Boyer; Round Table Question Box, conducted by Rev. D. J. Unruh.

350 more Old Colony Mennonites left their Canadian home in Manitoba for their new colony in Paraguay, South America, on Oct. 11.

The Western District Conference began its annual conference on Oct. 19 in the Beatrice, Neb., church. The ministerial conference met in the town church.

Bro. Benjamin Bertolet, for a number of years the deacon of the Germantown, Pa., Mennonite church, passed to his eternal reward on Oct. 15. His age was 91 years, 3 months and 9 days. He was buried Oct. 19 at the Bertolet's Mennonite Meeting house, Frederick, Pa.

Rev. F. A. Janzen, a native of Mt. Lake, Minn., and a missionary serving under the Mennonite Brethren church died in India on Oct. 8th. He had spent some sixteen years on the field, returning once on furlough. Memorial services were held in the M. B. church in Mt. Lake, last Sunday.

The Mennonite Girl's Home, maintained in the city of Winnipeg, Manitoba, for the benefit of Russian Mennonite girls employed in that city, gave a program in the Zion church, under the direction of the superintendents, Mr. and Mrs. Peters, on the evening of Oct. 8. The theme for the evening was "The Home" and the old home in Russia, the present home in Canada and the eternal home in Heaven were kept in mind. Music, addresses and recitations made up the program.

That the Bible is the Word of God is testified to by its circulation in 835 different languages and to the extent of 600,000,000 or 700,000,000 copies since the invention of the printing press. Think of these facts:

Thousands have been converted to Jesus Christ without human agency—only a Bible at hand.

The hunger of the heart for God finds what it craves only in the Book. A vessel sailing for China recently carried 25 tons of Bibles as freight.

Selections of Scriptures now appear daily in 2,000 American newspapers.

There was never a time in the history of the country when so many people belonged to the churches, never a time when a larger percentage were church members.

From 1906 to 1916, in twenty-five principal Protestant denominations, the net gain in membership was 4,875,654. From 1916 to 1926 the net gain was 3,827,873. This is a gain of 8,703,527 during the last twenty years. In addition to making up all their losses from death, removal and other causes, the churches have made a net increase of 46.4 per cent. in twenty years.

During these same twenty years, the increase in population of the country was 36.5 percent. The churches, in other words, gained in membership much faster than the population.

It is true that when the so-called war decade (1916-1926) is taken alone the figures are not so encouraging. For these ten years, the gain in church membership was 16.2 percent, while the gain in population was 16.3 percent.

Schwenksville, Pa., church held its fall communion on Oct. 16. Preparatory service was held Sat. the 15th. The Sunday school also celebrated Rally Day on Oct. 16.

Quite a shift in membership was made when forty-six members of the Eicher church, Noble, Iowa, transferred to the Wayland church. The reason for the change was that the persons involved lived nearer to the Wayland church.

Six members of the Student Volunteer Organization of Bethel College, namely, Elizabeth Penner, Alma Kauffman, Hulda Penner, and Mr. and Mrs. Willis Rich, gave a program in the Kingman church, eighty miles southwest of Newton. The church was filled with interested listeners.

Interest in the educational program of the General Conference is not limited to large congregations as is shown in the case of the Arlington, Kan., church consisting of hardly a dozen families which contributed \$3,000.00 toward the endowment fund of Bethel College.

Founder's Day was observed in Bethel College on Oct. 15. Included in the services of the day was the unveiling of a memorial tablet in honor of three eminent patrons of Bethel College, the late J. J. Krebber, Warkentin and David Goetz. Eulogies on the lives of these three distinguished men were given by persons selected because of their intimate knowledge of these friends of the College.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, NOVEMBER 3, 1927

No. 43

CONFERENCE ON COOPERATION FOR PEACE

Manchester College, North Manchester, Indiana. November 4, 5, 6, 1927.

Don't fail to attend this Conference. Those vitally interested in maintaining the peace principles which are such a proud part of the history of Brethren, Mennonites and Friends should be well represented.

The Conference offers an opportunity to discuss what has been done, and to plan more effective work for the future.

Manchester College has offered to care for delegates. It is furnishing meals at low cost, and arranging sleeping accommodations. Be sure to write J. Edson Ulfery, Manchester College, North Manchester, Indiana, to make reservations.

North Manchester is on the Big Four Railroad, which connects with the main lines east and west. Motor roads in Indiana are good.

MRS. PETTER WRITES AN OPEN LETTER TO MISSION FRIENDS

Kettle Falls, Wash., Oct. 14, '27. Dear Mission Friends:

It has been impossible to write individual letters to all who gave us such fine support during our long hospital experience in Miles City, yet we feel we owe a fuller report. Thus I send this in to our church papers now as the easiest way to share further news with you. We owe much to you for your loving interest and your fervent prayers. Alas, how feeble we are to repay you! But we know that He who counts and rewards even the giving of a cup of cold water as a service rendered to Him, will not fail.

On the twentieth day after the operation, the house doctor, special nurse and Sister in charge of surgical floor fairly gasped when the surgeon quietly said to his patient, "Well, you may now leave the hospital at any time." True, he had spent

every afternoon since the ninth on the hospital lawn, and had paced back and forth full length of the halls in his bath robe, and his special nurse had had an easy time from the very first, contrary to all expectation, but such rapid developments were met with exclamations of "remarkable case" by the entire hospital and clinic personnel and the circle of acquaintances we had won in Miles City. Truly the hand of God was in it all, in answer to fervent prayers everywhere. He only knows the agony of spirit I passed through with the patient in such an exhausted and emaciated condition. The day of miracles is not past. How wisely the doctors handled the case! They restored appetite first. Then the gradual increase in flesh, so that the patient was declared in "prime condition" when finally it was decided to operate. How God had strengthened our hearts so that we walked calmly to the hospital on the evening of the appointed day. Before we parted for the night, the patient asked that I read the first verses of the 103 Psalm with special emphasis on "All that is within me, bless His holy name," for our evening worship Scripture portion.

On the morning of July 15, things moved along quietly and calmly until he was wheeled to the elevator for the operating room on the third floor. With my open Bible I spent the entire time in prayer down in the reception room and when an attendant addressed me, she said, "I like to see you with your Bible. That is the only way to meet these critical experiences." At the close of the hour she again remarked confidently, "It's going to be all right. I can tell by the expression on your face."

Truly buoyed up by the multitude of prayers that had been offered in our behalf, I responded to the call of the nurse who had come from the operating room saying that all was soon over and that patient was in good condition.

Soon the ominous cart that had sent so many shudders through me during our long hospital experience, appeared at the elevator door and was wheeled gently to the choice corner room I had selected with its two exposures.

It seemed a very short time until the special nurse came and said, "He is conscious." There he lay as quietly and calmly as though he had just awakened out of a natural sleep. No ether, no nausea, no pain, no distress, no ice bag, no "hypo!" "We just gave him a whiff of gas" the surgeon explained.

Our long experience in Miles City had won for us a fine interest in the case by the entire hospital and clinic personnel! It was a tense situation in the operating room when finally the hour had come. The Sisters looked at me so sympathetically as though saying, "We are praying for you," has been Mr. Petter's report. To somewhat break the tenseness of the moment, an assistant doctor remarked as an attendant stepped forward to give the anaesthetic, "Now we are going to hear some Cheyenne." "No," said the patient, "More likely you will hear some French" (his mother tongue).

The special nurse who has handled many similar cases repeatedly expressed wonder at the splendid condition of her patient. She lost very little sleep on his case.

One of the associate doctors took occasion to peep into the corner room as he made his rounds. Once he remarked, "Why, you are going through this thing like a race horse."

Another came and drolly remarked, with a pleased expression on his face, "Well, the whole show is over." The surgeon, in his genial way, said one day, "Well, this fellow has loafed long enough. We must give him a job soon." How one can smile through tears at comical remarks after one has experienced such a tremendous deliverance as this. How easily the patient could be moved to the rented home. There was not much more to do but change the dressings three times

a day and once during the night and keep the patient on a diet low in protein.

The regular surgeon returned from his vacation trip to Europe about the middle of August and the special surgeon left for a fishing trip in the Big Horn mountains and in Jackson hole in Wyoming, going on also to the Glacier and Yellowstone National parks. How he had endeared himself to us! So unassuming, so youthful, so slight, so buoyant, so charming, so efficient! He had been 1st assistant to Dr. Will Mayo for a whole year and thus came highly recommended. We feel the hand of God led us to this special one, to do this special piece of work. The comment of the doctors was "an ideal patient" to which we could respond from the heart, "ideal doctors".

Daily Mr. Petter increased his little walks. On the last Sunday in August we together attended the Presbyterian church service where the large pipe organ music with fine choir and soloist gave us a real spiritual uplift, though the supplying minister's message was not so well understood, due partly to the acoustics of the large edifice.

Mr. Petter left Miles City on the 1st of September and I soon followed over the mountains in our car. Here the patient is rapidly coming back to normal state as he directs the harvesting of his apple crop. An able physician and surgeon here has also taken a pleased interest in this case, advising as to diet and care. Yesterday he removed practically every restriction and we are free again. God be praised!

As for plans for ourselves and for our Lame Deer station we were somewhat "harassed" as all our planning thus far had to be cast to the winds. Travelling and church visitation were temporarily out of the question and naturally we longed for home. And where is home? We find that home is where our house and home furnishings are and in the environment that had endeared itself by many experiences. Just these few months away from our field at Lame Deer only strengthened the tie that binds our hearts

in Christian love to those for whom we have labored with intense interest and persistent effort. The giving of the Word of God and then watching the inner development of the Christians as they broke away from heathendom and stepped out into service for the Lord has been most fascinating. We covet no greater privilege than this.

We could detect the wistful tone of our Christian Indians when they visited us during the big Miles City 4th of July Round-Up, and especially as we worshipped together in the beautiful Presbyterian church edifice and as they looked about our comfortable rented home with its city conveniences. I know full well the unexpressed thought, "Poor Menela, it must be a relief to her to quietly worship in this beautiful edifice, for at Lame Deer, our crying babies and our dogs who persist in slipping in under the benches if she relaxes her vigilance must indeed disturb her spirit often. Perhaps after this experience surrounded by white people in Miles City our missionaries have been weaned away from us." But no, their devotion to us and their constant prayers for us during this entire experience naturally endears them to us more than ever and God willing we hope soon to be back on our field.

Mr. Petter had reached the 7th chapter in the revision of the Gospel of John, when he was forced last spring to drop everything and rush to a hospital. He hopes now to finish this book and then oversee the printing of the rest of Luke and all of John so the four gospels can also be bound in book form. God granting us the needed strength this is a small program compared to what he accomplished last winter while greatly handicapped by his physical condition. But we need to go slow at first.

When this book is completed, we may continue our furlough to return again for the completion of the rest of the New Testament. May we ask for the prayerful support in all this which has suggested itself to us.

We shall greatly miss one dear face at Lame Deer. Our hearts were too grieved to report to you in August the untimely death of Anna (Cheyenne name, Vxzeta) our devoted sister and faithful helper. The doctors rightly diagnosed her trouble due to gall stones. An operation might have saved her life. Alas, there was delay until it was too late. I quote from Mr. Petter's letter to Bro. Habberger written the day before she died. "Your long distance

phone message this morning was not fully understood, but enough to bow us down and burden our hearts about Anne (Vxzeta). I feel that it is as of old, the aim of Satan to crush the work and the workers, as the murderer from the beginning did. He is bound to kill, as far as God permits, where he cannot overcome.

What an account of lies, falsehoods and vile things he spread about Vohokass by the mouth of his frogs (the medicine man) that even some of the Christians and also co-workers believed. But failing in that, he, Satan, brought about Vohokass' death.

Then the same Devil did his utmost to hinder and stop the printing of God's Word in Cheyenne. What a struggle I had with my printer for a time! Then I became the aim of his opposition. He thought he would stop the translations if I had to die. And now he seems to be allowed his way with Anna. There was and is no other Cheyenne Christian woman like her. She gave rare promise as future help for God's Word among her people. Her constant touch with translations, sermons and the many conversations we had about portions of the Scriptures had given her a deep insight into God's Word. She was at home in all the type-writing, printing and folding work. Oh why should Satan gloat in this apparent victory of his? Why should a Vohokass and a Vxzeta (Anne) be snatched away when they were so helpful and so fruitful? Well, God knows and some day we shall understand His ways. We know Satan will finally be defeated and suffer far more than all the sufferings he has caused."

My letter has grown to considerable length and I close abruptly.

Yours in His service,
Bertha E. K. Petter.

WOMEN'S WORK

We have been wondering about the fate of the suggested "fall campaign". Have there been definite and gratifying results? The "Woman's Work" department is eagerly waiting to tell others of your victories. Possibly some have just begun, while others are nearly ready. These helps and helplets gleaned from here and there may help you to help others.

The Campaign's Daily Dozen.
1. Why have a campaign? John 4:35, "Lift up your eyes and look on the fields for they are white already to the harvest."

2. How make it a success? Neh. 4:6, "The people had a mind to work."

3. When should the work be done? II Cor. 6:2, "Behold, now is the accepted time."

4. What are our marching orders? Mark 16:15, "Go ye into all the world and preach the gospel to the whole creation."

5. What equipment is to be used? Eph. 6:11, "Put on the whole armor of God."

6. Who is our best example? Heb. 12:2, "Looking unto Jesus the author and perfecter of our faith." Acts 10:38, "Even Jesus of Nazareth, who went about doing good."

7. How recruit strength for the task? Psa. 119:11, "Thy word have I hid in my heart that I might not sin against thee." I Thess. 5:17, "Pray without ceasing." Phil. 4:13, "I can do all things through Christ who strengtheneth me."

8. How keep from becoming discouraged? Isa. 40:29, "He giveth power to the faint, and to him that hath no might, he increaseth strength." II Thess. 3:13, "Be not weary in well-doing for in due season ye shall reap if ye faint not."

9. What is the final reward? Rev. 2:10, "Be thou faithful unto death and I will give thee a crown of life." II Tim. 4:8, "Henceforth there is laid up for me the crown of righteousness." Have you thought of the campaign as an ideal time for every woman to put her Miss into Missions?

"For every one dollar you give away to convert the heathen abroad, God gives you \$10 worth of purpose to deal with the heathen at home." — Jacob Riis.

"Whoever prays most, helps most." — William Goodell.

Investments
Invest now — your money and your life.
Time and Tithe belong to no man.

Advertisements
For a good "permanent" see Psa. 90:2. Satisfaction guaranteed.
Time to pay income tax. See Deut. 16:17.

Wanted. 5,000 more readers of The Mennonite. Apply Sec. of Literature in your own neighborhood.

For Sale. A splendid remedy for weakness and that tired feeling. See Sec. of Literature. Price less than one half cent a day. Just ask for The Mennonite.

Do you hear them pleading, pleading—

Not for money, comfort, power. But that you, O Christian worker,

Will but set aside an hour
Wherein they will be remembered

Daily at the throne of grace,
That the work which they are doing

In your life may have a place?

Do you see them seeking, seeking

For the gift of priceless worth,
That they count of more importance

Than all other gifts on earth?
Not the gold from rich men's coffers,

Nor relief from any care;
'Tis a gift that you can give them,
'Tis the Christian's daily prayer.

"We get no farther and move no faster than we pray."

"There must be Presence within, before there can be power without."

"Prayer and missions are as inseparable as faith and works." — John R. Mott.

"The best way to raise missionary money is to put your hand into your pocket, get a firm grip on it, and then raise it."

Memorize this hymn and pray it fervently each day:
Take my life and let it be
Consecrated, Lord, to thee:
Take my movements and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move

At the impulse of thy love:
Take my feet and let them be
Swift and beautiful for thee.

Take my silver and my gold;
Not a mite would I withhold:
Take my intellect, and use
Every power as Thou dost choose.

Take my will, and make it thine,
It shall be no longer mine:

Take my heart: it is thine own,
It shall be thy royal throne.

Take my love: my Lord, I pour
At thy feet its treasure store:
Take myself, and I will be
Ever, only, all for thee! — Frances R. Havergal.

The large celebrated historic Mennonite church in the Free City of Danzig which lately lost its pastor, Rev. Mannheim, through death, has called as his successor Rev. Enrich Goettner.

Rev. H. van der Smitten, at the Hamburg-Altona church, Germany, who since 1886 has been the president of the Union of the Mennonite Churches of Germany at its latest meeting, laid down the office. Old age being the reason for his giving up this activity. Rev. van der Smitten was also for many years the editor of the "Mennonitische Blätter". He is a nephew of the late Prof. van der Smitten who was president of the Wadsworth, O., school.

THE MENNONITE

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EDITORIAL

Most everybody is getting ready for Christmas in some way or other and most of us are feeling that the time is short. It is a splendid thing to celebrate Christmas by remembering our friends with some tokens of our affections and hardly any one will want to have it pass without giving and receiving some emblem of the happiest time of the year. While planning for that happy day let us not only think of our intimate friends. As the gift of the first Christmas was for all the world so let us get a vision of a world made happier by what we contribute toward the feeling of good will to men. There are many calls made upon the generosity of the Christian for assistance in worthy causes. These causes represent persons who, in some way or other, have been less fortunate than ourselves and we have no right to allow them to pass altogether. Perhaps our next Christmas would be a happier one if we now begin to plan to do a little better than before. Suppose we think of the charities of our church, of the needs of the Missions Fields at home and abroad. Suppose we give special thought to the many thousands of our Russian Mennonite refugees in Canada. Would it not be a happier Christmas for some of them if on that day they were to receive a letter bringing with it some financial assistance? Most of us know at least some them, to many of our readers they are related by ties of blood. The little we might do now will never be forgotten.

We might also suggest that our readers remember that there are many of our families to whom The Mennonite does not come. Why not surprise them this Christmas with a gift of a year's subscription? If we do that we may be assured that we have done something worth while in promoting the interests of our beloved church.

The Bishop of Birmingham, England, has come out recently with the statement that the story of Eden must be regarded as folklore rather than an accurate account of things as they are stated in the Book of Genesis. We are glad to not that all the members of the Church of England do not agree with him and that there has been a decided protest against his stand. How any one can take the office of being a shepherd to the flock of Christ and then deliberately set out to declare that God's book is not a reliable source of information is beyond our ken. The present age is far enough away from God without having His ministers take upon themselves the unlovely task of denying the inspiration of The Book, or the accuracy of the statements it contains. With many more such ministers in the pulpit there is nothing to prevent the Christian Church going to destruction altogether. Every day we note that the influence of such men, as the one here mentioned, is undermining the faith of the Christian Church. The great danger to the church today is not the storms from without that are besetting it but the traitors to the Word who are doing all in their power to scuttle the ship.

In Newton, Kan., a local fair offered a prize to be given to the public school pupil who wrote an essay on one of the several given subjects, one of which was, "The Mennonite Settlement". The pupil selecting this topic happened to be a Roman Catholic. In reading the essay, which has been published, one notes several inaccuracies naturally to be expected from one not familiarly associated with things relating to the Mennonite Church, but, one the whole, the general trend of the paper is correct and reflects an esteem with which our Kansas Mennonites are held in their community. The Russian Mennonite settlement in Kansas was remarkable for many things. It represents a movement into a foreign country made by a large body of people for conscience sake. Then, it also portrayed certain Mennonite traits such as industry, thrift, devotion to church and home. The later prosperity of the Kansas colony only goes to show what hard work and continued application it can do.

CORRESPONDENCE

The Burrton Mennonite Church, Burrton, Kansas, Oct. 21, 1927—

No special events or occurrences have happened in our church lately that call for a report but counting the time that has elapsed since a correspondence from here appeared in the Mennonite a report is due.

Several events of importance occurred in succession in April. First the congregation surprised Rev. and Mrs. H. P. Krehbiel with a farewell program as they were soon to leave for their trip through Europe. On Easter Sunday we had baptismal at which time a youth was baptized and received as member into the church. The Sunday following the Lord's Supper was observed and the final farewell for a year to our pastor and his wife who left Newton on April 20. During their absence we are well supplied spiritually by different ministers of neighboring communities with Rev. A. Ratzlaff of Buhler acting as elder. Among those who have served recently are Reverends A. Ratzlaff, A. F. Tieszen, D. D. Unruh, P. Flaming, H. P. Jantzen. Each brings to us the message in his own way and we are blessed and thankful for their service, but we also take note of the passing of the time, looking forward to our pastor's return.

The frequent rains we had after harvest have very much interfered with the farm work. Many farmers managed to prepare their ground for fall sowing during short intervals between rains and have sown their wheat, while some of the threshing is being done now. The green wheat fields look promising.

We have had fine Indian Summer weather for the last three weeks. The Lord always knows best what and when to give His blessings.

K. A. Friesen, Corr.

Salem Menn. Church, Dalton, Ohio — Your correspondent is at present at his old desk he occupied for fifteen former years at the Berne Witness office, where The Mennonite is printed. Nevertheless it behooves him to be true to his charge until his successor is appointed.

The third quarter of the current year was not devoid of special events at our church either, although such is apt to be the case in this time of the year, called "pickle time" in German journalism.

First among outstanding events we will mention the series of meetings given by Professor Jacob Quiring, of Witmarsum Seminary, in August in which he preached to us most edifyingly on the theme "Be still and know that I am God." Though Bro.

Quiring acted as a willing substitute for Professor Krieder, who was to give us a week's service of similar nature but was prevented through serious illness of his father, yet the former's lectures on this great theme were as instructive and persuasive and edifying as we are used to expect of Bro. Quiring and here are some very heartfelt thanks for his wonderful ministrations.

We made but brief mention of President Mosiman's visit in July in our former correspondence. We were indeed delighted with his visit and greatly edified by his talk on his observations on his last year's furlough in Europe, especially in his emphasis on the need of religious education in the homes, as well as in our schools. Pres. Mosiman must certainly be gratified over the comparatively large contingent of Bluffton College students this school year from our congregation, twelve in number, if I remember correctly. A few others from this settlement are attending other Mennonite schools. It is a significant sign of the times that a few young people from the old conservative Sonnenberg church are attending, some Goshen College, some an Amish Mennonite school in Virginia.

In September our C. E. Society went almost in a body to Wadsworth one Sunday evening and gave their regular C. E. program at the Mennonite church there, upon the invitation of its pastor. The same month eighteen Junior Endeavors were impressively initiated into the Senior C. E. membership.

Our pastor, Rev. Keiser, and one or two members attended the Middle District conference at Pulaski, Iowa, and the following Sunday the pastor gave us a vivid and encouraging report of the same. In the pastor's absence a missionary service was conducted by members of the congregation as also on the first Sunday in October.

We had a delightful ministerial visit from Rev. A. J. Neuenchwander, pastor of the First Mennonite church in Philadelphia, the last evening in August, who preached to us in his wonted vivacious, persuasive way. Thank you, come again.

On Sunday, Oct. 9, three new members were added to the congregation by letter followed by communion service. The following Sunday thirteen infants were consecrated in an impressive service conducted by our pastor.

With gratitude to our blessed Lord and Master for all the spiritual blessings received continually, we are, in His service,

N. G. Fankhauser, Corr.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.

H. T. UNRUH
Haltstead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

ARMISTICE DAY NUMBER

Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you.

JESUS CHRIST

JAWS

Seven nations stood with their hands on the jaws of death.

It was the first week in August, nineteen hundred and fourteen.

I was listening, you were listening, the whole world was listening.

And all of us heard a Voice murmuring:

"I am the way and the light, He that believeth on me Shall not perish But shall have everlasting life."

Seven nations hear the Voice and answered:

"O Hell!"

The jaws of death began clicking and they go on clicking:

"O Hell!"

—Carl Sandburg.

BUTTONS

I have been watching the war map slammed up for advertising in front of the newspaper office.

Buttons, red and yellow buttons, blue and black buttons, Are shoved back and forth across the map.

A laughing young man, sunny with freckles, Climbs a ladder, yells a joke to somebody in the crowd,

And then fixes a yellow button one inch west

And follows the yellow button with a black button one inch west.

Ten thousand men and boys twist on their bodies in a red soak along a river edge,

Gasping of wounds, calling for water, some rattling death in their throats.

Who would guess what it cost to move two buttons one inch on the war map in front of the newspaper office where the

freckle-faced young man is laughing at us?

Carl Sandburg.

PROHIBITION.

With another election day approaching in many states, the old but ever-new problem of Prohibition is again showing itself like a spectre. In the State of Ohio the brewers and bootleggers are determined to defeat the Marshal Law which was passed by a large majority in the State Legislature. They have petitioned that this law be placed before the people in Referendum in the November election.

Because of the Tumey Case acted upon by the Supreme Court, mayors and justices of the peace were deprived of their right in passing judgment on liquor and some similar cases. The Marshal Law was passed giving those officers those powers but removed the grievances of the old law. This is the law which the "wets" want defeated in election, because they know if that is defeated then enforcement will be broken down. All those who favor the "dry" cause and law enforcement should by all means vote YES on the Marshal Referendum, that means to retain it as law.

ARMISTICE DAY

November 11! What joy that brings to our minds as we think of the joy we felt nine years ago. And yet on the other hand who would have thought on that wondrous day nine years ago that in nine years hence from then the whole world would be preparing for another cataclysm the like of which the world has never seen.

There are today two camps in deadly conflict, no not with sword and shell but with pen and ideas. Public sentiment has always been the most powerful factor in the life of any civilized country. On the side of militarism we find the American Legion, the ammunition maker, the shallow flag-waving patriot and the army and navy organizations of the U. S. On the side of Peace we have all idealists like those who are well-read, the church, the best school-men, and all those who think in terms of the Kingdom of God.

What stand do we as Mennonites take or must we be educated to take the side of internationalism and peace? In the State of

your editor a movement is on foot which is bound to have tremendous importance. This is the third year the State of Ohio is carrying on a Prince of Peace Contest with appropriate rewards. This work is carried on by the State Council of Churches working through the churches. This year 1575 boys and girls of high school age will give peace orations between the dates Nov. 6-11. This is bound to reap its harvest. Let us do more of this.

WHY AND HOW CHRISTIAN ENDEAVOR AS AN ORGANIZATION SHOULD PROMOTE WORLD PEACE

What is PEACE? Webster says: A state of rest and tranquility, freedom from war and disturbances.

We have three kinds of peace: 1. Between Nations, 2. Between Individuals, 3. Between God and Man—Peace in the heart.

My topic evidently includes only the first of these—that between nations,—but I intend to consider the other two also because I believe that there cannot and will never be "peace between Nations" as long as there is not "peace between individuals and between God and Man."

The opposite of "peace between nations" is War. Do we really hate war or are we indifferent as long as we do not suffer through it? War, which is really licensed murder, is or should be the concern of everyone, especially the Christian world. War is not patriotic, war is not heroic. It is fiendish—the tool of the devil. How he must laugh in satanic glee when he beholds God's creatures directly disobeying God's command—"Thou shalt not kill." The uniforms, the martial music, the tread of marching feet, the floating banners,—all make a glamour that deceives the eye, but take a peep behind the scenes and see—the shrapnel-torn battlefields covered with the glory of America's, France's, Germany's, the world's manhood; the desolate smoking ruins of cities; the weeping mothers and wives; the crying fatherless, homeless babies! Is war still glorious? Do you still think you show your love for your country by killing your fellow men?

Why War Should Be Abolished. 1. "Modern warfare is contrary to the spirit and teaching of

Jesus. —Minis. Union L. A.

2. "War is the most colossal calamity and scourge of modern life. War is not inevitable. It is the supreme enemy of mankind."—Conf. Wash. D. C. 1925.

3. "War is the greatest collective sin which humanity can commit against God."—Rev. H. J. Krehbiel. 4. War disqualifies for Noblest Service. In Chron. 22:6-10 God refused to allow David to build the House of God. David, the man who had received so many blessings from God and who had attributed so many victories to God's help, was unworthy to build Him a house. He had shed too much blood. Although War was sanctioned by the Old Testament it is seen to have an effect on a person that unfits him for the highest and noblest.

5. The noblest service that man can render is to spread the Gospel and make known the love of God. If one is engaged in war and blood shed, love cannot manifest itself. Hatred and selfishness will assert themselves.

6. The results of war: As we all know, war brings sorrow, suffering, sin. Listen to the results of the last war:

(1). There were killed on the battlefield 12,000,000 men. Wholesale murder! (2.) 30,000,000 are wounded or missing. Think of the thousands of men, many of them in the morn of life—facing life without arms and legs, in the hospitals and sanitariums, many of them blind or maimed. At least 10,000,000 died of sickness or starvation. That makes a rude estimate of 45,000,000 as the death total of the World War. This is twelve times the population of California.

7. The war cost 336 billion dollars, making 16 million dollars for every hour of the war. But greater than the loss in money and lives is the moral loss:

(1) Truth is murdered. The newspapers, telegraphs, movies and oh! shameful! the pulpits were used by the different countries as means of spreading the most atrocious lies.

(2) War Babies! Hundreds of innocent, fatherless little ones.

(3) In the last ten years 75,000 people were murdered in the United States. Rev. H. J. Krehbiel says, "My estimate is that 50 per cent of these would be living had it not been for the war. You can't teach 4,000,000 young men for two years how to kill, and send them to Europe for

that purpose, and then tell them, 'The war is over; go home and be good.' Human nature does not react that way."

How can we help promote world Peace? If there is any organization that can help to bring peace to the world, it is the Christian Endeavor. Is it not an international organization? Its members know people of every color, tribe and nation. Go to China, Africa, Australia—where you will—there you will find C. E. Where teachings of Christ have taken root and born fruit there you can find this is the most effectual organization in existence toward promoting world peace. The International C. E. Convention held at London last year was a better peace conference than the one held by the League of Nations. The thousands of young folks from every part of the globe had Christian fellowship one with another and went home with more love in their hearts for their fellowmen of other nations. Leave the settling of national differences by arbitration or war, to them. Would they choose war? Never. In John 14 we read, "Peace I leave with you, my peace I give unto you; not as the World giveth you, give I unto you." Every C. E. member should be able to claim this promise, "Peace, not as the world giveth." What kind of peace did Christ mean when He spoke these words of comfort to his disciples? The peace that comes into the heart of every believer when he accepts Christ as his Lord and Master and follows His teachings. Peace as shown in Gal. 5:22-23 is a part of the cluster of fruits produced by the Holy Spirit. When we receive the Holy Spirit we receive this peace.

In Rom. 12:18, Paul says—"If it be possible, as much as lieth in you, live peaceably with all men." Do we always follow this? What is the use of speaking about world peace before we have peace among ourselves as members of C. E.? of the same family! of the same community! Let us search our hearts and see if we are worthy of the name "Peace Maker." I do not think there ever will be perfect, complete peace on this earth until the return of our Lord; but that does not mean that we should not work toward abolishing war as we do other evils.

William Randolph Hearst, in his baccalaureate address at Oglethorpe University, Atlanta, Georgia, said: "The same races which speak different languages and live in conflict in Europe,

speak the same language and live in peace and harmony in America." Mr. Hearst sees in the spread of the English language as the common speech of international trade and finance, a mighty force for peace. He says: "I firmly believe we will never realize universal peace in this world until we have what amounts to a universal language. This is a business age. Industry is enthroned. Finance is King; and English language is the language of commerce and the counting room." I agree with Mr. Hearst in that we will never realize universal peace until we have a universal language—but I disagree as to the language.

The Germans speak German in Germany; French is spoken in France; Italian in Italy; but has that established peace in these different countries? NO! In spite of a national language there is everything but peace among peoples of the same tongue. It will not be the English language that will be the universal tongue to bring peace to the world. It will be the language God spoke to us on Calvary—the language which Paul, in Rom. 5:5, poured into men's hearts, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" What language is stronger than the language of love? The language that needs no utterance other than deed and look!

When every C. E. member will show, for the fruit of the Holy Spirit, Peace,—when will that be? The Bible tells us plainly—when Christ returns. In the coming year let us as members of the World's greatest Peace Conference—Christian Endeavor—use our best efforts toward promoting peace.

Esther Kliever,
Monroe, W. Va.

WHAT PRICE GLORY?

By Daniel A. Poling, Minister, Marble Collegiate Church, New York; President, United Society of Christian Endeavor; Editor, The Christian Herald

Editor's Note: This is one of the sixteen orations from which the orator may choose in the Ohio Prince of Peace Contests.

War is one of the world's most appalling facts. It has been called a desolation, a pestilence, a catastrophe, but it has never been adequately named. No man has ever lived who could describe it. Perhaps Sherman, more nearly than any other, approached both a name and a de-

scription. A vast number have seen it, have felt it, have suffered it, and no one lives who does not somewhere in his being carry its scars and its burdens. The blood stream of the race bears out of the far past its cargo of terrors, and the soul of man is tracked deep with its iron heel. But as it was in that beginning, so, with multiplied evils, it is now. Must it remain forever?

There are many indictments brought against war. Clearly it costs too much. Twenty-six million combatants and non-combatants were destroyed by the recent world struggle, and it is estimated that the total life loss, including losses from revolution, famine and pestilence, directly traceable to the war, was in excess of forty million men, women and children. In addition to these are twenty million wounded, nine million war orphans, five million war widows, and ten million refugees. War costs too much. The world can not afford another.

The money costs of the colossal struggle were three hundred and thirty-seven billion dollars. Of that stupendous total one hundred and eighty-six billion dollars were a direct charge. We burned up nine million dollars an hour, or two hundred and fifteen million dollars a day, and destroyed the equivalent of Columbia University's endowment every three hundred minutes. War costs more than civilization can afford. War bankrupts society.

War penalizes the victor. As frequently as not the eventual winner is the immediate loser. "They that take the sword shall perish by the sword." War of itself settles nothing, the while it unsettles everything. Out of war rises an evil mist of suspicion and greed, filling the nostrils of the conquerors, and firing their hearts against each other.

Who maketh war? The militarist who knows the rule of might and scoffs at a rule of right! The philosopher whose theory of values is written in terms of nationalism and race pride! The jingo who writes of black or white or yellow perils, whose pride of race is of the kind that belittles other races! The scientist who talks of growing populations as gardeners talk who thin a field! The money barons and the munition makers who turn and combine and produce for private gain, to whom a fresh war is a new market! The tariff makers, who build walls on either side of which grow up weeds of suspicion and bribes of

bitterness that may become a bloody harvest!

These are the makers of war! But no one of them, nor all at their worst, can make a war without the rest of us. By neglect, indifference or the uprising of the mob passion, we invite them or release them. The price of liberty is eternal vigilance, and peace will never be purchased for less.

Who maketh war? All of us! For war is the sinister thing that has its great dynamic in the soul of man. And nothing short of that profound experience which changes man's spirit will solve war's problem.

Who maketh wars to cease? First of all, they must be MADE to cease. The dawn of universal peace will not be an accident; nor will it be found in civilization's stocking on some Christmas morning. Peace must be won. Peace must be achieved. We threw in our treasure until there remained little more than a bankrupt world. We brought our sons until there seemed few fit to bring, and all of this and these we invested to win a war. Do not think that so priceless a thing as peace can be had for less. We must think peace. We must pray peace. We must organize peace. I say WE! Man's task it is. Man who fights must cease from fighting.

"Blessed are the peacemakers," rang out across an eastern mountain! Jesus, the Prince of Peace, contemplated men as makers of peace, and promised them Heaven's greatest reward.

What then shall we, the potential peacemakers of the world, do? Specifically, let us continue to urge American adhesion to the World Court. Let us support some measure for outlawing war. Let us recognize that the League of Nations functions with three notable exceptions—Russia, Turkey and the United States—for both hemisphere. Let us stand for a program of disarmament, in which, without sacrificing the continued security of our institutions and nationals, we can go forward with all other responsible nations in a new way of material economy and moral conservation.

For nineteen hundred years the Christmas chimes have rung the angels' Bethlehem anthem. For nineteen hundred years the Christian church has bowed before the manger and the cross to name Him "Prince of Peace" as well as "Lord of Lords." Now let the Christian church rise in Christ's spirit to declare that in

(Continued on page 6)

THE S. S. LESSON

November 13

Hosea Preaches God's Love

Hos. 11:1-4, 8, 9; 14:4-8

Golden Text: "I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings." Hos. 6:6.

We do not know from whence Hosea came except that he must have been a native of the North kingdom to which his message is addressed. After a brief period of prosperity the end of Israel was drawing near. The message is a rebuke to Israel as to a faithless wife of a divine husband and is bidding her to return from her backsliding into Him. The book was written in poetic form and addressed to the nation rotten with private vices and public crimes such as lying, perjury, drunkenness, lust, robbery, murder, treason and regicide. In the nation the worship of Jehovah had become corrupted with idolatry and profaned by formality.

In the first verse of the lesson the Prophet is reciting the past mercies and blessings of God in calling Israel, His people, out of Egypt, out of bondage into freedom and into a land flowing with milk and honey. This applies not only to Israel of old, but to us in our day as well. God has been good to our fathers and we, through them, have inherited blessings without number which have contributed to our comfort, happiness and prosperity. As the greatest gift of God to Israel was a revelation of Himself, so the choicest treasure we have from Him is the knowledge of His goodness and love for us. A sense of gratitude to Him should always inspire the love in us that shows itself in loyal and loving service.

God speaks of Israel as His child. All are the children of God, but in a special sense are all those who know and hold to His truth His children. We owe to Him the love and allegiance which is the reasonable attitude of grateful children. To be regarded as children of God implies that He cared for us as earthly parents care for their children and that His provident and protecting care is so great that it is beyond estimate.

In the second verse the Prophet makes reference to the backslidings of Israel. They had fallen away from the worship of Baalim and graven images. One wonders why Israel should so easily have fallen into idolatry seeing that they had so many evidences of the care their unseen God was exercising over them and hearing so many messages

that he sent to them. Human nature is a bundle of inconsistencies. It will lead one away from the plain light of day into all kinds of absurdities and is prone to forget the most marvelous things. While we are condemning Israel for its idolatry let us not forget that the age of idol worship is not passed, even with the most enlightened peoples. We must continually be on our guard against worshipping idols. What then are our idols? They may be our money, our pleasures, our pride. Anything that in our hearts commands our affection above anything else is our idol. God can only be our God as we place Him in our esteem, service and obedience above everything we have. The secret of the falling away from God in our day lies in the fact that we have forgotten His law, withheld our affections from Him and given ourselves to serving ourselves above anything else.

In the verses following we have God's patience exhibited and His promise of future continued care assured. He drew them with bands of love. The most compelling power is the power of love. It is the most reasonable power to respond to. It appeals to a sense of love and consideration. God is always using the power of love to draw men to Himself. Jesus says: "I, if I be lifted up will draw all men unto myself." The drawing power of our Lord is that He came as the climax in which God's love was expressed. "God so loved the world." This statement is so wide that it cannot possibly exclude any one except that one who resists His love and rejects Him. This was Israel's fault. They resisted and rejected the love that God showed to them. Yet God was patient with them. The marvel of God's revelation is that in spite of our rebuffs His patience seems to be limitless. However, none may be so bold as to reject Him and not fear the consequences. Israel had to go into the severe discipline that came because of its disobedience and so will we, if we withhold our affections from Him.

In the latter part of the lesson we have the words of God to a repentant Israel. It is just bubbling over with promises of blessedness and happiness. It contains a wonderful picture of that day when Israel as a nation is brought to repentance as one man.

The Mennonite and Bundesbote to one address (old or new subscriber) for \$2.50.

WHAT PRICE GLORY?

(Continued from Page 5)

moral matters she will lead the state!

Who maketh wars to cease? Who maketh wars to cease unto the ends of the earth? Who breaketh the bow and cutteth the spear in sunder? Who burneth the chariot in the fire? Who? —Man? No! Let him organize his world peace; let him set about the task of dismantling his hostile fleets and reducing his challenging armies; but let him not forget that war has its great dynamic in his own soul.

Who maketh wars to cease? Who breaketh the bow in sunder? Who burneth the chariot in the fire? Who? "He maketh wars to cease." He maketh wars to cease, who maketh man anew!

Jesus Christ is the only Price of Peace.

His plan is the only way. He is the world's only Savior.

THE CONSECRATION OF CHILDREN

N. B. Grubb
Matt. 19:13-15; Mark 10:13-16;
Luke 18:15-17.

Rev. H. van der Smitten, editor of the "Mennonitische Blaetter" writes in an issue some years ago.

"The Mennonites observe three beautiful customs which are commendable and edifying, viz: 1. 'Umfrage'-Inquiry and examination before the communion of the Lord's Supper is observed. The meaning really is, to enquire round about.

2. Testimony on the part of the deacons, following the sermon. Testimony to the scriptural orthodoxy of the sermon just preached.

3. Consecration of the new-born babes.

These customs are only partly observed today by the churches of Europe and America.

The Bible makes no prescription for marriage ceremony or for a service over the remains of our beloved dead.

And yet Christians realize that a marriage without a word of blessing and consecration is, to say the least, un-Christian.

The burial of a Christian without the ministry of the church would seem brutal and cruel, and an act unbecoming the Christian religion.

This being true of marriages and burials, it seems to be entirely in keeping with our Christian profession that we bring our children in Christian communion and fellowship to the Lord Je-

sus in consecration, and command his blessing upon them.

The consecration of children is Biblical and not an innovation in the Mennonite church. It is an old custom peculiar to our denomination. I know of only one other denomination where the consecration of children is observed, namely that of our twin sister, the Schwenkfelder church.

The late Dr. Ludwig Keller, the historian, in his work, "Reformation and the old Reform parties", page 437, writes: "In place of infant baptism the Mennonite church practices infant consecration."

In this same work there appears a letter by Hubmeier, dated Jan. 16, 1525, in which we read: "Instead of children baptism, I invite the congregation to meet together. Then I explain in German, Matthew 19:13-15. 'Then there were brought little children to him'. The child is then given its name. After which the entire congregation on bended knees engages in prayer and intercession for the child and is thus commended to Christ and His grace.

Elder Peter Beets, who was a powerful preacher, and the people came to hear him in such numbers that the floor of the church required additional supporters to keep it from breaking down, preached a sermon on infant consecration, on Dec. 30, 1771. The manuscript, which was in the language of Holland, is still preserved.

That sermon was divided into three parts, namely:

1. By bringing our children to the Lord?
2. The motive prompting this duty?
3. How can this solemn act be performed that it may prove edifying?

In addition to these three heads, the sermon had 17 subdivisions, showing how careful and exhaustive the subject was treated.

Elder Beets also informs us that in one of the early church rituals there appeared a regular form to be used for the consecration of children.

J. DeKnadel, another Mennonite historian, in his work on, "Menno Simon in his smaller acts", page 196, we find this footnote:

Since we do not baptize our little children for the reason that Jesus neither baptized them, nor commanded that they should be baptized, nor do they have the qualifications necessary for baptism; would it not be well, therefore, that we bless them with the

laying on of hands, as Jesus taught by His example.

We would now turn to the Scriptures and see the attitude of Jesus toward children.

"Suffer the little children to come unto Me; and forbid them not: for of such is the kingdom of God."

Jesus gave to the child his place in the world's society.

With all the power of divine authority He built around the feeblest among us a wall that has protected them through all ages.

Before Christ came the child existed only by sufferance. It had no rights.

The child was a small matter. It was considered simply the property of the parent.

Its father had power of life and death over it.

The homeless dog that today roams the streets is more effectively shielded from cruelty than was the friendless child before Jesus came to live and to die for the weak and the poor.

The law simply said: The parent is ruler of the child, and may dispose of it as he sees fit.

But Jesus said—and these are the most beautiful and affecting words in all the moral law of the world:

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven." Matt. 18:10.

This book contains no threats so terrifying as those aimed at men who should harm little children: Listen:-

"It were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Matt. 18:6.

It is impossible for us to conceive the horrid indifference to childhood's rights which preceded the birth of Christ.

Infanticide was not the exception, but a settled custom.

Even in Rome the children were exposed in desert places—thousands and tens of thousands of children were thus exposed.

There in the desert places they fell prey to wild beasts, or to human beasts, who were still more ferocious and took the children to make of them slaves and criminals.

But when Jesus came, there was a miraculous transformation. The whole condition was changed, by the most wonderful revelation ever given to the world:

"For I say unto you, their angels behold the face of My Father which is in heaven."

It was Jesus who spake these words and through these nineteen centuries thousands of millions of men have believed and obeyed the command.

These words are a warning to every man, and a declaration, that the child dying goes straightway into the presence of God, and there looking upon His face bears witness of the treatment meted out to him here.

No wonder Jesus said of the man who mistreats a child:

"It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Everyone should study with awe and reverence the sad, lonely, misunderstood life of Jesus, the friend of children.

He had no family, no home, and for companions only a few humble fishermen to whom He spoke in simple parables, as to children.

He said: "The foxes have holes and birds have nests; but the Son of Man has not where to lay His head—"

It was this childless, homeless man that ever used His marvelous power to lift up and protect children.

It was this Christ who gave to children their definite share in the Kingdom of God.

Parents, should we do less than bring our children to His house and consecrate them to His service?

Before the coming of Christ, the wisdom of the world was devoted to telling the child its duty. But Jesus teaches men their duty toward children.

To Christ, the family life was His ideal.

All men were His brothers, and with Him, they were sons of God.

No one must despise the rights nor the wisdom of children. Do you remember how the heart of Christ turned with gratitude to God? Hear His prayer:

"I thank thee, O Father, Lord of heaven and earth that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for it seems good in thy sight." — Luke 10:21.

Wherever Jesus went children followed Him; and the weakest child could arrest His loving attention.

The disciples in their desire for supremacy asked Christ, "Who is the greatest in the kingdom of heaven?" Christ is silent for a moment, then as he sees about Him some of the ragged children, "He called a little child unto Himself, and set him in the midst of them." And then He said: "Ver-

ily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in My name, receiveth Me."

Their's is the kingdom of heaven. To care for them is man's chief duty. To injure them is to call down God's swiftest condemnation.

"Their angels do always behold the face of My Father which is in heaven."

Do you wonder that He laid His hands upon them and blessed them?

Will you forbid these little ones to be brought to Him, and the laying of hands upon their head as we command heaven's blessing upon them?

You remember how beautifully Jemima Luke sings in one of our old Gospel songs:

I think when I read that sweet story of old,

When Jesus was here among men,

How He called little children as lambs to His fold,

I should like to have been with them then.

I wish that His hands were placed on my head,

His arms had been thrown around me,

And that I might have seen His kind look when He said,

Let the little ones come unto Me.

In that beautiful place He is gone to prepare,

For all that are washed and forgiven

And many dear children are gathering there,

"For of such is the kingdom of heaven."

"CONTINUED LOYALTY"

"Be thou faithful unto death, and I will give thee a crown of life." — Rev. 2:10.

Faithfulness means loyalty. To be loyal, we must be faithful. Continued loyalty or continued faithfulness is implied by being faithful unto death, not until death, but unto death, through Tribulation and Poverty and Slander up to the very point of death.

Now to the early Christians this meant more than it means to us. They had the Roman Empire to deal with, and Nero. They had to give up all or at least be ready to give up all at a moment's notice: Home, Friends, Wealth,

World Honor, and take Christ and even meet death. They were called to be loyal to the end.

We may in a way and in a certain measure be called upon to suffer our reputation and substance even in health and life for the sake of our absolute fidelity to our Master and his cause. Well might we pray, "Give me the spirit of those who are faithful unto death." How can we be encouraged to be faithful and loyal? We think of Christ, His faithfulness all through his earthly career and it is through the thought of His loyalty to the truth that we may be inspired to be loyal always.

Loyalty will always receive its reward. We see it everywhere. Sometimes we think the world is very unjust, but loyal people receive their reward.

In the spiritual life one will receive a crown of Life.

Not a promise that your earthly life will always be happy, not that you will always receive your just reward here on earth. No but that you will receive a life that is in God and of God. A transformation of all selfishness into Love, so great that never once will we think of ourselves again in eternity. A crown of life, a life more glorious than the one laid down in Loyalty and Faithfulness.

John D. Bergey.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1929 for the single subscription price, \$1.50. The two papers to one address, \$2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

DEATH

Amstutz — On Sept. 1, 1927, Daniel H. Amstutz, aged 76 years and 5 months, of heart failure, at his home on Sonnenberg, Ohio. Deceased was a life-long faithful member of the Sonnenberg Mennonite congregation. He was born in the Bernese Jura mountains, Switzerland, from where he emigrated with his father's family in 1871 as a young man. In 1875 he was married to Fanny Schwartz, to which union 5 daughters and 2 sons were born, all but one of whom survive. In 1911 his wife died and in 1913 he was married to Malinda Gerber, who survives him now. At his church he served for many years as chorister. Funeral services on Sept. 5 were conducted by his pastor at Sonnenberg, preceded at his home with services by Rev. A. R. Keiser, pastor of his daughter and family, Mrs. Simon Gerber, with whom deceased lived in his last years of life.

The ladies of the Bluffton, O., church will hold their annual harvest home festival in one of the local dry goods stores on Nov. 24.

The Student Volunteer Band of Bethel Church rendered a program in the West Zion Mennonite church, Moundridge, Kan., on Oct. 29.

Rev. S. M. Musseman, of the First Church, Bluffton, O., was in Columbus, O., last week attending the meeting of the Ohio Council of Churches.

A special Child Consecration service was held in the Dalton, O., church, Rev. A. R. Keiser, pastor, on Oct. 9. 13 infants were brought forward for consecration. The service is said to have been very impressive.

A series of evangelistic meetings is announced for Nov. 1 to 13 to be held in the Calvary Mennonite church, Mechanic's Grove, Lancaster Co., Pa. Rev. D. J. Unruh, pastor. The speaker will be Rev. P. R. Schroeder, of the Berne, Ind., church.

A report from Kansas has it that Abe Epp, associate editor of the Mennonite Weekly Review, Newton, Kan., who was in Alaska investigating the possibility of a Mennonite colony locating there had a narrow escape from an attack by three grizzly bears. In fleeing for safety he left his brief case, spare clothing, samples of soil, photographs, etc., behind and later when it was safe to return found that the bears had destroyed them thus compelling him to give an oral report of things as he found them.

As a result of its evangelistic visitation work, the First Church, Philadelphia, has nineteen applications for membership.

Bro. H. P. Goertz, of Glendale, Cal., who formerly resided in Mt. Lake, Minn., and for a time served on the Publication Board of the General Conference, is visiting friends and relatives in his old home town.

The Men's Choir of the Berne, Ind., church gave a sacred concert in the rural church near Coldwater, O., last Sunday night. The service at which the choir appeared was a union of several churches in the community.

The Budget Committee of the Eastern District Conference met in the Souderton, Pa., church on Sept. 21, to apportion the 1927-28 budget. The ratio which the committee worked out was \$1.33 per member. The purpose of the budget is to meet the necessary obligations of the conference for the coming year.

In preparation for the National Music Week, May 6-12, 1928, the churches throughout the country are being asked to devote some attention at mid-week or special services to increase the number of hymns that are familiar to the congregation. A plan is being worked out to enable the churches to have hearty congregational singing without adhering to a narrow round of hymns previously familiar to the congregation. Fuller details may be had from the National Music Week Committee, 45 West 45th Street, New York.

Missionary H. J. Brown, who is to take a furlough with his family will arrange his trip from China by the way of India, Palestine and Europe before returning to the United States.

Zoar church, Inman, Kan., recently suffered the misfortune of having thieves breaking into it and stealing the storage batteries from its lighting system. The value of the six batteries was about \$200.

On Sunday, Oct. 16, Rev. W. S. Gottshall, of Marion, S. D., preached in the Bethel church, Freeman, S. D. It was the 10th year that Rev. Tieszen served the congregation and the church was tastefully decorated in honor of the occasion. On returning home Rev. and Mrs. Tieszen were presented with a set of dining room chairs and a copy of Martyr's Mirror. Refreshments were then served and all agreed that the affair was a delightful one.

In the spring of 1928, beginning March 24, and continuing through Easter Day, April 8, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for an enlarged meeting of the International Missionary Council. This Council is the direct successor of the Continuation Committee of the World Missionary Conference held in Edinburgh in 1910. Its membership has been enlarged for this third meeting by increasing the representatives from so-called mission fields, two-thirds of whom are to be nationals of the countries from which they come.

The (Old) Mennonites of Parnell, Iowa, and hereabout opened a mission work in Iowa City. About 18 brethren from Lower Deer Creek, East and West Union congregations joined in repairing the building to be used.

Rev. Emanuel Troyer of the Central Conference visited the (Old) Mennonite church of Planagan, Ill., and preached a sermon. He was visiting in the interest of the Bloomington, Ill., Mennonite Hospital. Four student nurses were with him and favored the congregation with several musical selections.

The twelfth annual Goodwill Congress of the World Alliance for International Friendship through the Churches will convene in St. Louis, November 9-11. Three themes will be uppermost in the mind of this gathering, arbitration, and conciliation, outlawry of war, and reduction of armaments. The discussions will converge on the fundamental question, "Must we have war?"

Rev. S. M. Grubb, of the Second church, Philadelphia, showed an interesting set of slides illustrating the way the Bible came to be printed. These slides were specially prepared and illustrated the development of writing from crude pictures on unusual materials. Samples of Babylonian and Egyptian writings showing reference to the Bible were shown as well as manuscripts in many ancient and modern languages. The lecture was given on Nov. 1.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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No. 44

NOTICE

Will all Missionary Sewing Societies send their Christmas money for Oklahoma, Arizona, and Montana to the treasurer Mrs. J. G. Regier, Newton, Kans. without delay. Very little has come in so far and we do not want to disappoint our Indian friends at this happiest season of the year, especially those stations that receive no clothing. Please send in your amount with instructions for its use before November is up.

If there are any individuals, shut-ins or isolated groups who would wish to have the little mission paper "Missionary News and Notes" issued once a month by the Executive Committee of Mission Societies, will they please send their name and address to the undersigned. The price is ten cents per member which covers printing and postage expenses of the Committee.

Mrs. P. R. Schroeder, Sec.

AMERICAN RED CROSS

Seeks Five Million Members For 1928

"Five Million Members for 1928," has been adopted by the American Red Cross as its slogan for the Eleventh Annual Roll Call, to be held from Armistice Day, November 11th, to Thanksgiving. If this goal is reached it will mean an increase of nearly 2,000,000 over last year's enrollment.

Extensive demands for service in disasters and other emergencies and a desire on the part of the Red Cross to widen its activities in the fields of public health, life saving first aid and similar enterprises, make necessary increased support from the people. National Headquarters states in announcing the 1928 goal.

Just how gigantic the task of administering disaster relief has become is evidenced in the annual report of the Red Cross for the closing fiscal year. Relief was given in a total of 91 major and minor disasters in the United States and in 21 foreign disasters. Included in the list of domestic

disasters were the Florida Hurricane and the Mississippi Valley flood, which affected a total of more than 640,000 people, and in Pennsylvania aid was given in seven instances—four mine explosions, two tornadoes and one fire.

During the Roll Call more than 250,000 men and women, wearing the Red Cross Worker's Badge, will go among the people inviting them to join for 1928. All will be volunteer workers. Dues collected will finance local Red Cross work, such as public health and nursing and service to World War Veterans, and supply funds also for the international and national Red Cross program.

THE LAUSANNE CONFERENCE

Rev. Augustus Steimle, D. D.

Was the World Conference on Faith and Order worth while? At Heidelberg you can see the Church of the Holy Spirit, which for four centuries has had a brick wall through the center, dividing the portions of the structure for Catholic and Protestant users. Seeking to enter it closed, as usual. The Catholic end was open. The Lausanne Conference did not make much progress in tearing down that wall of separation between Catholics and Protestants, but it did succeed in opening the Protestant door. It brought to visible expression the yearning of Christendom to be one. No one could listen to the passionate pleas of the representatives of the mission field without realizing that our divisions in Western Christendom are working injury to the cause of soul winning in non-Christian lands.

But the Conference was not swayed by sentiment. It grappled with its subject and it brought clearness into the problem. It brought to every church the duty of re-examination of its right to existence. And it cleared the air in respect to two things. It dissipated the dream that by the simple expedient of

the adoption of the episcopate the organic unity of Christendom could be achieved. And it put the quietus on any proposal to consummate the union by simply ignoring the differences and the history that lay back of them.

The Christian Century, a well-known weekly, has called the failure of the Conference to unite in an official Communion Service at its close the "Shadow of Lausanne." The editor put on the wrong glasses. What he thought was a shadow was in reality a halo. There had been a Communion Service at the Cathedral to which the members of the Conference had been invited and many of its members had accepted the invitation. So this proposal was not meant so much for the spiritual edification of the delegates but rather as an exhibition before the world of a unity which did not exist. It was the glory of this Conference that it was honest. I find myself in agreement with Dr. Cadman, sorry that the proposal ever was made. It could not have been entertained without a breach of the solemn agreements entered into with the Churches which sent delegates.

It was a great Conference and it pointed the only way in which the Christian Church can ever hope for a solution of its problem of disunity, namely the calm, unhurried consideration of its fundamental tenets in a fraternal and non-controversial spirit, with the earnest will and expectation of reaching such agreement in the unity of the Spirit, as will prove to be the bond of peace. In the meanwhile it must give itself earnestly to that common approach for the amelioration of the ills of humanity, which found unanimous adoption by the Conference in its deliverance on the Message of the Church, the Gospel of Jesus Christ.

CHANGE OF ADDRESS

Bro. Wm. S. Gottshall's address, Marion, S. D., Route 2, is changed to Rev. Wm. S. Gottshall, Freeman, S. D., Route 4.

CHURCHES THAT RUN AND CHURCHES THAT STAY

New Study Shows Effect of Changing Environment

New York—Some churches, like people, frankly run away from unwelcome changes of environment and population in the modern city; others stay and fight it out in the old position, though often making themselves entirely over in the process, while others again arrive at all manner of compromises between these two extremes—these are some of the facts brought out through an investigation by H. Paul Douglass, well-known authority on the city church, the results of which are just made public by the Institute of Social and Religious Research, of New York.

To find out how big city churches react to environmental pressure, intensive studies were made of twenty-six churches in various large cities in different parts of the country, and sixteen of the resulting case studies were selected for publication in volume form under the title "The Church in the Changing City."

Every church studied was chosen because it was known to have faced and solved in its own way the ever-recurring problem of the church in the city—how to keep pace with changes in population and environment. Thus the church that forms the subject of the first case in the book and which, unlike the other fifteen, remains anonymous, is exceptionally large and prosperous, with a wealthy congregation. Some years ago, finding itself in a rapidly deteriorating neighborhood, it frankly elected to pull up stakes and follow its members to a desirable residential district to which many of them had already migrated. Essentially a church of the economically fortunate, it desired only to remain so, and hence "When its environment became uncongenial, it moved to one that it liked better." This church, according to Dr. Douglass, "reflects with considerable accuracy of detail an actual urban situation which is also typical."

At the other extreme there is the kind of church into which St. John's Protestant Episcopal, of Detroit, has made itself. As a downtown church in a city whose rapid growth has left it surrounded by a greatly deteriorated neighborhood, this church continues to reach out for its constituency into all parts of the city, while at the same time it has inaugurated special work for the foreign population that immediately surrounds it and has established "such intimate relations with other agencies of constructive effort that at many points it is hard to tell where the one begins and the other ends."

The cities represented by the twenty-six churches studied are: Chicago, Cleveland, Denver, Detroit, Kansas City, Los Angeles, Minneapolis, Newark, New York, Oakland, St. Louis, San Francisco, and Washington. It is stated that the volume was prepared in response to the repeated request of city pastors and church executives: "Show us what the other man is doing in cases analogous to ours and let us draw our own conclusions." In acknowledging the cooperation of the pastors of the various churches represented Dr. Douglass says: "It is recognized as evidence of exceedingly good sportsmanship, as well as of Christian fair-mindedness, that they should have been willing to have the intimate issues of church life and administration so thoroughly overhauled and exposed, even by objective processes and in the mood of friendly scientific detachment."

MORE DEVOTION AND SYSTEM

In Our Church and Conference Giving

(For some time various officers of the Executive Committee of General Conference have been giving the above subject considerable thought. It was aptly suggested that an introductory article be written, and then an open and frank expression be sought from the laymen as well as the clergy. The hope is that various phases of the subject will be discussed in the columns of our Church Papers, and thus we might profit by the study, experience and conviction in this necessary line of Christian work.)

Times are changing. We live in a world that is quite different from the one in Paul's day. Yet certain elements in human nature are still very much the same now as then. Paul was driven on in his work by faith, consecration and devotion to his Lord and

Master. He touched Church and congregational problems with his dynamic spirit, and the advice he gave to his people is still pertinent today. For instance in line with our subject, he urged devotion and system in their giving.

In I Cor. 16:2 he says: "Upon the first day of the week let every one of you lay him in store, as God hath prospered him, that there be no gatherings when I come." Certainly devotion was stressed, when Paul urged that a man lay aside as God hath prospered him. This responsibility is not so lightly or easily met. A man might think a certain amount of money is all he can give for the Lord's cause, but if he considers the problem with more devotion and faces the issues with respect to his obligation toward God and his obligation toward man, then he is very likely to give a larger amount. Paul also urges system; he says, on the first day of the week. It would stand to reason that giving will be more hearty and liberal if it is done regularly, when one has had time to prepare for the event, than when done at any moment of sudden impulse. For, frequently, these sudden impulses do not come very near each other, and as a consequence the Lord's cause must wait—until the Spirit moves—but until our tardy spirits move us. Paul urged devotion and system, and because of the many needs today, we have need of more devotion and system than at that time, since our needs are more numerous.

Our Conference work has increased almost by leaps and bounds, for which I am truly grateful. All the General Conference Boards may not have had the experience of the Foreign Mission Board, but in this department we see the growth at a glance. The gifts for Foreign Missions in the three year period, 1908-1911, were \$70,196.96, while in 1923-1926 our gifts to this work were, \$351,076.60. Someone might be thinking, why not be satisfied with this fine evidence of increase. We are grateful for the increase in the amount, but the repeated notices that we are in debt in amounts varying from \$2,000.00 to \$17,000.00 make one wonder whether we have the best system for giving. Friends, there are times when our Board must pay enough interest in one month to maintain two native Bible Teachers in India for a whole year. There certainly seems to be room for improvement. Think of what might be done by those two men, whose services we must forego simply because our Board must pay interest in one month,

the equivalent of their salaries for a year.

Some of the Board of General Conference do not have very big budgets. It ought not to be, but it seems that some people put less importance on some than on others, and consequently they are forgotten or overlooked in the haphazard manner of support. Each Board has certain definite things to do, and if we neglect them and fail to furnish the small amount of money they need in that particular field we hinder the work of the Lord. Again the work of some Boards appeals more to the general public than others, and if no careful system is followed the one Board which makes the most touching appeal receives most of our support, and the other Board is handicapped. There is no virtue in withholding from Peter to pay Paul. More devotion to every phase of Conference work and more system will remedy the difficulty.

If a census were made of all the trustees of Church in our General Conference, we believe that they would represent in the main, men of sterling devotion and excellent business ability. Many of these men are well established in their respective lines of business. Yet when the business end of the local churches is studied one is astounded at the different methods employed in carrying on the business of the congregation. The question naturally arises, why such lax methods in the Church. From observation and investigation we find that many churches have deficits in their treasuries until very near, or at the annual congregation business meeting. Then, not willing that the deficit shall show, a belated heroic effort is made to wipe it out. Then who pays the deficit, those faithful and regular members who are present, and those less interested, who had during the year failed in their financial duty escape it again. The Church has a responsibility toward its members, in that it expects of every member some support financially. For a church to let each one contribute as he feels, or give nothing at all, if he can, contributes to that member's neglect of his duty toward God and his fellow members. Carelessness in this respect is frequently the first step that leads to neglect in other tasks and duties of a church member, which in the end leads to loss of interest in the cause and work of the church.

Again and again we hear it said and truly so, that the giving of financial support to the work of

the Conference and the Church awakens and deepens interest in the work of the Lord. Then why not use this splendid avenue to its best advantage, to help in deepening interest in spiritual things, and at the same time we will be helping the Conference Boards and the local church greatly in doing their work better in every way.

Soon the annual budgets will appear, indicating the needs of each Conference Board. Let us study these, and see what can be done to more nearly meet the various needs. We believe that a hearty discussion in these columns will shed an abundance of light on this problem. Contributions should be sent to both, The Bundesbote and The Mennonite, so that all may read.

A. J. Neuenchwander

MY SERMON (Written by a 12 year old Junior Endeavorer)

My text is Matt. 6:28 which reads "Why take ye thought for raiment, consider the lilies of the field, they toil not, neither do they spin." We must not take thought for what we eat or what we wear.

We should be like lilies, they do not get ready for things for the coming day.

Another verse is like unto this: Why take ye thought for the morrow; for the morrow shall take thought for itself.

We should think what we are doing now, if we can get ready for days to come like the rich man, that stored his barns full of things for years to come we do not have much faith in God, and if we do not have faith in God, He will not help us in time of need.

We should always do what God wants us to do and never think what we are going to do for weeks later.

Many people make mistakes and get ready and sometimes die or get killed. We as Christians should take heed of this.

Act so in the valley that you need not fear those who stand on the hill.

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EDITORIAL

It is not unusual to see a splendidly equipped car passing down almost any of our numerous roads in which the passenger of honor seems to be a useless and pampered dog. We often wonder how a poor child would enjoy a ride in such a splendid coach and whether those who devote so much care and affection on an animal ever think of the multitudes of children who are hungry for just a little bit of affection. There is no particular objection to keeping a dog. Many of the grown men of today hold dear in their memories the recollection of a canine pal of boyhood days. The dog in his place is a valuable animal needed on the farms and other places where his watchfulness and intelligence is a valuable protection to property, but, anything out of place is a useless thing. Certainly the dog that gets the affection that should be lavished on a child is out of place. Recently, while eating in a public dining place we noted a fashionable couple entering bringing with them an ugly little terrier who seemed to be one hundred points below an ordinary pup in intelligence. The waiter was asked to make a place at the table for the cur. Ordinarily we are accustomed to dining with other things beside dogs and that cafe lost a future customer immediately. A friend of ours spent a hundred dollars in purchasing what he called "an ordinary dog". Now he had no use for a dog particularly. He was neither a farmer nor a keeper of other live stock and his city home is small enough as it was without giving an animal a share of the fresh air that should be in the rooms. A hundred dollars for a dog is not an unusual price, but what else could be done with that much money for the good of humanity? Is there no one to love besides a pug nosed short

tailed dog that has not enough sense to chase his own fleas?

It hardly seems more than a few months since we were shocked at the terrible damage done by floods in the Mississippi Valley. Fortunately there was enough sympathy in this country to move every possible means for relief in the direction of the sufferers. Now again we hear of floods. This time in New England. Again there are multitudes of sufferers and again the call has gone forth for assistance. It is one of the fine traits of the American people that they are so ready to help the unfortunate. The charge that we are a nation of dollar chasers may in some respects be a true one, but if American dollars are liberally devoted to relieving distress it is not so serious a blemish on the character of those who are always so ready to help where help is needed.

We read with interest that an aged member of our old Germantown church has left the congregation a liberal bequest which no doubt will be applied to the best use of the oldest Mennonite church in America. One of the things that American Mennonites should keep in mind is that it is for them to see that the Old Landmark is not to be removed. Mennonites are not generally a city people and for this reason the Germantown church never came to large proportions. Often there remained only a handful to keep the fires burning, but, thanks to those few, we have preserved to us the splendid old sample of the kind of places in which our fathers worshipped. Every Mennonite who has the opportunity should visit the old place and be impressed with the significance of worshipping on the same spot where our fathers gathered in the days of pioneer living.

Is the family life that marks the Christian home disappearing? Numerous signs of the time would seem to indicate that it is, although like the Prophet of old, who thought he alone remained faithful, we must be reminded that there still remain thousands of homes in which the Christ is honored. The daily press records the sensational things especially if they have to do with crime and other types of wrong, because they are unusual, but it is silent about the multitudes whose lives are decent and orderly. The historian of hundreds of years from now will find plenty of material with which to build up a story of the wickedness of

our age in the printed material that will be remaining, but he may find it exceedingly difficult to bring forth proofs that there were, even in this generation, the five thousand who did not bow the knee to Baal.

Once men and women kept diaries more or less full of the commonplace things of their every day lives. Many of these writings, designed only for personal or family use, have been found exceedingly valuable to those who make a study of the past. It occurs to us that every Christian home should seek to maintain its splendid traditions by keeping carefully written diaries. Were such a thing to become a general habit we believe that the future would be able to read a better and more correct story of our age than it would find in the numerous sensational journals whose sensations will be taken more seriously in the days to come than we take them.

CHANGING NEIGHBORHOODS

Buffalo, N. Y., Oct. 4 — The "old neighborhood", where whole families grew up as neighbors, knew each other by first names and went to school and church together, is fast disappearing; in its place there is being developed throughout America innumerable "new neighborhoods" composed, not of people who happen to live near each other, but rather of people with kindred interests and this new type of neighborhood, which knows no geographical bounds, is much more beneficial to American family life than was the old.

This was the message delivered here tonight by Rev. Frederick May Eliot of St. Paul, Minn., in an address before the Conference On Family Life In America Today attended by executives of organizations engaged in family welfare work throughout the United States, Canada and several European countries.

"Geographically, the neighborhood is rapidly ceasing to be anything more than an accidental grouping of sleeping quarters," declared Rev. Eliot. "Psychologically the changes are even greater. The neighborhood church used to be one of the most effective instrumentalities for building up family life. But present day churchgoing is unrelated to neighborhood or even family considerations. I know cases where the father of a family goes to one church, the mother to another, and the children to a third.

The same is true of the school. I am not exaggerating when I say that in a family of four or five it is easily possible that each child will go to a different school, all at the same time—John to the regular high school, Mary to the mechanical arts school where she can get special work in domestic science, Henry to a junior high school, Nellie to the school where special attention is given to speech defects, and Tommy to the alpha class in still another school.

"The chief difference between the old neighborhood and the new lies in the element of deliberate and intelligent choice, which in the new neighborhood takes the place of accident and chance in the neighborhood of earlier days. The new non-geographical neighborhood instead of starting with a group of people who happen to live near each other and building up a set of common interests on that basis, will begin with the common interests and let the matter of living near one another follow along behind.

"Two of the most potent influences constituting the new neighborhood are the much abused luncheon clubs and the parent-teachers associations. To these should be added the development in the press - daily, weekly and monthly - of a whole set of influences for the dissemination of information about home life and the welfare of the children. To the power of the written word, must be added the new power which the radio has given to the spoken word. H. G. Wells may tell us that "the future broadcasting is like the future of crossword puzzles and Oxford trousers - a very trivial future indeed - but some of us have discovered by our own experience that broadcasting has become an influence that is far from trivial, and we may venture to think that for once Mr. Wells is likely to prove a mistaken prophet.

"The director of a large broadcasting station might seem to be at the farthest possible point to remote, impersonal, unneighborly isolation, yet he will tell you stories that reveal how closely many of his scattered neighbors feel themselves bound to him in personal ties. The new neighborhood is beginning to be scientifically and socially minded, as the old neighborhood never was; and it is also plainly determined not to become a purely mechanical and impersonal thing."

The Mennonite and Bundesbote to one address (old or new subscriber) for \$2.50.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
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H. T. UNRUH
Halestead, Kansas.
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2342 N. 9th St., Philadelphia, Pa.

When Jesus came into the coats of Caesarea Philippi, he asked his disciples saying, whom do men say that I the Son of man am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Mt. 16:13, 16.

GOD

One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need.
It is the thought of God.

Each morn unfolds some fresh surprise.
I feast at life's full board
And rising, in my inner skies
Shines forth the thought of God.

I ask not far before to see
But take in trust my read,
Life, death and immortality
Are in my thought of God.

PRAYER

"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul and forget not all his benefits." Thus would we praise Thee and remember Thy mercy and loving kindness towards us all. Continue our Father, to comfort the sorrowing, to succor the oppressed, to strengthen the weak, and to heal the sick. May Thy children come to Thee and find rest. We pray Thee too, that thou would'st let justice prevail and roll down as mighty waters. Bring righteousness and love and peace to all. Amen.

Pearls from Our Mission Co-Laborers

KORBA, C. P., INDIA.

Oct. 4, 1927

Dear Mission Friends:

If I were to give a title to my letter, I would call it "Seeing the Old and the New in Janjgir." We had been in India only a few days and were continually seeing 'new things,' hearing 'new sounds' and wondering how we would ever fit into the life of this, to us, a 'new country.' Several years before coming to India I had read an article in the Mennonite, written by Martha Burkhalter in which she described the crowded

condition of the Janjgir church building on Sundays and the great need of a new church.

And now, on our first Sunday in India, it was our privilege to attend church in that "too-small" building. We had arrived in Janjgir the evening before, driving the two miles from the station in a jingly bullock cart. I say jingly, because the bullocks wore bells that reminded one of sleigh rides in America. The moonlight had made the ride doubly romantic.

On Sunday morning it was cool and beautiful. The first meal of the day came at six thirty and was called "choti hazri" which literally means "little breakfast." The day seemed so quiet and peaceful—no sound of automobiles rushing by or other noises so familiar to our American ears. A little before eight thirty the church bell rang out its call of "Come to worship" and soon the people began coming from all direction. The Boarding School girls, almost a hundred in number, marched from the Boarding to the little church in twos.

When we entered the church I did not wonder that it had been called "too small." The children were not only seated up to the platform but on the platform itself so that there was only a small standing room left for the minister. Almost everyone sat on the floor, thus leaving only a small aisle in the center. Why did they sit on the floor? Because you can crowd more people into a given space when they sit on the floor than when they sit on benches. The building was filled to the door with the Janjgir Christians and to us it was a very happy sight to see so many who were our brothers and sisters in Christ. After a bit an unkempt woman slipped in and sat down by the door. The contrast between her and the Christian women was all too evident. I did not need to be told that she was not a Christian. Mrs. Penner said that for a long time they had not been able to invite non-Christians to come to the regular meetings because there was no room in the church for them.

The service began with the Hindi of "Holy, Holy, Holy," sung to the tune familiar to us in the land we had just left. Then the Scripture passage was read, different ones in the audience being called on to take part. Following this the congregation sang a song of praise for our

safe arrival in India, singing the Hindi of "Nun Danket Alle Gott." Special music was given by a group of the older Boarding School girls. Then Mr. Duerksen spoke his message through an interpreter, which was a novel experience for him. The interpreter was a native Christian who has taught some of our missionaries the Hindi so he knew English real well. The service closed with the Benediction by Rev. P. W. Penner and the singing of "Praise God from Whom All Blessings Flow." The service being over we were greeted by many 'salaams' and smiles. Of course, talking was out of the question.

The missionaries went back to the bungalow followed by some of the Indian men. The women would have liked to come over, too, but they had to hurry home to cook the noon meal. Some Hindi songs were played on the Victrola and through an interpreter questions were asked about our journey. We learned that many of the people of India long to take the trip to the enchanted (?) land of America.

Breakfast, rest and study hour and then the church bell rang again calling to Sunday School. They were already singing when we arrived and I thought we were late but Mrs. Penner said that they generally did that in order to keep folks quiet until time to begin the service. I could not help but think that that might be a good plan for the United States. You can't do foolish visiting if you are singing praises of the Lord.

The vice Superintendent, who led the Sunday School, had come two and a half miles from the out-station where he is a school teacher. He gave out a song but no one seemed to know it very well so, with a smile, he chose another one. Then the teachers took up their classes. I chose to stay with the class indoors but I took the liberty of stepping to the window and looking out. It was an interesting sight that met my eyes. Here a teacher bowed in prayer with her little group before beginning the lesson. A bit further under another tree sat another teacher. Some classes went to the veranda of the bungalow for the church was far too small for all the classes. I wonder what they used to do when it rained real hard! I didn't get very much interested in the Sunday School lesson because I could not understand what it was all about. In due

time all the classes filed back for the closing exercises. It was my privilege to give them the greetings sent by the Children's meetings held at the General Conference and also those sent by the Bruderthal church, Hillsboro, Kansas. Sunday School then closed.

The hours between the close of Sunday School and sunset were spent in calling on the Christians in their homes. I can't take space to describe that. Sufficient to say that it was all very interesting. In the evening the Christians who could speak the English came over for an informal "sing." A short devotional meeting followed and then each one went home along the moonlit paths.

The next Sunday we were again at Janjgir but this time we were not the only visitors. The new Janjgir church, across the road from the little one that was "too-small" was to be dedicated. As it was also the time of the regular missionary conference all the missionaries were near by in Champa. Some of us went to Janjgir on Saturday night. Some chose to wait in Champa until Sunday morning and then walk over in the fresh morning air. So on Sunday morning there was a great gathering, not only of missionaries but also of native Christians from other stations.

At nine o'clock all gathered before the new building and waited for the formal opening. To some who had been especially interested in the building of it, this was a time of special blessing. It might be interesting to note here that the head carpenter of the building group once came as a naked child to the services in the little old church when that was new. His mother had just recently become a Christian. Now he had been one of the leading workers in the new church, and was an earnest Christian.

Amid a quiet hush, Rev. P. W. Penner, the missionary at Janjgir; Rufus Asna, the native Evangelist of Janjgir; and the head Carpenter opened the doors of the church and led the way in. Soon every voice was uplifted to praise the Lord with that grand opening song "Holy, Holy, Holy." After this came the Apostles Creed, more songs, Scripture reading, collection and special music by the Boarding School girls. Then Rev. P. A. Penner from Champa preached the sermon on Matt. 16:13 and 16. Following came several

more songs. The congregational singing would have done justice to any audience in America even though there was no 'part' singing. The Doxology, "Praise God from Whom All Blessings Flow" was sung with real feeling.

The Janjgir Christians and missionaries had prepared a big Indian meal for all the visitors. Straw had been spread under the trees and the people were seated in rows, reminding one of the story of the feeding of the five thousand. While the people were being seated and the first ones were being served the waiting ones sang one Christian song after the other. The Indian Christians had plates made of leaves of trees fastened together with thorns. We foreign folks had crockery plates but we sat on the ground with the others and ate with our fingers in proper style. Literally, there were almost mountains of rice. Kettles upon kettles of food had been cooked. After the grace was said by one of the Christians from Mauhaudei we all did our best to do justice to what had been prepared.

The afternoon meeting was in charge of the native Christians. Although I could not understand what was being said, yet it was all interesting to me. It made one realize in a small measure that the work had not been in vain—that these of a different tongue and skin were yet our brethren in Christ the Lord. The closing song was fittingly chosen. It was "Jesus, Keep Me Near the Cross." What better could be a prayer on such an occasion?

Some of the missionaries hurried back to Champa that evening while some of us waited and went back on the train the next morning. To me the memory of the old and the new church in Janjgir will always be a very vivid one. We have been in the new church several times since and it was good to see that there was room in the house of the Lord for those who had a hunger and a thirst for the things of righteousness.

We are happy to be in India even though we have been able to do no mission work as yet because we did not know the language. We are praising the Lord for His Grace given to us at the time we took the oral examination and we look forward to His giving quietness and help in the coming written examinations which we are to take in about two weeks. May His blessing rest upon all the precious young people of our home churches, is my prayer.

Your Sister in far-away India.
(Mrs.) Christena H. Duerksen.

CHRISTIAN ENDEAVOR MEETING (A. J. Neuenschwander)

November 20, 1927

Topic: "Blessings We Often Forget". Psalm 103:1-18.
The Scripture Brought Down to Date

We need to stop and remember that all our gifts and blessings come from the Lord.

We need to be truly thankful that Jehovah is gracious and long-suffering. Were he as short in patience as we sometimes are, woe unto us.

At times we find people who seemingly think they are doing God a favor by trying to serve Him. We need to be thankful that He has not dealt with us after our iniquities, or all our opportunities would be gone.

Be thankful that the Lord knows your frame. He knows what you can do, and he never expects more. In gratefulness seek to fulfill your mission.

The Prayer Thought

Thank the Lord for homes, kind fathers and mothers; for Christian friends; for Churches that seek to turn us toward the Father; for government officers who seek to follow the direction of God.

Pray for a greater gratitude; a greater response to God's kindness; appreciation of the small things that make life worth while.

The Open Forum

1. Name and describe one of the biggest blessings in your life.

2. What virtue is there in remembering the ordinary blessings.

3. Is Thanksgiving still serving its original purpose?

4. What is the result of ungratefulness?

5. How can we best spread the true thanksgiving spirit?

Dividing the Subject for Assignments

Health and sanity, two blessings often forgotten on Thanksgiving Day.

Freedom to teach God's Word, as compared with the situation in Russia today.

Valuable lessons learned in our home for which I am grateful.

I am thankful for the church and that I could grow up in the Church of Jesus Christ.

Count Your Many Blessings.

In Philadelphia the Public School has schools for the crippled children. Near the home of the writer the School Busses are kept, and from this place they start our every morning to gather those children who are crippled.

pled, but still can attend school if taken there. These children are taken to special buildings where they receive special attention. They are given opportunity to play. To see such children play brings to every strong and healthy person a surge of emotions. Pity for these unfortunates, and profound gratitude to God for a body sound in every way, are the two uppermost impressions.

In the small country of Tibet, an ancient and defunct religion holds sway. The religious leaders of this hermit country have tried to keep out any foreigners. They wanted to keep Jesus Christ out. But from a few who have entered this country to preach, we learn of poverty, filth and ignorance that is shocking. Have we been thankful enough that the religion of Christ has free and open sway in our land?

And with Christ, we have hospitals, schools, religious freedom, homes where children can grow up clean, and a host of other blessings which heathen people do not have.

Buddhism holds sway over thousands, yes millions of people. They live in constant fear, lest they do something to incarnate their spirit after death into an animal. More than that they live in fear lest they might kill an animal that has the spirit of one of their ancestors. Existence, life, is considered evil, and hence they hope to attain the state when all desire to live is suppressed. Such a State would be Nirvana, or blessed nothingness. How gloomy and dark is their life. How grateful we ought to be that we have Jesus Christ, in the Way, the Truth and the Life. In Him we have hope, for this and the future life.

"Count your blessings, name them one by one,
Count your blessings, see what God hath done."

Count your blessings, name them one by one;
Count your many blessings, see what God hath done."

FOR THE SUNDAY STAY-AT-HOMES

Don't stay away because it rains. That would not keep you from your business.

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because you are rich; we can help you to cure that.

Don't stay away because you are poor; there is a free seat for you.

Don't stay at home from laziness; idle men tempt the devil. Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because it isn't your denomination; same excuse would keep you from heaven.

Don't stay away because you do not need the church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.

Don't stay away because the church does not need you; never did the church need more and better men.

Don't stay away because you know more than the preacher; God has something to say to you worth hearing.

Don't stay away because it's hard to get ready; make it a matter of conscience and not of convenience.

Don't stay away because you are not needed; the stay-at-home citizen loses the election.

Don't stay away because there are plenty there; there are a thousand million non-church goers in the world; you are responsible for one.

Don't stay away because of the children; the boy and girl who eats at your table should sit next to you in the church.

Don't stay away for any reason except one you can conscientiously give your Maker.

And bring the babies with you, our pastor likes 'em.—Mosher Memorial Chapel, Omaha, Nebr., Rev. J. Elmer Larson.

IF WE CAN'T STOP WAR NOTHING ELSE MATTERS

Airbombs, poison gas, and hate will destroy our civilization, if the next war breaks.

"It is reckoned by military experts that three squadrons of airplanes could destroy all life in London at a cost of £170" (for poison as.)—Philip Gibbs, Saturday Evening Post, Jan. 26, 1924.

If London, then New York, Chicago, San Francisco.

COOPERATION WILL STOP WAR

Necessity taught individuals, cities, states, to cooperate and stop war.

Necessity now drives the nations to cooperate or perish.

Ask your candidate for President, for Vice-President, and for Senator:

"How far will you cooperate for World Peace?"

THE S. S. LESSON

November 27

Isaiah Teaches True Worship.
Isa. 1:10-20.

Golden Text: "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands and a pure heart.—Psa. 24:3,4.

Isaiah began his prophetic work in the year in which King Uzziah died which was about 736 B. C. and continued until after the sudden deliverance of Jerusalem from the attack of Sennacherib in B. C. 701. The period over which he prophesied extended over sixty years and for a time during this period the prophets Amos, Hosea and Micah were also prophesying. According to tradition Isaiah died during the reign of the wicked king Manasseh, when he was sawn asunder between two planks.

Isaiah begins his message with a charge of ingratitude and corruption against his people. They have rebelled; they have been worse than cattle in that they have not recognized the hand that fed and kept them have been thoughtless and with it all, they have been stricken and sickened, yet there was no thought of returning to God. Judah was miserable, desolate and alone, while only the grace of God preserved the remnant that remained and even those were irreligious, senseless and wicked. Zion is compared to a cottage in a vineyard of a lodge in a garden. These shelters are only temporary ones and when there was no work done in the vineyard or garden, they were abandoned. Like a miserable little shack standing alone and apart from other habitations is Israel compared by the prophet.

In verse 10, the people of Judah are compared to the people of Sodom and Gomorrah, inhabitants of the ancient cities, who, because of their horrid wickedness, God had utterly destroyed with fire and brimstone. It is to these that he says, "listen to the law of God." While primarily, the message was to Judah of Isaiah's time, it applies to all times. Those who give way to sins, who neglect their duty to God, who offered unacceptable service to Him and whose lives are not clean are kept from destruction only by the grace of God and the only acceptable future open to them is a return to Him and a regard for His word.

The people of Jerusalem, notwithstanding their shortcomings, were regular in the keeping of the ceremonial laws relating to such things as sacrifices, the keeping of fast days and feast

days, but all this was mere hollow show, an outward coming that did not affect the heart. All these rites and ceremonies were right so long as they were an expression of a desire of the heart to draw close to God and keep close to Him. But when they became mere empty shows they were worse than nothing for they only served to emphasize the hypocrisy of the people. In all times the children of God may find great blessings in the outward observance of their religion, but it is only a blessing to them so long as it is the expression of the inner man desiring to come closer and closer to God, the Creator and Father.

The uselessness of the vain obligations of the people is enumerated. They include not only sacrifices but forms of prayer and supplication and the observance of the yearly religious calendar. Apply this condemnation to our time and you see some striking similarities. People still give for religion and observe Easter and Christmas, but long ago these special days have lost their religious meaning and are today just so many other worldly occasions in which pleasure and pride and not God are the things sought. We do not honor the Lord's birth and resurrection if we only observe their celebration by worldly amusements. We do not really make Thanksgiving Day a suitable occasion unless there is a real and humble thanksgiving to God for His tender and patient mercies.

Isaiah not only denounced wickedness, but also pointed out the way by which favor of God may be again gained. He told his people to make clean, put away evil, cease to do evil, learn to do well, seek judgment and relieve the distress. Here we have the method presented by which all sinners must come to God. They are to wash, not ceremonially, but find cleansing through the atoning blood of Jesus. They are to put away and cease to continue in their sins. There can be no sincerity in a plea for the favor of God that does not include a breaking with sins of all kinds. Then, they are to learn to do well. The right way to live a God-pleasing life is to continue in well doing. This includes more than just religious exercises, it includes doing deeds of practical charity and love.

In the last verse of the lesson we have God's invitation to come and reason with Him. He is a reasonable Being, we have been created with minds. To use them well is not only a privilege. The most unreasonable thing to do is

to displease God, because it brings His wrath upon the one doing it. The most reasonable thing to do is to please God because it brings His approval and blessings upon those who please Him.

CORRESPONDENCE

Ruff Salem Mennonite Church, Ruff, Wash. Oct. 30, 1927.—The question often arises in the mind of the correspondent from a small congregation whether it is necessary to report to the Mennonite as many times as the large congregations do, for maybe the report will only take up space which could be filled by material that will be read by a greater number of readers.

Last week, Oct. 23-25 we had the privilege of having Rev. and Mrs. M. J. Galle of Aberdeen, Idaho, with us. They are no strangers in this part of the state and that their many friends young and old were glad to see them one could observe by the many that gathered around them after services to invite them to be sure to visit them while they would be here.

Rev. Galle gave three very inspiring sermons, a talk to the C. E. S. S. and the Ladies Aid at Ruff, and seven sermons at the sister church Schrag, Wash. (A report of the sister church about Rev. and Mrs. Galle most likely will appear in the Mennonite.)

The Ruff Ladies Aid has shown great interest in their noble work this summer. They have been meeting regularly once a month with so to say perfect attendance record in spite of the fact that some must go a distance from twenty-five to forty miles. At present they are rejoicing of having finished their quota for sewing for the American Indians in Montana. The other religious meetings are followed as usual.

The few Mennonites living around Ruff often ask themselves the question: "Why don't more Mennonites come and settle around here?" Financially the Mennonites have progressed in this part of the state. The wheat crop was normal this year. By also receiving a fair price from \$1.06 to \$1.25 per bu. for wheat many of the farmers have been able to buy new cars and the like after paying up expenses. We often wonder why the Mennonites coming to visit the new Mennonite settlement at New Port, Washington from the middle states and leaders sent out to investigate the new settlement for Mennonite people to settle do not come a little farther west than Spokane, Washington and

look at the wheat districts such as Ruff, Schrag, Odessa, Lind and see if these districts where a few Mennonites are living at the various places might be favorable for Mennonites to settle on wheat farms. Many of the Mennonite Settlements in the middle states and eastern states are overcrowded and many a poor farmer from the overcrowded districts would do wise coming west and renting a wheat farm. The new winter wheat fields are green and look very prosperous for a good crop next year.

Some people coming west see nothing but dust and have no favorable report to bring back east across the Rockies. They say, yes they have big farms, lots of wheat, nice fruit, such as apples, peaches and the like, but they are afraid to advise anyone going West. These are similar to the ten spies sent out to investigate the promised land who brought back a good report of the land but were afraid of the rest, but the two spies who had a vision and faith in God were the ones whose report was pleasing to God.

West Zion Notes, Moundridge, Kans.—On Sunday evening Oct. 16th the Student Volunteers of Bethel College gave an inspiring program in the West Zion church.

Rev. P. K. Regier and Mr. and Mrs. O. C. Rupp attended the Western District Conference at Beatrice, Neb.

A special Endeavor program was given at the West Zion church on Oct. 23 by the ten Juniors who were promoted to the Senior Society. After the program all the Juniors drove out into the country to sing for the sick.

Thirteen young people are taking catechetical instruction from Rev. P. K. Regier.

The West Zion choir is again rehearsing their annual Christmas Cantata. Mr. Nelson Krehbiel is director. The Cantata to be given this year is "The Story of Christmas" by H. Alexander Matthews.

Moundridge High School has one hundred nineteen (119) students enrolled in Bible classes. These classes are taught by Rev. P. P. Wedel (Pres. of the General Conference.)

PROHIBITION LEAGUE IN JAPAN COLLEGES

The "Nihon Gakusei Haishu Remmei" - the Japan Intercollegiate Prohibition League - is only four years of age. But it already has forty-one branches in as many colleges and universities,

including the Imperial Universities of Tokyo, Kyoto, Sendai, and Sapporo, and the large private universities of Waseda, Keio, Meiji and Nihon, as well as in many commercial, technical and Christian colleges.

In 1923 it was organized by representatives of nine college prohibition clubs in Tokyo. From the beginning of its organization, the League has had as special advisor, the Rev. Mark R. Shaw, missionary of the Methodist Episcopal Church in Japan. Dr. Masataro Sawayanagi, president of the Imperial Education Association, is president of the Japan Intercollegiate Prohibition League. Prior to Mr. Shaw's departure for America on furlough this fall the League presented him a beautiful Japanese tea set and in resolutions expressed its appreciation of his services. Mr. Shaw has given the League more than sixty volumes on the alcoholic problem, the basis of a prohibition reference library for the colleges.

Sixty official delegates attended the fourth annual convention of the League, held this year in the Young Men's Buddhist Association Auditorium of the Imperial University of Tokyo. Plans were made for renewing the League's work in aid of the Juvenile Temperance Law which proposes to raise from 21 to 25 years the age at which young people can drink or be sold liquor. A large group in the government favor the measure.

Among the speakers at the convention and their topics should be mentioned: G. Gustar Remstedt, Finnish minister to Japan, "Athletic Sports in Prohibition Finland"; Rev. Mark R. Shaw, "American Prohibition and Its Significance for Japan"; R. Ikeda, "Optimism and Pessimism in our Cultural Life"; Dr. M. Miyajima, Member of Parliament, "The 25 Years Law and the Tomorrow of the Empire"; Dr. Beito T. Takeshima, Buddhist leader, "Youth and the Next Generation".

OLD CONFESSION OF FAITH

The Apostle's Creed is a confession of faith dating from the Fourth century, which has been incorporated either in part or as a whole by practically every Christian church. A legend was to the effect that the Apostle's Creed was formed by the apostles themselves, but there is slight documentary proof of this. It is by many supposed to have been taken from the confession of Peter, see Mark 16:16, and from the baptismal invocation which determined the trinitarian

order and arrangement. The earliest authentic mention is found in a passage in the works of St. Irenaeus, who died in 202 A. D., when about eighty years old.

DEATH

Liechty — Mrs. Sylvia Viola (Baumgartner) Liechty was born in Pandora, Ohio, Sept. 7, 1903. In 1907 she moved to Idaho with her parents. She was received into the Mennonite church the same year by baptism. Several years later she came to California. She was a graduate of Chaffey Junior College and of the Bible Institute. For two years she was engaged in teaching. She was married to Henry A. Liechty, son of Rev. John Liechty, June 20, 1926. She died Oct. 23, 1927. She is survived by her husband and an infant son, one grandmother, two sisters, one brother, her parents, Mr. and Mrs. Abe Baumgartner, many other relatives and a host of friends. Her pleasing personality and fine Christian character endeared her to all who knew her. Funeral services were held at the Mennonite church in Upland, Calif., Oct. 27, 1927. Rev. J. C. Mehl and Lester Hostetler had charge of the services.

CONTRIBUTIONS

Emergency Relief Commission
October, 1927

For Russia and Siberia: Abraham Dirks, Buhler, Kan., \$51.00; Christian Church, Moundridge, Kan., \$21.50; Nick D. Esau, Buhler, Kan., \$32.40; Bergfelder Ch., Mt. Lake, Minn., \$19.83.

General Fund: Immanuel Menn., Ch., Los Angeles, Calif., \$51.06; Bethel Menn. Ch., Fortuna, Mo., \$28.92; First Menn. Ch., Phila., Pa., \$9.31; Greenfield Menn. Ch., Carnegie, Okla., \$11.00; First Menn. Ch., Upland, Calif., \$27.22.

For Canada: First Menn. Ch., Sunday school, Newton, Kan., \$17.00; West Zion Ch., Moundridge, Kansas, \$36.00; Alexanderwohl Ch., Goessel, Kan., \$63.00; Second Menn. Ch., Beatrice, Neb., \$150.00; Bergthal Ch., Pawnee Rock, Kan., \$20.55; First Menn. Ch., Mt. Lake, Minn., \$35.75; Taber Church, Goessel, Kan., \$11.66; Emmanuel Ch., Aberdeen, Id., \$29.78; First Menn. Ch., Mt. Lake, Minn., \$26.85; San Marcos Menn. Ch., Paso Robles, Cal., \$10.00.

Flood Sufferers: First Menn. School, Reese and D. Phila., Pa., \$7.00. Oct. 1, 1927, Bal. \$ 95.98 Rec'd for Russia and Siberia 124.73 Do, General Fund 131.51 Do, Canada 400.59 Do, Flood Sufferers 7.00

Total \$ 759.81 Pd. out dur. month 689.00

Nov. 1, 1927 Bal. \$ 70.81 Gratefully acknowledged, C. F. Claassen, Treas.

Report of The Executive Committee of Mission Sewing Societies
For October, 1927

Girls' Home, Winnipeg: Sew. Soc., Menn. Ch., Goessel, Kan., \$3.50; Sew. Soc., Arlington, Kan., \$16.00; Sew. Soc., Sumnerfield, Ill., \$5.00; Taber

Sew. Soc., Goessel, Kan., \$5.00; Sew. Soc., Johannestal Ch., Hillsboro, Kan., \$10.00; Ladies Aid Soc., Germantown Ch., Philadelphia, Pa., \$10.00; Swiss Sew. Circle, Whitewater, Kan., \$10.00; Taboca Sew. Soc., Tampa, Kan., \$10.00; Women's Mission Soc., Upland, Calif., \$25.00; Bergtal Sew. Soc., Pawnee Rock, Kan., \$10.00; Bethel Mission Sew. Soc., Mt. Lake, Minn., \$10.00; Bethel Sew. Soc., Mt. Lake, Minn., \$6.00.

For Christmas: Johannestal Sew. Soc., Hillsboro, Kan., \$10.00; Bethel Sew. Soc., Pawnee Rock, Kan., \$10.00; Montana, \$20.00; Do., Okla. Stations, \$15.00; Bethel Mission Sew. Soc., Mt. Lake, Minn., \$25.00; Do., China, \$25.00; Minn., \$25.00; Bethel Sew. Soc., Mt. Lake, Minn., \$25.00; Do., China, \$25.00; Christian Menn. Sew. Soc., Moundridge, Kan., \$10.00; Sew. Soc., Berne, Ind., \$75.00; Young Girls' Sew. Circle, Hillsboro, Kan., \$40.00; Kidron Sew. Soc., Talago, Okla., \$5.00.

Miscellaneous: Ebenezer Sew. Soc., Gotcho Okla., Evangelist, India, \$25.00; St. Johns Ladies Aid, Pandora, Ohio, Helper, India, \$30.00; Dorcas Soc., Halstead, Kan., Orphan, Ind., \$30.00; Do., Gen'l Treas., Foreign Missions, \$17.00; Do., Gen'l Treas., Home Missions, \$17.00; Bethel College Ch., Mission Soc., Newton, Kan., \$25.00; Lame Deer, Montana, \$30.35; Sew. Soc., Berne, Ind., Shoes for Altona Mission, \$25.00; Taboca Sew. Soc., Beatrice, Neb., Hutchinson Piano Fund, \$7.00; Do., Electric Lights, Lame Deer, Mont., \$7.00; Goessel Sew. Soc., Goessel, Kan., Do., \$2.50; Various Sew. Soc., Duty and Freight on Boxes to Ind., \$36.00.

Gratefully acknowledged, Mrs. J. K. Regier, Treas.

FOREIGN MISSION RECEIPTS
FOR OCTOBER, 1927.

Salem Ch., Dalton, Ohio, \$89.16; Alexanderwohl Ch., Goessel, Kan., \$77.25; S. S. New Hutertal Ch., Freeman, S. Dak., \$40.87; Freeman College, Y. M. C. A., Freeman, S. Dak., \$15.00; Mr. A. A. Wolfman, Freeman, S. Dak., \$35.00; Conference Trust Fund, India, \$681.25; S. S. Bergtal Ch., Corn, Okla., \$6.44; H. G. Pankratz, Vona, Colo., \$1; Taber Ch., Buhler, Kan., \$51.26; Hebron Ch., Buhler, Kan., \$11.80; Sew. Soc., Menn. Ch., Donnellson, Ia., \$5; C. E. Soc., Beatrice, Neb., \$30.00; A. J. Ledig, Upland, Calif., \$30.00; Mrs. Kathie Wiens, Beatrice, Neb., \$25.00; Sidney S. Borneman, Norris-town, Pa., \$75.00; First Menn. Ch., Allentown, Pa., \$50.00; Bethany Ch., Freeman, S. Dak., \$62.75; First Menn. Upland, Calif., \$38.00; C. E. Soc., Menn. Ch., Halstead, Kan., \$5.00; Menn. Ch., Hillsboro, Kan., \$60.56; Ruff-Salem, Ch., Ruff, Wash., \$10.31; B. F. Welty, Additional legacy, Tacoma, Wash., \$64.96; From Berne, Indiana: Mission Boxes, \$47.5; S. C. E. Soc., \$24.85, four-fifths monthly offering, \$575.59; Canton Ch., Galva, Kan., \$19.80; Bergfeld Ch., Mt. Lake, Minn., \$13.22; Missionary refund \$2.31; Menn. Ch., Pulaski, Ia., \$14.10; John H. Klassen, Plum Coulee, Minn., \$10.00; S. S. Zion Ch., Donnellson, Ia., \$35.00; S. S. Menn. Ch., Monroe, Wash., \$9.55; S. S. Class No. 33, Berne, Ind., \$37.20; C. P. Richter, Gotcho, Okla., \$10.00; Friend, Oraibi, Ariz., \$3.00; Bethlehem Ch., Bloomfield, Mont., \$28.04; Hereford Ch., Bally, Pa., \$66.05; Bergtal Ch., Pawnee Rock, Kan., \$27.03; Mrs. H. P. P. Schmidt, Whitewater, Kan., \$32.00; S. S. Eden Ch., Moundridge, Kan., \$158.72; S. S. Hoffnungsau Ch., Moundridge, Kan., \$24.61; Bergtal Ch., Corn, Okla., \$28.50; Bethany Ch., Kingman, Kan., \$14.66; Menn. Ch., Deer Creek, Okla., \$9.81; Immanuel Ch., Los Angeles, Calif., \$67.33; S. S. Bethel Ch., Wolf Point, Mont., \$13.20; Einsiedel Ch., Hanston, Kan., \$10.40; Menn. Ch., Burton, Kan., \$5.00; Menn. Ch., Buhler, Kan., \$33.73; Grace Ch., Pandora, Ohio, \$55.20; Menn. Ch., Hutchinson, Kan., \$7.39; C. E. Soc., Bethel Ch., Mt. Lake, Minn., \$50.00; Second Menn. Ch., Beatrice, Neb., \$100.00; S. S. Menn. Ch., Arlington, Kan., \$25.00; S. S., First Menn. Ch., Newton, Kan., \$17.01; Menn. Ch. and S. S., Pratum, Ore., \$36.50; Bergfeld Ch., Mt. Make, Minn., \$14.32; Sunday S., Bergfeld church, Mountain Lake, Minn., \$17.75; Bethel church, Fortuna, Mo., \$90.27; Bethel Ch., Dalton, S. Dak., \$24.02; Menn. Ch., near Beatrice, Neb., \$542.40; Menn. Ch., Esccondido, Calif., \$13.46; S. S. Menn. Ch., Esccondido, Calif., \$15.00; Bergtal Ch., Pawnee Rock, Kan., \$25.47; J. T. Reimer, Whitewater, Kan., \$100.00; Friedenberg Ch., Avon, S. Dak., \$60.00; Friend, Beatrice, Neb., \$100.00; S. S. Menn. Ch., near Beatrice, Neb., \$452.75; Menn. Ch., Boyertown, Pa., \$10.00; West Swamp Ch., Quakertown, Pa., \$146.04; West Swamp Y. P. C. A., Quakertown, Pa., \$30.00; S. S. Swiss Ch., Alsen, N. Dak., \$7.15; Bethel Ch., Imman, Kan., \$215.00; First Menn. Ch., Philadelphia, Pa., \$45.63; H. C. Ewert, Avon, S. Dak., \$50.00; Guadenberg Ch., Whitewater, Kan., \$39.87; Sew. Soc., Menn. Ch., Marion, S. Dak., \$50.00; First Menn. Ch., Mt. Lake, Minn., \$32.00; Hoffnungsau Ch., Imman, Kan., \$14.45; Jacob P. Gering, Murdock, Kan., \$100.00; Miss. Soc., Emanuel Ch., Noble, Ia., \$150.00; Mrs. J. H. Neufeld, Peabody, Kan., \$5.00; Bethany Ch., Quakertown, Pa., \$51.20; Marie J. Regier, E. Cliff, N. China, \$30.00; Menn. Ch., Butterfield, Minn., \$52.25; Zion Ch., Donnellson, Ia., \$168.40; Menn. Ch., Imman, Kan., \$1882; Hutertal Ch., Freeman, S. Dak., \$807.73; Menn. Ch., Summerfield, Ill., \$22.50; Bethel Ch., Mt. Lake, Minn., \$175.00; C. E. Soc., Hoffnungsau Ch., Imman, Kan., \$17; S. S., Friedenberg Ch., Avon, S. Dak., \$40.00; S. S., Class, Brudertal Ch., Hillsboro, Kan., \$30.00; Menn. Ch., Flatland, Pa., \$25.00; the Ladies' Ex. Com. of Sew. Soc., (Received by Mrs. J. G. Regier), \$118.00; Wiens Auto, (Received by P. J. Wiens), \$644.50. Total, \$7,586.24.

Bal. in Bank, Oct. 1, 1927, \$ 449.76 Gifts for Gen. fund \$5,562.66

Do., Orphans, teacher, etc. 605.00 Do., China station, 54.09 Do., Sundries 683.24 Interest 681.25

Bal. and Total Receipts \$ 8,036.60 Money bor'w'd dur. month 11,000.00

\$19,036.00 Pd. on Orders dur. month \$18,611.94 Bal. in Bank, Nov. 1, 1927 \$ 424.06 On November 1, 1927, our Board has a debt of \$14,000.00. Gratefully Acknowledged, J. G. Regier, Treas. Newton, Kansas.

THE MENNONITE JOTTINGS

November 10, 1927

Rev. David Hofstetter of near Orville, Ohio, has reached the age of 88 years but is physically strong. He recently preached in the Sonnenberg church.

The Bethany church, Freeman, S. D., held its annual Harvest Home on Sunday, Oct. 9, on which occasion Sister Maria Braun, of the China mission gave a heart touching address, stressing the great reasons we have for thanksgiving.

The recent Western District Conference held at Beatrice, Neb., heard a report of its home Mission Committee relative to the establishing of a mission in the city of Wichita, Kan., and voted to accept the recommendations of the Committee.

Sister Elizabeth Goertz, of Hillsboro, Kan., now home from China on furlough, attended a student volunteer convention at Wooster, Ohio, and found occasion to visit Dalton, where she gave a message in the Salem church two Sundays ago.

The Bundesbote reports a movement among the Mennonites in Germany which aims at closer relations with the Society of Friends or Quakers. The World War, in which Mennonites and Quakers had to take common cause and the relief measures in to which the Quakers entered and in which some Mennonites participated with them, no doubt has much to do with this attitude of the German Mennonites. It is to be remembered of course that in the earlier days there

was considerable intercourse between the two bodies, the results of which were the colonizing of Mennonites in Pennsylvania and the later adoption of the Protest against slavery.

Rev. J. W. Reimer, of Kitchener, Ontario, who for many years was one of the leading travelling ministers of the Mennonites in Russia, has gone to California where he will give instruction in German in a Bible school in Redkey.

In the new Mennonite settlement at Wolf Point, Mont., the brethren held a mission festival on Oct. 16. The offering amounted to \$450.00. Remembering that these people have only located on their lands during the past few years and are confronted with the privations incident to pioneer life, this is a remarkable showing.

A Mennonite farmer in Elbing, Kansas, draws comparisons between the wages paid to farm help now as against former years. The help is provided with a house rent free, permitted to use all the milk needed and allowed a garden and the privilege of keeping chickens. In 1886 he paid \$210.00, in 1908, \$365, in 1913, \$415, in 1918, \$600, in 1919, \$940, and in 1927 \$600.

The Ministerial Conference of the Eastern District Conference will be held in Bethany church, Quakertown, Pa., Nov. 21. The items on the program are: Present Day Application of Mennonite Principles, By Rev. A. J. Neuschwander; Bible Study, by Rev.

A. S. Shelly; Our Mennonite Doctrine of the Scriptures as the Rule of Faith and Life; Bible Study Hour, Rev. G. T. Seldner; Round Table Question Box conducted by Rev. D. J. Unruh.

Rev. and Mrs. H. R. Voth were in Lehigh, Kan., on Oct. 30. In the morning he preached at the regular service and in the evening he gave a report of the recent meeting of the Western District Conference.

The First church, Newton, Kan., was favored by a visit from Rev. P. H. Unruh of the Alexanderwohl church on Sunday, Oct. 30. In the evening of the same day Rev. H. J. Dyck, elder of the Zion church, preached.

The "Woman's Work" department of The Mennonite is under the direction of Miss F. Luella Krehbiel, Clarence Center, N. Y. Articles intended for this department should be sent to her directly instead of to the Editor or members of the Executive Committee of Mission Societies.

The C. E. Society of the First church, Philadelphia, will give its annual Banquet on the evening of Nov. 12. Rev. D. G. Barnhouse, D. D., a Philadelphia Presbyterian minister, will give the address of the evening. Rev. A. J. Neuschwander, pastor of the First church, attended the Peace Conference held in Manchester, Ind., Nov. 4-6. During his absence the pulpit was filled by Rev. N. B. Grubb at the morning service and Rev. A. S. Shelly at the evening service.

Dean Whitmer of Witmarsum Seminary conducted a two weeks' series of meetings at Donnellson, Iowa.

Rev. V. B. Boyer of Allentown, has just returned from a visit to the churches in central Pennsylvania, where he conducted services.

The Huttertal church, Freeman, S. D., held a Mission Festival several Sundays ago and the collection for missions amounted to more than \$800.

A valuable contribution to literature having to do with the leper problem of the world has recently been published by the Orissa Mission Press, Cuttack, India, under the title "The Eradication of Leprosy From The World". The author is Rev. Ezra B. Steiner, who for many years served under the Mission Board of the General Conference in India and who is again in India serving in another field. The author's aim is to discover a solution for the eradication of leprosy from the world. He has made a study of the nature and development of the disease and ancient, mediaeval and modern methods of extermination have been investigated. The epoch that marks the beginning of this eradication was the discovery of the lepra bacillus. A fourfold course of eradication is suggested, namely, segregation, the E. C. C. O. treatment, leper clinics and continued activities of Leper organizations. The ultimate eradication of leprosy from the world will result from the combined activities of these agencies. The book sells for two dollars.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, NOVEMBER 17, 1927

No. 45

THANKSGIVING PROCLAMATION

By the President of the
United States of America

A proclamation:
Under the guidance and watchful care of a divine and beneficent providence, this country has been carried safely through another year. Almighty God has continued to bestow upon us the light of His countenance and we have prospered. Not only have we enjoyed material success but have advanced in wisdom and in spiritual understanding. The products of our fields and our factories and of our manifold activities have been maintained on a high level. We have gained in knowledge of the higher values of life. There has been advancement in our physical well being. We have increased our desire for the things that minister to the mind and to the soul. We have raised the mental and moral standards of life.

We have had the blessings of peace and of honorable and friendly relations with our sister nations throughout the world. Disasters visiting certain of our states have touched the heart of a sympathetic nation, which has responded generously out of its abundance. In continuing to remember those in affliction we should rejoice in our ability to give them relief.

Now that these 12 months are drawing to a close, it is fitting that, as a nation and as individuals in accordance with time honored sacred custom, we should consider the manifold blessings granted us. While in gratitude we rejoice, we should humbly pray that we may be worthy of a continuation of divine favor.

Wherefore I, Calvin Coolidge, President of the United States, do hereby set apart and designate Thursday, the twenty-fourth day of November, next, as a day of thanksgiving and prayer, and recommend and urge on that day our people lay aside their usual tasks, and by the family fireside and in their accustomed places of public worship, give thanks to

Him who holds all in the hollow of His hand.

In witness whereof, I have hereunto set my hand and caused the seal of the United States be affixed.

Done at the city of Washington, this twenty-sixth day of October, in the year of our Lord one thousand nine hundred and twenty-seven, and of the independence of the United States of America, the one hundred and fifty-second.

Calvin Coolidge.

NOTICE

To the Missionaries of the
General Conference

I received a few days ago notice from the County Treasurer in Rosebud county, Montana, that there was \$3.36 taxes due on land, which I have paid; and I would like to know if there is any taxable property on any of the Mission Stations. If so, kindly let me know as soon as possible, and I will see to it that same is paid also.

C. F. Classen, Treas.
Newton, Kan.

ADVENTURES OF A MISSIONARY IN AFRICA

Rev. E. A. Sommer, a Mennonite missionary working under the Central Conference now on furlough and continuing his studies in Witmarsum Seminary was the guest of the Community Luncheon, Bluffton, O., Nov. 7. The Bluffton News gives a very interesting report of the address made by him on that occasion:

Shipwrecked off the south coast of Africa and battling a stormy sea for twelve hours in the winter season; landed in Capetown without dry clothing, money or friends; sleeping in the midst of a village of native cannibals, the only white man within a hundred miles; holding a reception for the crown prince of Belgium in the depths of an African jungle and serving as dentist, physician, teacher and minister to native tribes for scores of miles around, Rev. E. A. Sommer of South Jackson street, re-

turned missionary who spent seven years in Africa told a strange tale of experiences and adventures in an address before the Community Luncheon club, Tuesday night.

In a calm and quiet manner such as one might discuss ordinary affairs of daily routine, Rev. Sommer related a gripping narrative of life in the far corners of the earth, stripped of the veneer and safeguards of civilization, where life was cheap and death from wild beasts and the poisoned arrows of still wilder men ever lurked in the jungle.

Rev. Sommer is now a student in Witmarsum Theological seminary and after completing his course of study expects to return to Africa.

Ship Strikes Mine

It was during the war that Rev. and Mrs. Sommer sailing to Africa were shipwrecked when, due to a drunken captain, their vessel struck a mine planted by the British thirty miles from Capetown to guard the harbor against a German sea attack.

The ship, broken in two by force of the explosion, sank fifteen minutes later. Passengers and crew numbered 150 huddled in small lifeboats were left to face as best they could a fast approaching storm which marked the beginning of the winter season.

The lifeboats repeatedly capsized throwing the occupants into the water, the weaker ones succumbing to cold and exhaustion and the stronger regaining their frail craft. From three o'clock in the afternoon until two-thirty the next morning continued this lottery with death, no one knowing who might be the next victim or whether any would come through alive.

Rescued by Destroyer

At two-thirty o'clock in the morning a British destroyer picked up the remaining survivors, drenched to the skin with salt water and all more than half dead from exposure.

Municipal officials of Capetown gave them assistance, taking them into their own home for three weeks before starting on their journey up the coast to the

mission station in Belgian Congo.

Visits Cannibals

A privilege, rarely granted any white man, that of viewing the interior of a native village of a cannibal tribe was accorded to Rev. Sommer who traveled 250 miles through the jungle to make the visit.

After long drawn out preliminaries with the wary chief the white man was conducted through the village, housed within an enclosure and guarded by warriors. Near the middle was a pile of human skulls the remains of former banquets, a dancing floor for the native dances and paraphernalia used in practice of witchcraft.

As night drew on the chief, evidently pleased with his white visitor, invited him to pitch his tent in the village and spend the night with the tribe. Although by no means a pleasant prospect, that of spending the night alone in the midst of a wild cannibal tribe, the missionary dared not refuse because of the offense which it would be sure to give to the chief.

Night Among Cannibals

Accepting the invitation, although not at all certain that his own skull might not be seen on the bleaching pile in the center of the village the white missionary pitched his tent and spent the night unmolested and unharmed. The next morning on his departure he was presented with a fine live pig as a token of the chief's esteem.

The cannibals are described by Rev. Sommer as men of exceptionally fine physique, stalwart and strong, terrible in war but staunch friends, once they have become assured of the good intentions of the visitor.

From visiting cannibals to receiving the Crown Prince of the Belgians is a far cry but this fell in the line of duty as the scion of royalty was making a trip through the region and was scheduled to visit the mission station. "Of course," said Rev. Sommer, "all of us at the mission station were dressed in our best and the strange thing was that we were better dressed than the prince himself who came in his

Christmas Services for Sunday School

Christmas Echoes (L)	Festal Bells (L)
King Divine (L)	The Starlit Way
Starlight and Song (L)	The King has Come (L)
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The Babe Divine	The Star of Bethlehem

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MENNONITE BOOK CONCERN, BERNE, IND.

The New Mennonite Hymn Book Just Published

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

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regular hunting clothes." The prince, he said, expressed his satisfaction at getting away for a time from the ceremony attendant on royalty and living while on the tour as an ordinary citizen.

A thrilling never to be forgotten experience related by Rev. Sommer was that of a missionary's wife who with twin girl babies two weeks old was confronted alone with a band of native warriors who demanded that according to their custom one of the infants be given to them to be put to death.

The distracted mother pled with the chief who remained obdurate but finally consented to spare the child provided the mother would give them an exhibition of supernatural power. What to do—the frantic mother was panic-stricken with an idea—seizing her false teeth she jerked them from her mouth, waved the teeth at the astonished tribesmen and replaced them. Truly a miracle—and the warriors departed satisfied that they had witnessed the supernatural.

The region, said Rev. Sommer, is being developed by foreign commercial interests, in a manner not always beneficial to the morals of the natives, although the famous "rubber atrocities" of a score of years ago have been abolished. The Lever soap interests of Great Britain have recently established plants for extraction of palm oil for the manufacture of soap, he said.

CHURCH LEADERS URGE THE GOVERNMENT TO RENOUNCE WAR

As a part of the church program for the Armistice Day period, a large delegation of representative leaders, waited on President Coolidge and the Secretary of State, on November 2, and presented a memorial urging the Government to accept the proposal of M. Briand for a treaty outlawing war between France and the United States. The memorial strongly urged, also, that this step be made the occasion for a declaration of policy that our country desires to make similar treaties with all other nations.

The memorial, signed already by over 700 churchmen and receiving additional signatures every day, was presented to the President by a committee headed by Bishop William F. McDowell of the Methodist Episcopal church, Chairman of the Washington Committee of the Federal

Council of the Churches of Christ in America.

The memorial reads as follows:

"To the President and Senate of the United States of America:

"We, the undersigned citizens of the United States, profoundly believe that our Government should cooperate to the fullest possible extent with the other nations of the world in taking effective steps toward the substitution of peaceful methods for those of force in the settlement of disputes between nations.

"We, therefore, heartily welcome the proposal of M. Briand that France and the United States shall make mutual engagements for 'the renunciation of war as an instrument of national policy.'

"We believe:

"1. That war should never again be resorted to by civilized nations as the means for settling disputes or enforcing claims.

"2. That war, save for self-defense against actual attack, should be outlawed and declared by the nations to be an international crime.

"3. That the renunciation of war by treaties and solemn engagements should be undertaken by all the principal nations, adequate provision being made for conciliation, meditation, arbitration and judicial settlement.

"4. That such engagements constitute an essential measure in creating the spirit of mutual confidence which must precede a general movement for disarmament.

"5. And that the settlement of every threatening dispute, whatever its nature, should be sought only by pacific means.

"We, therefore, request our President and Senate to respond promptly and favorably to the proposal of M. Briand, and we desire at the same time that it be made clear to other nations that the United States would be pleased and would hope to enter into similar agreements with them.

"We respectfully submit this appeal and earnestly hope for early and favorable action."

Following the presentation, Bishop McDowell said:

"This memorial is one of many indications of a rising tide of interest throughout the churches in making war an outgrown thing of the past. Thoughtful leaders in all denominations see in M. Briand's suggestion for a treaty renouncing war between France and the United States something concrete on which to lay hold in grappling with the problem of

war. His proposal brings the quest for world peace down from the clouds and roots it in practical realities of statesmanship.

"Unless I wholly misunderstand the attitude of the churches, they are determined to use the Briand proposal as an occasion, not simply for urging a policy of no war with France on any score, but also for making it clear to all nations that the United States is ready for a general treaty outlawing war."

President Coolidge was quoted by members of the delegation as saying, in response to the presentation of the memorial, that he was glad that such organizations as the Federal Council of the Churches were directing public opinion into the ways of peace and goodwill between nations.

OUR MISSIONARIES IN CHINA

The rumor is being spread in many quarters that our missionaries now in China will be coming home soon. A report has been circulating that all would soon be back. The Mission Board knows nothing of such rumors. The plan of our missionaries, as it has been the plan of missionaries of other Boards, has been to remain as close to the scene of their labors as possible. The general feeling has been up to this time that the time would not be very long until some work might again be done. When such a time comes, the missionaries want to be ready for the work.

Until now, no reports of any missionaries who are planning to come in the near future has reached the Board. There are sufficient funds in the treasury in China to meet any emergency needs, such as might come up in the event that being away from the station in the coast city with its added expenditures might bring in a personal way. There is no need for personal financial difficulties in this crisis. There is also no danger of real suffering in the present situation. There is probably needless anxiety for the safety of our missionaries and maybe this anxiety prompts the repeated rumors that they are coming home.

Rev. S. M. Musselman.

CORRESPONDENCE

Halstead, Kan., Our church year is drawing to a close and no report has yet appeared in the Mennonite from Halstead.

Our services were interrupted during the year while a basement was being built and the church remodeled.

During this time our morning services were held in the City Hall and our Christian Endeavor and evening services were discontinued.

The last service was held in the church on March 6th and on July 31, our church was rededicated. Our pastor, Rev. Unruh, preached a very inspiring sermon asking that we all dedicate and consecrate our lives to Christ. Only in that way will our remodeled building be a blessing.

We now have several additional S. S. rooms and our S. School can and does work more efficiently. We also have a room dedicated to the Missionary service. In it we may hold our Missionary meetings.

In February nine young people were baptized and taken into the church and one was taken in by letter. Later five others were taken in by letter and six associate members were taken in. May the church prove a blessing to them and they to the church.

Communion services were held on Sept. 4th, just before several of our young people left for school.

Rev. Unruh was granted a six weeks' leave of absence during the summer. He spent this time at Iliff Seminary in Denver, Colorado.

During his absence the pulpit was filled by different ministers from Bethel College and on one Sunday by Missionary Wiens from Hutchinson.

Our pastor and Rev. Wiens also exchanged pulpits one Sunday in May.

The girls' glee club from Bethel gave a sacred concert in place of the regular morning service on March 20.

On August 21st, Rev. and Mrs. Lohrenz were with us for our morning service and gave very interesting reports of their work in China. Rev. and Mrs. Moyer from India were in our midst on the evening of Sept. 1st. Mrs. Moyer told of the work there. Rev. Moyer, with the help of lantern slides, showed some of the things that have been accomplished in India.

These visits from missionaries direct from the foreign fields surely should increase our interest and our gifts. On the evening of Oct. 23, the Volunteer Band from Bethel College gave an interesting and very instructive program at our church.

A class in Biblical Literature has again been organized in our High School with Rev. Unruh, our pastor, as teacher.

We can hardly over-estimate the value of such a class. This year there are twenty-five mem-

(Continued on page 3)

THE MENNONITE

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EDITORIAL

THAT WORLD CONGRESS OF MENNONITES

Some one is always taking the joy out of life. Some weeks ago, Rev. H. P. Krehbiel, of Newton, Kansas, who is now in Europe and has visited the Dutch Mennonites, made the excellent suggestion that a World Congress of Mennonites be called in 1936 to commemorate the 400th anniversary of Menno's renunciation of the priesthood and separation from the Church of Rome. This gathering to be held in Witmarsum, the scene of the beginning of Menno's service as an "Old Evangelical" minister. We believe the suggestion an excellent one and would be glad to see, not only in Holland, but among Mennonites the world over, an interest that would find its climax in a gathering such as has been suggested. But just as we begin dreaming about that much wished-for but far away ideal, a Mennonite church in close fellowship, along comes some one to throw a monkey wrench into the works. In a recent issue of *De Zondagshode* we note that J. E. van Brakel calls attention to the suggestion, quoting Krehbiel, but complains about the language used, which, to his mind, seems to suggest a meeting of orthodox Christians to the exclusion of the modernists who happen, much to our regret, to be rather strong among the Mennonites of Holland. We fail to see how reference to Menno as an Old Evangelical preacher should cause resentment on the part of a Modernist and we cannot understand how any one holding to this position should go out of his way to try to throw cold water on a project that has for its purpose the commemoration of the life virtue and influence of so mighty a champion of the truth as Menno was.

THE NEW ENGLISH HYMN BOOK

A new Mennonite Hymn Book at last! There can be no doubt that we needed one. Many years ago the present one was found acceptable largely because our Conference had never before undertaken the task of producing an English hymnal. At that time, too, many of our churches were still using the German language in all of their services, and so the need of a book peculiarly adapted to Mennonites in the transition stage, so far as language was concerned, was not so greatly felt. Today things are different and now that we have a good issue, fresh from the press, we must feel that a long felt want has been satisfied. The inconvenience of the old book with its peculiar arrangement of words and music has often tried and disturbed us in our services. True, many of the hymns of the ages that have endeared themselves to the Christian worshiper must of necessity appear in every useful church hymnal, but when they appear in a new dress and in new company something that will add interest and help to public worship has been gained. It is a matter of satisfaction to be able to announce that the book for which we have been waiting is now available and that it is a decided improvement in every way over the old one. The committee to whom the work of compiling this hymn book was given has exercised both diligence and good taste in giving us this volume. One is surprised to note how fresh the new collection is and yet how comprehensive it is, for in the limited space at the disposal of the editors, there are provided some new ones and most of the best selections that have been associated with evangelical Christianity. An examination of the words and music will show that the book is free from much of our so called modern stuff that passes as church music and that it has a dignity and usefulness that fits it for any occasion in which music is a part of worship. The progressive churches of our conference will replace whatever they are now using with this edition and will likewise discover that they have been amply rewarded for their loyalty to church publications in introducing this book to the exclusion of others that might be regularly used in the services.

The Mennonite and Bundesbote to one address (old or new subscriber) for \$2.50.

EAST AND WEST TO MEET AT JERUSALEM

In the spring of 1928, beginning March 24, and continuing through Easter day, April 8, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for an enlarged meeting of the International Missionary Council. This Council is the direct successor of the Continuation Committee of the World Missionary Conference held in Edinburgh in 1910. Its membership has been enlarged for this third meeting by increasing the representatives from so-called mission fields, two-thirds of whom are to be nationals of the countries from which they come.

No mere Western program to evangelize the world brings these leaders together. Synchronously, Christian leaders around the world have sensed a peculiar need at this time for international counsel. The declared purpose of this meeting is "to gain help in regard to those needs which are felt to be deepest and most pressing in the hearts, lives and work of articulate Christian groups around the world. In other words, the Jerusalem meeting promises to define afresh in terms acceptable to this generation and consistent with conditions and demands in every great mission area the aim, character and scope of our foreign missionary enterprise.

Five subjects have been listed for the study and discussion of Jerusalem delegates. They are: (1) The Christian Life and Message in Relation to non-Christian Systems, (2) Religious Education, (3) The Relation between the Younger and Older Churches, (4) The Christian Mission in the Light of Race Conflict, Industrial Developments and Rural Needs, (5) International Cooperation.

Already groups of people have been formed in different countries to assemble data and record their findings on each of the subjects just enumerated. The group in Great Britain on the Christian Message has as its chairman the Bishop of Manchester, while the group studying on this side of the Atlantic in preparation for Jerusalem is under the leadership of Robert E. Speer. A similar group has been organized in Germany. Meanwhile, recognized scholars of non-Christian religions who have had experience in presenting Christianity to followers of other faiths are preparing papers on this subject for distribution in advance of the Jerusalem meeting.

The first group on Religious

Education and Missions, organized in the United States, is under the chairmanship of Professor Luther A. Weigle of Yale. Two other groups for North America are meeting with Toronto and Chicago as their geographical centers.

As a beginning in the study of relationship between younger and older churches, letters have been sent to the National Christian Councils and other conferences in all mission fields, asking them to prepare statements expressing so far as possible the mind of the younger churches on this increasingly important and perplexing question. The utmost freedom is being given to all national groups in the preparation of their statements.

Group studies on the Relation of Christian Missions to Race Conflict, Industrial Developments and Rural Needs are also being organized.

One group in this country has already begun the study of experiences gained in efforts to promote a better understanding between the white and black races in the United States. It is planned to have another group study experiences gained in improving relations between the white and yellow races. Careful study of race conflict is also being undertaken in East and South Africa.

A commission on Missions and Rural Needs is being organized in the United States and Canada, under the chairmanship of Dr. Kenyon Butterfield. A special investigator, Dr. Edmund de S. Brunner, is on his way to mission fields in Asia with a view to assisting forces there in making a special study of this very important problem.

(Note: Those who desire copies of all the papers published in preparation for the Meeting can obtain them by addressing the officers of the Committee at 419 4th Avenue.)

CORRESPONDENCE (Continued from Page 2)

bers and they all are very much interested in the work.

The grade pupils of the city schools also meet each Wednesday p. m., for Bible Study. This year they meet in the school building instead of the different churches, as heretofore.

The different organizations of the church held their business meetings in October to arrange their work for the coming year.

On Nov. 4th we held our yearly church business meeting. We all took our dinners and had our first church dinner in the new basement. May our church be of real service and a real blessing to the community.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halestead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

Pray ye therefore that the Lord of the Harvest may send out laborers into His harvest.

Jesus Christ.

PRAYER FOR THE MISSIONARIES

"Do you hear them pleading, pleading,
Not for money, comfort, power;
But that you, O Christian worker,
Will but set aside an hour
Wherein they will be remembered
Daily at the throne of grace,
That the work which they are doing
In your life may have a place?"

"Do you see them seeking, seeking
For the gifts of precious worth,
That they count of more importance
Than all other gifts of earth?
Not the gold from rich men's coffers,
Nor relief from any care;
'Tis a gift that you can give them—
'Tis the Christian's daily prayer."
—Selected.

IS IT FAIR?

In a recent year since the World War the Secretary of the Treasury gave the following estimate of expenditures: Tobacco, 2 billion dollars; Candy, 1 billion dollars; Cosmetics and perfumery, ¾ billion dollars; Delicacies, 3 billions; joy-riding, races, boxing, 3 billions. Other luxury items bringing the total amount to 22 billions.

In that same year all the American churches of all denominations gathered from their people for all purposes at home and abroad about ¼ billion. Is it fair, to give 44 times as much for selfish self as to the Lord's work? Which is doing the more good, the 22 billion or the one-half billion? What will you do about it this year?

SOMETHING IS HAPPENING

The young people of the Middle District Conference pride themselves in doing a bit for their Master. For a number of years they have been pledging themselves to definite tasks for the coming years and usually they have met their pledges.

A part of this pledge is each year along the line of money pledges for mission purposes.

For the Conference Year, they have outdone themselves in respect to their budget for other years. But all the societies are hard at work and there is the promise that the goal will be reached.

The budget for the year August 1927 to August 1928 calls for \$3250. It is distributed as follows: \$500 for the Dr. Pannabecker debt for which they made themselves responsible; \$500 for China otherwise; \$1,000 for India; \$500 as a loan to Russian work in Canada; \$200 to Friends Peace Caravan work with the understanding that they will help us to get started in similar work by another year; \$500 to the Home Mission Board on the condition that they look around for some work which will challenge young people of the aggressive Student Volunteer type to do active service for the Master. The young people feel that the foreign field is much limited in respect to sending out workers in the coming years, and the Home Mission Board has not made their work of the challenging type so as to appeal in anything like the same way as foreign work.

And the last item is \$50, which is to go to the Bluffton Retreat. Is this not a broad program? one which should challenge any worker for Jesus Christ? If the Church of tomorrow rests on the young people of today the Church of tomorrow may be even better than today.

CHRISTIAN ENDEAVOR MEETING

Sunday, November 27

A. J. Neuschwander
Topic: "If I Were a Home Missionary, Where Should I Want to Work?" Mark 1:35-45.
The Scripture Brought Down to Date

Every Christian ought to seek guidance in prayer for his daily as well as for special work, even as Jesus did.

The gospel of Christ is to be preached in every town and community. Christ had confidence in the preached Word, why not we? Some feel unless a permanent work is established preaching has little worth.

We cannot go far, if we are willing to work, without finding dire need. Look around in your neighborhood, and you will find it.

A home missionary will soon make others missionaries.

The Prayer Thought

Thank God for: men and women who are going into the neglected parts of this country, the many Sunday Schools and preaching places opened by such workers, for the thousands of homes that were touched for Christ in this way.

Ask the Lord for: willingness to go to less romantic places, to be willing to do whatever presents itself, open eyes to see needs in our immediate neighborhood.

The Open Forum

1. Why does Home Mission work seem to be less appealing than Foreign Missions?
2. Why is it necessary to carry on Home Mission work in America where we have so many churches?
3. What opportunities for Home Mission work are present in the United States? Are any open fields in your State?
4. Why is it that our Foreign Mission budget is about four times as large as the budget for the Home work?

The Subject Divided for Assignments

1. The Biblical basis that Mission Work ought to start at home. Name two or three things to be done.
2. Such Home Mission work as can be carried on by one who is not giving full time to this work.
3. Home Mission work in the General Conference; enumerate the fields and opportunities.
4. What type of Home Mission Work might be undertaken by our Society?

Where Shall I Work?

With sixty million people in the United States outside the church, it seems no one need look long or far afield, all that is needed is readiness to start where we are and do what we can do. Naturally there are many types of work. Some workers are giving full time to this cause, while there are many who help at times.

Some years ago First church Philadelphia carried on a Mission Sunday School. Today Second Mennonite church is a definite evidence of the wisdom of such home mission work. Someone might say, there are enough churches and Sunday Schools where everyone might attend if he so desired. That might be true, but Jesus said in the parable of the great supper, constrain them to come in. Even so a new station forms a nucleus where workers can truly constrain others to come in.

It is not always necessary for new places to be established. In Philadelphia, several of the so called "down town" churches have opened their doors to people who speak a different language. These use the church for their own preaching and worship when often they would have no place, and are not strong enough to build a church. The children of such foreign parents however speak English and so some of the Sunday School teachers are willing to serve double duty, by teaching in both schools.

Home Mission work, where and what? That is the question to some of you who may be in smaller communities. One young man I know went to teach public school, and soon saw the need of a Sunday School. He has a flourishing school now for the second winter season. Others are teaching in negro schools thus helping them to teach themselves in due time. Many a Christian Endeavor Society has been organized by workers far away from their homes, and who are employed in other work.

Illustration

The American Sunday School Union, is an Interdenominational Organization for Christian work. Last year they organized or re-organized 1298 schools with 43,446 teachers and scholars. They conducted 394 Daily Vacation Bible Schools, helped to organize 28 churches, and did many other things to bring the Gospel message to the neglected people of this great country.

PEACE CONFERENCE AT MANCHESTER COLLEGE

The seventh Conference of Pacifist Churches, Friends, Brethren and Mennonites, was held at Manchester College, North Manchester, Indiana, November 4th-6th. The college proved a worthy host to the Conference, the largest ever held.

The Conference centered around three main points, namely, (1) the need of further indoctrinating ourselves in the peace teaching and convictions, (2) working toward peace ends by opposing larger armaments, and supporting arbitration, and (3) by directing our thought to the final outlawing of war.

Oliver Dryer, from England, Secretary of the International Fellowship of Reconciliation, made a very impressive plea for

peace and good will to be established between nations in the danger zones of Europe. In his winsome manner he related incidents where he was able to substitute confidence for suspicion because he applied the principles of Jesus, which are love and not force. He made a strong plea to support such organizations that were working for a peaceful adjustment between nations. A second plea was for more "apostles of peace and good will" wherever we are. "Such apostles of peace," he said, "would tend to disarm the military spirit which is so prevalent.

On Saturday (forenoon and afternoon) most of the time was spent in discussing ways and means of working for peace in our various denominations. More participation in Peace Caravan work, and special courses in our colleges and summer Retreats was emphasized. Declaration, essay and oration contests were cited as excellent means of spreading and awakening peace convictions.

Frederick J. Libby, that dynamic apostle of peace, spoke on Saturday evening to a very large house. He pointed out that "we the people of the United States" still have power to determine what we want, if we want it bad enough. He cited the mighty outburst of public sentiment, this last spring, when our country was slowly but steadily drifting toward war with Mexico. Mr. Libby stated that the National Council for the Prevention of War, served as a clearing house for some 36 different peace organizations, and as such, used every avenue of approach to the American people to express themselves—and express themselves they did. The words of an old war journalist of Washington, "Never has the public sent in such a volume of protests as this time," are indicative of what happened. Thousands of telegrams and personal letters were sent to the President and Congress, and sure enough, the crisis was averted.

Repeated appeals were made at the Conference to study the Briand proposal for a treaty between this country and France to outlaw War. We would like to appeal to all our readers to be sure to study this proposition carefully when it appears, and then we would like to urge every one to write his or her Congressman or Representative a letter urging that such a measure be passed.

The motion picture: "Hell and the Way Out" was shown to the Conference immediately after

Mr. Libby finished his address. The picture is a graphic representation of what happens in any war, and then by way of the League of Nations showed a way out of the trouble. In a manner that could be grasped in a moment the picture showed how various difficulties between nations were settled in peaceful ways by the League.

The Findings, which will soon be printed in the church papers, suggest the many things we might do to promote peace sentiment. An urgent request is made that every one write to his or her Senators and Representatives, voicing their conviction with reference to these mighty national questions. Study the Findings carefully and we hope the young people will in every way possible, help to carry out the suggestions.

A. J. Neuschwander

WHAT'S WRONG AND WHAT'S RIGHT WITH THE MOVIES

To give an opinion as to what is right and what is wrong with the movies depends somewhat upon the way we look upon this form of amusement.

Some folks contend that the movies are wrong altogether, while others can not see anything wrong with them. I feel however that we could find some good in the movies if we looked for the right things. In the first place let us pick out some of the things that are right about the movies. There are the current events of our everyday life put before us in picture form that give us ideas as to how things are going on around us, bringing to our minds the needs of our fellowmen, such as the great Mississippi flood or the earthquakes in California and Japan. These things of course are printed in our newspapers but are not brought to us as clearly nor as forcibly as through the pictures.

Another point is that of bringing to us the history of the past, such as, the "Lives of some of the Great Men of our country," portraying to us the greatness and goodness of men like Lincoln in a way which books could never bring them to us. There are also the pictures which are made up of the story of some good books from writers who write stories from nature or who portray in their characters the highest standard of morals, goodness, kindness, politeness, respect for others, which means so much to the building of a character in the minds of children because a child can more

clearly understand and better remember things that are seen than things that are read. The older people who do read, to them it makes plainer what they have read, and to those who do not prefer much reading it brings to them things which they would otherwise miss.

It also broadens one's vision as to the customs of his fellowmen in all parts of the world, giving us a clearer understanding of their needs, wants, and desires, so we can see why not all people live, think and act as we do. If we confine our thoughts just to the surroundings of our immediate neighborhood, we cannot see and understand our fellowmen enough to help them and to understand what is worth while.

There are some other good points for the movies that may come to your minds, that of the humorous, scenes of happenings which may seem impossible but which tend to relax one's thought from the worries and cares of everyday life. However there may be quite a difference of opinion on this point. I feel that this part should not be taken too seriously but as a matter of recreation.

Now as to some of the wrong points of the movies what I feel to be the greatest evil is the portraying of sex scenes or scenes of robbery or murder, which do not uplift the thoughts of our mind but rather the opposite, that of stirring up thoughts in our mind that burn and sear all that is fine and right in our souls.

It is especially harmful to the children and boys and girls in their teens. The children because they try to imitate the things they see and thereby often doing harm to themselves and their companions.

To the older boys and girls or the young men and women if you please, it brings thoughts to their minds which lead to the choosing of the wrong kind of companionship and the results that go with it, not realizing the shallowness of what they term real life until it is too late, then they become discouraged and discontented with life in general, resulting in the breaking up of homes and breaking the hearts of their parents and those who are interested in their welfare.

Another wrong is the misrepresentation of truth, pictures of religious scenes without the reverence which belongs to such, bringing to the mind the wrong impression of its real meaning.

Perhaps the really greatest wrong is the life led by the screen players. From making up

of the plays the players are thrown into such close company with each other that the result is that morals are broken down and we see the result in divorce courts and broken homes.

There is also a temptation for young folks especially girls who try to get into the movies as they oftentimes leave home against the parents' wishes. They go to a place far away from home, away from the advice and care of their parents and friends where oftener than not disappointment than success awaits them. Failing to make good, rather than facing their family and friends with the idea in mind of having failed, they stay and are sometimes led to live shameful lives. However I believe there is a trend to a better class of pictures being produced as time goes on.

But we must not forget that the producer of pictures will give the public what they want and as long as the harmful kind of pictures are being patronized just so long will they produce them. We might also say a word about what could be done to make the movies a benefit. If the church had taken a hand in putting forth some pictures on religion when movies were first started and used them as the churches have used the radio, I am sure they could be made to good use. As long as the Christian people do not try to make the movies produce the right kind of pictures and use them for some good purposes we will have some of these harmful pictures.

Russell Weiss

West Swamp, Quakertown, Pa.

Alcohol used by the Smithsonian Institute for preservative purposes is first tested and in many cases has to be purified before being used. The government supplies confiscated liquor to the institution, and the present-day bootleg liquor is too impure to be used in "pickling" valuable specimens of animals and reptiles. As the dispatch says, it may be all right for human consumption, but not for the purposes for which the Smithsonian Institute desires it. It is further reported that alcohol after it is used as a preservative is being stolen from the institution and purified for use again.

"I should be a traitor to my country if I did not do everything in my power to abolish war."—Major General John F. O'Ryan.

Business sweetens pleasure and labor sweetens rest.

THE S. S. LESSON
November 20Micah Champions The Oppressed
Micah 2:1-3; 6:1-13

Golden Text:—"He that showeth thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

The prophet draws a vivid picture of the common evils of his day and righteously denounces them in the name of Jehovah. He describes the greedy and powerful of his time who lie awake at night scheming how they might enrich themselves on the morrow. God gives honest men the blessings of the night in which, with clear consciences, they may sleep the sleep of the blessed and gain the refreshing rest that enables them to meet the responsibilities of the morrow. Notice these who steal from themselves the blessing of honest sleep spend their time in planning how they may oppress others. They covet fields that are not theirs and scheme to come into other people's property, by violent means if they cannot gain it in other ways.

Though the picture is painted of men who lived in the time of the prophet Micah, it fits perfectly to conditions of our times. The ambition of those who wear themselves out by planning to become richer and richer is a type of covetousness. Covetousness is a sin so glaring that one of the ten commandments is a pronouncement against it. The reason it is so much condemned in the Bible is because covetousness is the root of so many of the basest iniquities. Were it not for covetousness, crime, robbery, murder and other sins against person and property would not be so common. Yet, few people give much thought to the sin of covetousness, though, because of it, ruin is made certain to the individual, society and the nation.

Modern times furnish plenty of instances of those who lie awake planning the satisfaction of their inordinate ambitions, and in realizing them they do not hesitate at graft, and even crime. The poor today, as always, are crying against this type of oppression. The prophet's words are: "Against this family do I devise an evil." Oppressors are bunched together as a family—a family for whom God has a punishment from which they shall not escape. They who sow oppression shall reap in kind, for the law of the harvest applies in this as in other things.

The prophet uses a striking fig-

ure in calling nature to witness the complaint God has against Israel. Nature is a continual testimony of God's goodness to men. It is pouring forth its good things in such abundance that it appears continually as though the windows of heaven were wide open and the blessings from God's hand were being poured forth without limit. In the light of such generosity, what a show man makes in the sight of the very mountains!

Though severely condemning Israel, note with what tenderness God speaks to them. His attitude is "like as a Father," and just as an earthly parent, though grieved by the wrong doings of his children, still loves them, so is God's love towards His erring children. In this case He says: "O, My people," which is an expression that indicates feeling coming from the very depth of the heart.

We notice that in the message it is not Micah, but God, speaking; the prophet being only the instrument through which He speaks. When God speaks the only reasonable thing to do is to give attention. Israel fell far from God because Israel did not hear when God spoke. If men get away from God and fall into sin it is not because God has abandoned them but because they have insisted upon going the downward path in spite of all that God said to them. The same thing is true in regard to salvation. God surely does not want anyone to be lost and if men are lost it is in spite of all He has said and done for them, including the giving of His only begotten son for their redemption.

To us today the same, "Hear ye what Jehovah saith", holds good. God has spoken and is speaking. He speaks through nature as the Creator, and the benevolent friend and protector of His people, but in a special sense He is speaking to His people everywhere through His word, the Bible. All the world is a witness of His speaking and the wonder in the sight of all nature is that, even though He thus speaks, there are so many who give little or no heed to what He says!

The story of the past is always an assurance of what the future may be, so God reminds Israel of what He has done for them, namely, brought them out of bondage, gave them great teachers and leaders and delivered them from serious dangers. The statement of these things is an appeal to their gratitude, their sense of duty and an assurance that if they obey Him, He will

continue His care over them.

God had instituted rites and ceremonies. These were right in their places, but they were not all sufficient; they could not be substituted for loyalty, love and obedience to Jehovah. Sacrifices, even the greatest one could possibly offer, are unavailing if the life of the one bringing the offering is not right.

Three requirements are set before the people: do justly, love mercy and walk humbly. Injustice or any kind of wrong done to fellow man unfits any nation or person for pleasing God. There could be no right service of God in the Prophet's time so long as oppression continued and the same thing applies to our times. Mercy is a characteristic of the true child of God. God is merciful and wants His people to be merciful also. If we cannot show mercy to our fellows how can we expect mercy from Him to whom we pray: "Forgive our trespasses as we forgive those who trespass against us?" Humility, too, is a right attitude to show toward the Supreme Being. The great men of the Bible were humble, the Bible commands humility and our Lord in His own life has set us the supreme example of humility.

FREEMAN JUNIOR
COLLEGEReport of the Building of the
Mennonite Memorial Hall in
the Year of 1926

The construction of a new administration building for Freeman Junior College had been agitated for a number of years. In 1919 an effort was made to collect \$100,000.00 for this purpose. After \$43,000.00 had been collected in pledges the campaign was postponed for an indefinite time because of financial reverses. In the summer of 1925 the campaign for the new building was again resumed. The people that had given pledges in 1919 were seen again and encouraged to renew their old pledges. Many of them signed the same amount and a few increased them.

On Jan. 11th, 1926, the Board of Directors felt encouraged to go on with the construction of the new building. It was decided to start with the hauling of sand as soon as arrangements for the work could be made. A committee of three, namely, A. A. Vollmann, E. E. Walther and Jacob S. Graber, were selected to supervise the work. A building committee was appointed at this meeting consisting of Pres. A. J. Regier, Chairman, J. C. Mueller,

F. C. Ortman, D. J. Mendel, Jonathan P. Graber and J. J. Mendel. This committee went to Sioux Falls on Jan. 22nd to consult with architects and look over different new buildings. On Monday, Feb. 15th, the building committee went to Beresford, S. D., to look over the new school building there. On the same date Architect Joe Schwartz was selected to do the architectural work.

On Feb. 22nd the board and faculty had a meeting with the architect when the final plans of the new building were discussed. The new building was staked out by Architect Schwartz, April 12th, and the following morning the work on excavating the basement was begun. Mr. I. I. Walter was the first man on the ground and moved the first piece of sod. David J. Mueller was the second man on the ground. April 26th and May 1st were sand hauling days and many loads of sand were brought in.

May 3rd was the date set to let the contract and many contractors appeared. J. B. Nelson Construction Co., of Mankato, Minn., got the general contract for \$47,545.00. John A. Wipf got the plumbing and heating job for \$9,800.00. The contract for the electric wiring was given to the Electric Construction Co., for \$812.00. After the construction of the building was started, work proceeded very rapidly. On July 25th the corner stone was laid and on Dec. 19th the new Mennonite Memorial Hall was dedicated. Dec. 11th the furniture was moved into the new building and college work was started in our new home the following day.

Something should also be said about the donation work in this connection. A lot of money was saved in labor by the donation of work, and also by the donation of sand. Three-hundred ninety-one loads of local sand were hauled, of which 274 loads were taken from the Schrag pit and 117 from the Jonathan Gering pit.

Forty-four carloads of building material were unloaded and hauled to the building site by the people of the community. The labor donated in hauling and excavation of the basement amounted to 356½ working days. This does not include the work that the students did while in school. The work done with teams amounted to 61 days and that with the trucks 63 days.

The community is to be congratulated for the splendid spirit of cooperation shown during the construction of this new building. Few communities can boast of such a cooperative spirit and we hope that this spirit will be

kept up in the development of a real Freeman Junior College.

Our last school year was again in many ways a successful one. We are grateful to God for His care over property, faculty and students. One hundred and three students were enrolled. Just one more than the previous year. A number of students who wanted to come to school could not come because of a partial crop failure. Thirty-six of the students graduated this spring. Three graduated from the Junior College Course. This was the first Junior College class graduated from our school. Seven graduated from the Intermediate Normal course for High School graduates, twenty from the Intermediate course, and six from our High School course.

Although we are not fully accredited by the University of S. Dakota at this time, we have the promise that they will give our graduates full credit without special examinations provided they can make an average of 80 per cent. After 800 more books will be added to the library, the chemistry equipment considerably increased, and a few other minor items taken care of, our Junior College will be fully accredited by the State University. This matter of accreditation ought to be taken care of as soon as possible because students want to attend a school that gives them full credit anywhere.

The chemistry table and the hood which were bought during the last year have improved our science department considerably.

As far as finances are concerned the situation was not quite so encouraging. Our report this year shows a deficit, although the student body was about the same as last year. In looking over the receipts and disbursements you will notice about five different causes for this deficit: (1) The total amount taken in for room rent was less because not as many students roomed in the dormitory. (2) The profit on board was also less for the same reason. (3) The endowment interest was not paid up as well as the year before, no doubt because of crop conditions. (4) Our fuel bill was considerably higher this past year. The new building was heated while under construction. (5) No special effort had been made to collect for running expenses. A larger student body is needed to meet the running expenses of the school.

A little more effort should be put forth to collect the interest money. Special notices should be sent to people that are delinquent in their interest payments urging them to pay up. People would then take the matter more seriously. If the most of the back interest were paid people would have more courage to support our institution.

The big problem is to get people interested in education and in our school. There are still too many in our settlement that have little interest in our institution and others are dissatisfied because they do not exactly agree with the policy of the administration. We must remember, the school is a community undertaking and the welfare of the community as a whole must always be considered first. Self-interests must always be in the background.

Another vital problem is the athletic question. We all admit there are two extremes on this question and our school should be very careful not to go into either extreme. There seem to be some differences of opinion among our constituency on this problem. Some of the younger people are inclined to favor inter-scholastic athletics and some of the older people are of the opinion that it would have a bad influence upon our school and the individual student. Athletics of some form ought to be encouraged. The young students must have their exercise. I sincerely hope that this question can be settled to the satisfaction of all concerned. No one should lose interest in our school because he does not agree with the policy of the school regarding athletics.

In case the student body should increase considerably the coming year the dining room and kitchen should be moved into the old college building. The basement could be used for a kitchen and store room and the first floor for the dining hall. The second story could be used for a boys' hall.

The future for our school looks hopeful. The school has many warm friends and no doubt will gain more as time goes on.

A. J. Regier.

THE LOVE OF GOD AND
RECONCILIATION

By Tom A. Sykes

We seem to have inherited from ancient sources the idea that God was very angry with His children, and that Jesus Christ came to reconcile the Father to His rebellious children. To my mind we need to read again, the parable of the Prodigal Son, in which Jesus illustrates most clearly the attitude of the Father to the child. To me it is very clear that it never was the Father

that needed to be reconciled; it was the Son. It is very evident that the father was waiting for the son's return all the time. How eagerly the father is pictured looking out day after day along the road by which the son would come, and the moment he appears in sight he sees him and runs to meet him. The story tells us clearly that it was the son who had come to the spirit of reconciliation, to the point where he was able to say from a full and aching heart, "I will arise and go to my father." Notice how the son himself seems, in his new humility, to have had serious doubts whether his father would be ready to put him back in his old place in his heart. The story most beautifully reveals that the boy never needed to have had a single doubt about his father's love, and doubtless those doubts were dispersed as he felt his father's arm about his neck.

If God is love, and I'm His child, then love must rule my heart, and I, like Christ, be meek and mild, in quarrel take no part. How can I love the Lord who died to save the world from sin—yea, e'en for him who pierced His side, and still let hatred in? For hate and love must dwell apart and never friends can be. "Cast hate," says Jesus, "from thy heart, and then come unto Me." To me the teaching of the New Testament is clear on the point of God being in Christ "reconciling the world unto Himself"; and Paul adds, "we pray you in Christ's stead, be ye reconciled to God." I think it is perfectly plain that the movement toward reconciliation is on our side. God is reconciled already; in point of fact He never required reconciliation, for His love is eternal and unbounded. He is waiting—as He always has waited—for His children to come in humble submission and sincere penitence to His way of love. The Father's loving is always waiting the returning sinner and son.

However, I must remind my readers that we cannot be reconciled to God whilst we are unreconciled to one another. The measure of forgiveness, "Forgive us our debts just as we forgive the debts of others against us"—but have we really meant that prayer? It must be clear that the New Testament message is different from any other ever addressed to humanity—for herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins and wanderings, therefore, if God, our loving

Father, so loved us, we ought—and we must—also love one another. "Yes," you say, "in the main, I believe what you say is true, but it just won't work today—it is just an ideal—it would be dangerous to trust our national life upon it." Let me, however, remind you that our accepted customs and standards today were once ideals, and considered dangerous and unsafe to venture upon by true patriots and good citizens.

The very methods of life we live by today are built upon past ideals. Ideals have always been dangerous things to those who live in the far land of prejudice and ignorance and the accompanying indifference. Ideals mean that we must build out on things that at present don't exist in everyday life among men.

We live today in a world where love is in hiding, like a timid fugitive. Love is not the primary rule of life among men today, despite all our talk of the application of the Golden Rule, for if love were the rule of life today among men, we would see the immediate solution of ten thousand baffling problems that separate man from his brother. If I have rightly interpreted Christ, the task He has given us who name His name and call ourselves Christians, is "to make love the rule of all life", and if love be wrong, I want to be set right upon the matter—but if you, my fellow Christians, agree that it is "our business" let us never hesitate. Truth is, we are like the Prodigal of old—frightfully unhappy, and dissatisfied with the "far country conditions" in which we are living today, but many of us have not suffered sufficiently by direct personal contact, to bring us to that humility and submission, which leads us to (arise) and go back to the Father, and His way of love.

I am confident that we cannot help the world's decisions, until we have decided and settled once and for all, our own return to the Father's way of love—that means not only the solving of personal problems, but it means ability to help solve the world's collective problems. A scientist has computed the power of a single gram of radium to be equal to the task of raising the Woolworth building, if released. Jesus reveals power of love.—American Friend.

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Gratefully acknowledged,
Mennonite Book Concern.

THE MENNONITE JOTTINGS

November 17, 1927

Members of the Butterfield, Minn., church gave their pastor, Rev. P. J. Friesen a delightful birthday surprise on the evening of Oct. 17.

Rev. P. H. Richert, secretary of the Foreign Mission Board left his home, Goessel, Kan., last week for Flagstaff, Arizona, to attend the ordination of Harley King.

Prof. Theo. Wedel, Ph. D., a son of the late Prof. Wedel of Bethel College, now of Northfield, Minn., visited friends in Mt. Lake, Minn., last week. On Sunday he spoke in Bethel church.

Rev. P. R. Voth of the Buhler, Kan., Mennonite church supplied the pulpit of the West Zion church in Moundridge while the pastor of the Moundridge church, Rev. P. K. Regier, preached in the Buhler church on Nov. 6.

Members of the East Swamp, Pa., church made Nov. 13, East Swamp Day at the Mennonite Home for the Aged, Frederick, Pa. They left the church at 9:30 A. M. by auto and an hour and a half later were at the Home. The ladies of the church served the dinner and a regular church service was conducted with the old folks in the afternoon. The East Swamp church is undergoing repairs and will be closed until the first Sunday in December. In the meanwhile, besides visiting the Home on Sunday, the members of the church worshipped with the brethren in West Swamp and in Quakertown.

The Danvers, Ill., church, Central Conference has a new pastor in the person of Rev. Natzinger, who was installed with appropriate services on Oct. 2. Rev. King of Carlock, had charge of the service and gave a very impressive sermon.

While Rev. P. R. Schroeder of Berne, Indiana, was away from home, conducting services in the Mechanic's Grove, Pa., church Rev. C. van der Smisen, editor of the Bundesbote, preached in the Berne church on November 6, and Rev. Joel Lehman on Nov. 13.

On Nov. 22, upon invitation of Bluffton College, the celebrated Westminster Choir, which is composed of advanced students in the Westminster Choir School, of which Prof. G. A. Lehman, formerly dean of the Bluffton College Conservatory of Music, is an instructor, will render a concert in Bluffton.

Dean Whitmer of Witmarsum Seminary preached in the Wadsworth, O. church, Nov. 13. A Christian Endeavor Society was organized in the Wadsworth church last month and considerable interest is being shown in the new organization of which Vernon Sprunger is president. The other officers are: Vice Pres, Vida Krabill; Sec, Marjory Shelly; Treas, Paul Baker, and Pianist, Fannie Houseworth. The pastor, Rev. Wilmer Shelly, has recently organized a Catechetical class which meets weekly. Rev. Shelly will preach at the Union Thanksgiving Service to be held by the Wadsworth churches.

The Men's Choir of the Ebenezer church, near Pandora, O., has arranged to visit the neighboring Emanuel Reformed church and give a sacred concert on Nov. 27.

Dr. Mosiman, of Bluffton College, preached in the First Church, Bluffton, O., on Sunday morning, Oct. 12, on the subject: "The Contribution of the Mennonite Church to Christian Education".

Information concerning the death of Rev. Albert E. Funk had just come to the editor's desk. Many of the older leaders of The Mennonite will no doubt recall him. He was born and raised in the Hereford church, Bally, Pa., and educated in the Mennonite Institute, Wadsworth, Ohio. For eight years he served as pastor of the First church, Philadelphia, the present church building being erected during his pastorate. After severing connection with the Philadelphia church he served on the mission field in Indian Territories, returning again to Philadelphia to assume the pastorate of the Old Germantown church and marry the daughter of his predecessor in the First church, Rev. Samuel Clemmer.

At the close of his ministry in the Germantown church he left the denomination and finally identified himself with the Christian Alliance and for the greater portion of the time since then he has been located at the institution of that body at Nyack-on-the-Hudson, N. Y., serving in various capacities. During this period of service he made several trips around the world on official visits to the missions of the Christian Alliance.

Dr. Kiewer of Bethel College, was in Mt. Lake, Minn., last week and gave his lecture on the Holy Land in Bethel church. He also visited other churches in the vicinity.

Herbert A. Peters, a member of the Bethesda Mennonite church, Henderson, Neb., has been appointed leader of a group of students from Moody Bible Institute, Chicago, who conduct services every Sunday afternoon in the Bible Rescue Mission.

Rev. L. L. Miller, who last year resigned the pastorate of the Wadsworth, Ohio, church, to continue his studies in Boston University, has accepted a call to the pastorate of the Congregational church in Brewer, Me. Brewer is one of the suburbs of Bangor.

A number of the members of the First Church, Bluffton, O., gave volunteer work in making alterations about the parsonage. An old barn back of the house was demolished and with the lumber a double garage was built and a laundry room added to the house.

On Nov. 20 the Woman's Missionary Society of the First Church, Bluffton, O., will hold its annual Mite Box program. This has been a very interesting feature in past years and will be just as interesting this year. The program arranged for the meeting includes two addresses, one by Mrs. S. T. Moyer and the other by Miss Goertz. This will give representation on the program to the India and China work.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, NOVEMBER 24, 1927

No. 46

COMMITTEE ON DOCTRINE AND CONDUCT

The Committee of General Conference on Doctrine and Conduct held its first meeting since the Berne meeting of Conference, in Philadelphia on Monday, November 7. They met in the office of Maxwell Kratz, who is a member of the committee. The other members present were Rev. S. M. Rosenberger, Rev. P. R. Schroeder, and Rev. A. S. Shelly. Rev. W. W. Miller was detained by circumstances in his congregation. Taking advantage of Rev. Schroeder's being east for evangelistic meetings at Mechanics Grove, an adjournment meeting was held on the following Monday, the 15th. A letter to the pastors of the conference was drafted and will be mailed shortly.

MENNONITE DOCTRINE OF THE SCRIPTURES AS THE RULE OF FAITH AND LIFE

This paper is written without any thought of style or art, merely to state in clear and certain terms impressions of Mennonite Doctrine of the Scriptures as the rule of Faith and life. We desire to treat this theme both from the historical and practical viewpoint.

The historical view will lead us back to the very earliest period of our church and there we will be compelled to deal with a thought that comes to us in the form of a question. From whence did our fathers get the idea to develop a system of doctrine and find a basis for their conclusions? Is it the development of a theological concept? To be sure they were Theologians of no mean rank. Rather of a pronounced type and order.

But to a mind intelligently informed it was not the voice of theology which impresses alone, nor the voice of reason, but that of faith—The full and ready obedience of the intellect subservient to the promptings of the heart and conscience which had experienced Divine Grace.

It is this discovery which im-

presses the searcher and student of the history of this distinctive doctrine. What is our doctrine of the Scriptures? This conference seeks an answer not that we are ignorant of it, but because we are intensely aware of it and would exhibit it to all that we might gaze upon it with a new enthusiasm and devoted loyalty. To be sure you know what it is and I think I do too. But the possibility still remains because of this familiarity to have our erstwhile security in this impregnable structure overthrown because of this feeling, and its companion folly to underestimate the strength of our foes which are sure precursors of ruin. These foes are not all from without. Some may be found within our own communion.

Think back to our last General Conference held at Berne where a copious supply of pamphlets were on hand purporting to be Mennonite articles of faith. We do not insinuate here that they were not honestly intended to be Mennonite articles of faith, but on second thought the introduction of them at that conference fills the soul with dismay for it resolves itself into a mystery which has two aspects to be solved if indeed there be a solution. The one we wish to hold before you now is this: Have the Mennonites made such a stir in the world without a faith and life? Did they endure such hardships and suffer patiently the outrageous insults and indignities which were denied inhuman and therefore devilish, without a doctrine? Or did they suffer torture, endure imprisonment and face martyrdom at the hands of Catholic and Protestant professors alike because they could not longer endure the pagan idolatries of Christendom? and this all because they were enlightened in conscience and convinced in heart by God's Holy Word. The second aspect of this mystery is this: who of us would dare to pretend that we are qualified to write such a confession. No, we do violence to their memory by such proposals.

The promptings of our conscience should lead us to acknowledge our mistake and confess our sins in a foolish attempt to lay hands on a heroic faith and life such as our fathers have handed down to us. A great confession of faith and doctrine are not made in convention or conference. These are born conviction pass through the testing fires of persecution and come to us purified in the furnace of affliction as by the sacred hands of Jehovah.

If these are the tests of a Bible Doctrine of faith and life, who of us attending the General Conference at Berne would feel qualified to answer that test?

And Mennonite Doctrine of the Scriptures has come down to us purified and ennobled by a steadfast devotion to every duty, fulfilling the last and dearest wish of our Lord to abide in His truth. If there are still a number of our people who have seen a phantom, the creation of their imagination, that our historic faith is inadequate they might with profit if not even with gratitude look anew into that "Faith of Our Fathers" and find the hidden source of their strength of character which gave birth to our distinctive doctrine of scriptures which has lived through the centuries and all along the pathway of the years has left refreshing news of heavenly grace and beauty of simple sweetness and good will toward all mankind; even where it could not find a responsive cord of reciprocal love and mutual sympathy.

There is a publication known to Mennonites the world over as "Mennonite Articles of Faith" and translated by Rev. A. S. Shelly (though that fact is not generally known due to the modesty of the translator, no doubt). This book is not only valuable in its evident purpose to set forth the beliefs held by Mennonites and our doctrine of faith, but when carefully studied it is found to be a most profound system of Christian dogmatics not to be excelled by any other in the history of the church.

It is a well known fact that this book is not accepted generally by our conferences as setting forth our historic doctrine of faith and life as we interpret Menno Simon.

Is it because we are over anxious about mere form of words at the expense of life and conduct? It is far safer to follow as a pure product of Mennonite faith than some views held by some present day leaders.

A careful study of our doctrine of the Scripture leads to the conclusion that these men were more concerned to live the Christ life before and among men rather than to write a weighty system of theology and doctrine of life.

What they have handed down to us by way written word is enough for us to infer that the inspired Word of God was to them the best rule in matters of faith and life in the hope that their followers would likewise be content to abide in the Apostles and Prophets, Jesus Christ Himself the chief cornerstone.

A RESPONSE

This article is in response to the request in brother A. J. Neuschwander's article found in the Mennonite of November 10, which deals with the subject, "More Devotion and System in Giving," that an open and frank expression be given on this subject from the laymen as well as the clergy.

The matter of devotion and system in giving is a very live subject at this time in which we live. It is indeed the case with our General Conference Boards. They have been wrestling with this subject, going to the mat with this monster called deficit, year after year, until the great Umpire is calling upon every church of the conference to come to the aid of our missionaries and missionary boards.

It is not the desire of the writer to arouse in our churches a system of giving only, but to remind us all that we must give and give gladly. It is not possible to weigh the joy of giving in dollars and cents but in heart throbs. Let us then take God's word as it deals with giving so definitely, as a challenge to us.

To the writer no bolder challenge was ever given to man than the one which we find in Mal. 3:10. "Bring ye all the tithes

Christmas Services for Sunday School

Christmas Echoes (L)	Festive Bells (L)
King Divine (L)	The Starlit Way
Starlight and Song (L)	The King has Come (L)
Christmas Voices	Come to the Manger
The Babe Divine	The Star of Bethlehem

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; \$6.00 per hundred.

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Christmas Day Treasury No. 35—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc.	25c
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MENNONITE BOOK CONCERN, BERNE, IND.

into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." What a challenge this is. If every member of our churches would accept this challenge the General Conference Board would be trying to find a place for the consumption of its income instead of wrestling with a deficit. When God's people meet Him with all the tithes in their hands, He meets them with His abundant blessing. The reason why they so often walk mournfully before Him for a long time and receive no answer is, that they have, like Ananias and Sapphira, kept back part of the price. May God help us to be able to answer without fear or guilt that great question of God, "Where are My tithes?" So the key to system and devotion in giving is found in a conviction that God expects us to give according as we prosper. Let us get an understanding of the statement, "It is more blessed to give than to receive." Then system and devotion will be more easily solved. Then we will seek an opportunity to give and not ask whether we should give. Let us have a compassion for the unfortunate and lost souls of our day and we will systematize our giving.

Probably one of the great reasons why we are so slow in applying more system which is to fit our day is that we are afraid to try a new system. The old one has worked quite well and we think it is good enough. To try something new might even bring in less money and less blessing. If people would have shown the same fear in other lines of work we would still be plowing with oxen and threshing wheat with horse power.

The First Mennonite Church of Berne, Indiana, of which the writer is a member, for many years has followed a system of giving which to many did not seem to be practical in later years. This so-called system simply called for one great special effort of the year to collect money for missions. This special effort took place every year on Thanksgiving day. Along with this special offering of money there was included a sale of products which the children from the farms brought in for this sale. This plan originated about forty years ago or, say, in the early eighties. This was an annual affair to which the children, especially, looked with great joy and expectation. The children from the

farms would begin in the spring to plant and cultivate some potatoes, sweet corn, pop corn and many other articles and then on Thanksgiving-day bring them in to be sold. The children would watch with open eyes to see how much their articles would bring. At first these articles were not sold in the church, but for many years past an auctioneer, clerk and other helpers would take charge of this sale and sell the articles in the church after the morning worship on Thanksgiving-day. But this sale somehow left out the children from town until one time a young girl from town made up her mind that since the children living in Berne had no ground in which to plant things, surely they could make something by hand and bring it to the sale. This girl then made some fine candy, brought them to the sale and before her own eyes saw them bring a great price. From that time on things made by hand have become very numerous at these sales. Even the children from the farms bring in many hand made things. The proceeds of these sales always was given to missions.

The offering taken with this sale represented the gifts which people felt they could give. The writer does not know how much these offerings amounted to at first, but they evidently did not bring in as much as some of the church leaders thought they should and some years later the late Rev. S. F. Sprunger urged that every church member should at least give one dollar. This dollar per member was sort of an established amount in the minds of many people even until a few years ago. To many this amount seemed entirely too small and so they began to give as they felt. The offerings began to increase, with such a spirit found in the hearts of many, that the peak of this way of giving including the sale came on Thanksgiving-day 1925 when the total amount totaled over fifty-eight hundred dollars or better than five dollars per member. God blessed the givers wonderfully.

But this system, as has now already been proven, was out of date. Times and conditions in Berne have changed. There are at least six factories in Berne in which many of our church members find employment and steady income. Many of our people are now tithers. To such, waiting upon Thanksgiving-day before they were able to give seemed a long time. For they prefer giving through the channels of the church. Their tithing account would lay quite idle with money accumulating when at the same

time the conference mission treasury would find itself in a deficit. People wanted to give and give often.

Such willingness to give being found in the church, the church board took up for consideration the suggestion that an offering be taken every month for missions. The matter was brought before the church and by a vote it was decided to take a monthly offering which is now the new system in our church. The regular Thanksgiving-day offering and sale is to be continued as before. The new system has been in action for several months. Many now wonder what the results will be at the Thanksgiving-day offering. But if no offering were taken that day and we continue for a whole year in our monthly offerings as we have we will go far beyond the amount generally collected on Thanksgiving-day. It would not surprise the writer if our monthly offerings would reach nine thousand dollars over a period of twelve months. The amount given is divided proportionately between Home and Foreign Missions. The joy which comes to the giver however can never be measured this side of heaven.

As God's children let us learn that God never changes but times and conditions often change which call for the same work but often in a new way. Let us launch out into the deep with system and devotion, believing that the challenger, God, means what He says in Mal. 3:10. For the soul is so made, that if it would be good, it must do good; and if it would be happy, it must delight in making others happy. To liberal contributions Christians are urged, not only by a wise regard to their own good, but by gratitude to God for the freeness and greatness of His love in the gift of a Saviour, through whom they receive all the good which they enjoy in this world, and all which they hope for in the world to come. If system is needed in temporal affairs surely it is needed in God's business of bringing the gospel to all the world.

E. W. Baumgartner.

CORRESPONDENCE

The Summerfield, Ill., congregation has been having several special services during the past two months. On September 28, Brother and Sister Voth, returned missionaries from China, with their two interesting children spent a day with us and spoke at the meeting held in the evening. They told us many interesting things. On Sunday morning, Oc-

tober 2nd, the fall communion service was held. On the following Sunday morning, October 9, the Harvest Home Thanksgiving service was held. Some of the members brought some fine fruits, vegetables and flowers to the church. This greatly helped to impress the significance of the day.

On Sunday morning, October 16, consecration of little children was held. Six children were brought to the church by their parents and there solemnly consecrated to the Lord. Among these six were a pair of fine twin boys.

The pastor has recently preached a series of sermons entitled, "Table Talks of Jesus." In these some of the things Jesus said while at the table were made the basis of the sermons.

The Union Thanksgiving Day service of the Evangelical and Mennonite congregations will be held in the Mennonite church this year on Thanksgiving Day morning at ten o'clock. Rev. Reucker, the pastor of the Evangelical Church will preach the sermon.

Our greatly revived Christian Endeavor Society is preparing a special program to be given Sunday evening, November 27. The principal feature of this program will be a short play entitled, "How the Punkville C. E. Society got rid of the Ghosts." This play is full of very good suggestions. There will also be music and reading numbers. A good service is anticipated.

WE THANK YOU, GOD, FOR EVERYTHING

We thank You, God, for everything,
For spring that comes with precious flowers.

For summer and vacation hours,
For all the passing seasons bring.

We thank You, God, on bended knee,
And with our fingers close together,
For dreams at night, and pleasant weather.

And hands to feel, and eyes to see!

We thank You, God, for everything,
For sun by day, and stars at night,
For loving hands, and candlelight,
For pretty thoughts that dance and sing.

We thank You, God, for bread and milk,
A bed with sheets and counterpanes,
For shelter when it snows and rains,
And ribbons made of shiny silk.

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EDITORIAL

The visitor to New York must surely be impressed as he passes along the crowded streets in the down town section, to note a single church raising its spire among the lofty buildings that cover every section of that crowded section. Once the spire was the most impressive thing in that section of the great city, now its tower seems low compared with the multitude of big ugly structures that tower above it. Though once the church was no doubt appropriately located it now seems far from home for the teeming multitudes whose swishing feet are heard the whole day long who when night comes retire in all directions to their sleeping places often miles and miles from this great center of human activity. Though, in a sense, the church now seems out of place, yet there is no spot on earth where there is so great a need of religion. The busy, greedy, ambitious individuals who make up the crowds that swarm past the church are all fired with the one great idea of getting dollars. In place of where the quiet worshippers prayed to the God of their fathers the altars of mammon are erected and the selfish, greedy chase after money manifests itself in all the worst forms of human selfishness. Perhaps this is the normal way of modern life that crowds into districts where gold is sought and nothing else and maybe there are many among the many thousands who do sometimes have a thought for God, but the lone church is the only sign in this throbbing place of the pulse of America that remains to testify that we still claim to be a Christian country.

LIFTING THE DEPRESSED OF INDIA

By Bishop John W. Robinson
Delhi, India

Among the depressed classes of India generally, especially such as constitute a large portion of the village communities, the social and the economic condition is deplorable.

Inasmuch as we cannot remove our people from the surroundings of the general body, the condition of the Christian is not much better than that of his Hindu and Moslem neighbor. In the days when our numbers were small and we could educate all the members of the families, we did decidedly better for the economic and social position of our people.

the same story to tell and registers the same kind of a record of abandoned churches. Certainly where the Christian population live and not where they do business is the place for their churches and we need plenty of them in action there. Noble structures have gone and the people who worshipped in them have been scattered but, on the whole, for one abandoned church in a community where the population has disappeared we have many more where the population has grown. Out of the dead down town churches of our great cities have come many newer and more influential churches than those that have been abandoned. In the change the larger denominations have lost little but their old locations which were exchanged for newer ones, but it has been the smaller denominations to which these changes have been a calamity. Lacking in wealth and numbers and having no neighborhoods where their people concentrated they have had a hard time in keeping alive. This had meant that the smaller denominations are in danger of becoming extinct in the big cities. The time seems to be coming when only the larger churches will be able to maintain themselves in metropolitan centers unless the smaller ones are ready to make by far the larger sacrifices to keep alive and grow. We have often wished that our church would have greater strength in larger cities because to the cities so large a portion of our best young blood is drifting. Our future importance as a church demands that we maintain ourselves in some way in cities, but the problem is to find the way to finance such an effort and both people and pastors who are sufficiently loyal to the Mennonite church to be willing to do more, give more, and serve more than Christians of other denominations.

Even now, with a full quarter million of people to care for, there is the occasional ambitious father and the occasional exceptional mother that bring to an end the ignorance and squalor of generations, and the very large number of families who to a lesser degree through the encouragement of the workers, reach a better degree of livelihood and consequently a better social standing.

But as long as the caste system makes those masses serfs in mind, serfs in spirit, serfs in their standard of life, and as long as the land system deprives them of any possibility of escaping that serfdom and economically getting to their own feet, their elevation is a slow process. Visitors from the west often suggest that in the education of our people we fail to relate them to the life of the villages from which they come, and to which they should return. Such criticism, kindly and well-meaning as it may be, is a bit beside the mark.

Still a Scavenger

Take the son of a Mohlar (the scavenger) and what training can possibly be given him that will make him a better scavenger, capable of earning more money and winning a better position in life? Put him through a college course and send him back, and his village work would be as greatly despised, his family as contemptuously regarded and his income—not a cash salary but the leavings of the tables of the families he serves—would be just as inadequate.

Or take the son of a Chamar, a leather worker or a tiller of the ground, and put him through a course that will "relate him to the soil," and what will come of it? Send him back to the soil, to the village, and the existing land tenure system leaves him absolutely no chance for securing land for himself, or of profiting by it if he increases the fruitfulness of his landlord's farm.

No doubt, in time, better conditions will gradually creep in, but as yet we must not be too critical of our young people who come up from the serfdom system if they fail to see that relating them by special education to their hereditary occupations promises less than does a complete breaking away from all the surroundings that depressed and degraded their ancestors. In a land where in terrible truth laborers are degraded it takes time to teach the essential truth that labor is honorable.

Schools For Outcast Children

In and around Delhi has been built up a system of primary and

secondary schools as feeders to our higher educational institutions. Not counting the village and mohalla day schools, both numerous and useful, we have all told, within the area, a total of forty-five educational institutions to which we gather the brightest and most promising of the boys and girls from the quarter of a million converts God has given us. Most of these are primary and middle schools, but there are eight high schools and three vocational schools.

In maintaining these is the real hope of the intellectual, moral and economic development of our community. No doubt as need develops, there will be an increasing number of vocational and community schools which will in spite of existing difficulties, be needed to relate our people to the life of their old communities, but even so, we need to stress to the utmost these institutions from which must come our workers and our leaders.

Caring For India's Converts

The care of our Indian Christian converts is also a cause of deep anxiety.

It is not an easy task so to indoctrinate men with the teachings of Christ that unworthy systems and traits disappear, to be supplanted by others founded on righteousness and trust. Living, as most of our converts do, in the midst of their old surroundings, with few examples of real Christian character ever coming within the horizon of their lives, visited but occasionally by the preacher or teacher, it is not to be wondered at that progress is slow.

However, real improvement is being made in all that goes to make up a true Christian church.

While often superstition, that by-product of idolatry which even yet clings to so many people in the home land, is present, idolatry is discarded and a better conception of spiritual religion and worthy character is being acquired.

In the matter of self-support there is progress. In a score of our cities the congregations not only support their pastors but like the good Christian people they are, they contribute to the benevolences. In the villages, where, under their old regime, contributions to the support of the priest usually took the form of a bribe to or a fine from one who spoke for a malevolent deity, progress is slow. But even here we see real progress, and as our converts form larger groups in these country places the same amounts they now contribute will aggregate enough to make them self-supporting.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
Dalton, O.

ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.

A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

I will praise Thee O Lord,
with my whole heart; I will
show forth all Thy marvelous
works. I will be glad and re-
joice in Thee, I will sing praise
to Thy Name, O Thou most
High. Ps. 9:1-2.

I HAVE NEED OF THEE

I need not pray
Beyond the Sky,
Dear Lord,
In search of Thee;
For Thou to me
Art ever nigh,
As I
Have need of Thee.

I need not hope
Through Heaven's Blue,
Dear Lord,
Thy Face to see—
I meet Thee
In the Morning Dew,
The Lily
Mirrors Thee.

I need not ask
The Meadow Lark
To sing
Love's little Lay,
For Heaven,
Lord,
Lies in my Heart,
When I
Thy Will obey.

I need not ask
Yon trackless Star
To guide me
Through the Night—
For Lo,
From where
No Partings are
I feel
Love's gentle Light.
Beaming Ray.

CHRISTIAN ENDEAVOR MEETING

Sunday December 4th.

Topic: "What Is Prayer?" I
John 5:14, 15; Ephesians 6:18,
19. This is Consecration Meet-
ing.

The Scripture Brought Down To Date

There is no limit to the things
we have a right to ask of God,
provided they are right and need-
ful.

Too often doubt creeps into
our prayers. Faith is the essen-
tial. If we heard, we are to have
the petition we have asked.

The Holy Spirit needs to guide
us in our prayer life.

Intercession is a definite part

of prayer. Too often our prayers
stop before anyone else is reached.
We fear that such self centered
prayer will hardly reach God.

The Prayer Thought

Let us all thank God for: the
opportunity of prayer, for the
strengthening that comes by
prayer, for the power that is re-
leased unto us through prayer.

Ask the Lord to: give us more
faith in our prayers, to be more
unselfish in prayer, to be more
under the guidance of His Holy
Spirit when we pray.

The Open Forum

1. What does it mean to pray
in Jesus' name?

2. Does prayer require a cer-
tain attitude of person and place?
Or is heart attitude the pre-re-
quisite? Why?

3. What do we need to pray
most for?

4. Do you have a prayer-list?
Do you think one worth while?

The Subject Divided for Assignments

1. Prayer needs cultivation.
2. Prayer and God's Laws do
not clash or interfere with each
other.

3. Prayer as constant com-
munion with our Father.

4. The wide range of prayer.

Prayer—What Is It?

Prayer is a most natural exer-
cise. All men do not pray in the
highest sense of the word, but
it would be hard to find someone
who does not by nature ask help
and aid from some source greater
than he is himself. All who
know of God whether they are
His faithful children or not, re-
sort to prayer frequently, in so
far as they ask for help in time
of stress or extremity. To the
true follower of Christ, prayer is
the most natural exercise of his
spiritual life. He instinctively
turns to God in thanksgiving or
petition or intercession just as
the need of the moment presents
itself.

When one thinks of God's care
of the individual, and his know-
ledge of all things, prayer might
seem useless. That person who
believes most definitely in these
attributes of God believes most
fervently in prayer. Prayer is
giving expression in the form of
petitions, of those things that
God wants to do for us and with
us. True God knows what is
best for us, but He never forces
us to act contrary to our own
wills, hence prayer is necessary
and natural assuring our Father
that we too want to strive for
certain desirable ends. Prayer is

assuring God that we will do our
part in working out His care for
us.

Prayer is answered in propor-
tion as we are in harmony with
God. Prayer if practiced con-
stantly and with honesty, is a
mighty force to bring us into
tune with the Infinite. A Christ-
ian who does not receive an an-
swer to his prayers may well con-
clude that something is wrong;
either his petition was amiss, or
he was not in harmony with the
will of God. No answer or a
negative answer ought to drive
every one to seek grace and
mercy and more harmony.

Prayer is communion with
God. Communion is when two
persons talk with each other, and
the same rule holds in prayer.
God wants to talk with us in
prayer and I believe that we
might all learn much from our
Quaker friends, and like they,
be silent before our God; for
prayer is the soul's sincere de-
sire, uttered or unexpressed.

Illustration

In 1916 a book came on the
market that has had a wide read-
ing, and well so for surely its
teachings are worthy and profit-
able for all, for a better under-
standing of the subject for today.
I refer to Fosdick's, "The Mean-
ing of Prayer."

A WEEK END INSTITUTE OF THE REEDLEY TEACHER TRAINING CLASS

On October 7th the Teacher
Training class of the Reedley
Mennonite church left Reedley
for Camp Gaines at Lake Se-
quoia for a week end institute to
discuss young people's problems.
The underlying idea of the in-
stitution was to get into the
great outdoors and to do some
unhurried, clear thinking on
serious problems confronting the
members of the class. Twenty-
one young people and their
teacher, C. F. Mueller and Mrs.
Mueller made up the group.
They arrived at Camp Gaines
Friday evening and, following
the evening meal, held a camp-
fire circle of fellowship. After fun
and songs, the program and pur-
pose of the institute was dis-
cussed. Each one present was
asked to hand in a question
which perplexed him to be taken
up in the Saturday morning
discussion. A list was secured
which included questions con-
cerning church obligations, social
relationships, school problems,
relationship to God, and other

problems of youth.

Saturday morning the group
met in the meadow near the lake
for a discussion period. Most of
the questions which had been
handed in were discussed at that
time. Much deep thinking was
provoked and helpful decisions
were made. A spirit of toleration
prevailed and ideas were freely
expressed. The remainder of the
questions, including a discussion
of the "Living Christ and the
Living Religion" which was the
main theme of the institute, were
taken up at the campfire service
Saturday evening. Each young
person told of what the living
Christ and the living religion
meant to him and all took part
in the sentence prayers which
closed the session, asking that
they might be true to their con-
victions, going home strength-
ened in their Christian life, and
thanking God for the opportu-
nity they had enjoyed of being to-
gether for such helpful discus-
sions.

Sunday morning there was an
inspiring sunrise service held on
Bible Peak. Mr. Mueller con-
ducted a Bible Study group in
which man's relation to God was
outlined. At ten o'clock Sunday
School was conducted in the
chapel. The group reached home
in time for the evening church
services.

Besides these discussions there
was much time given to recrea-
tion, boating and hiking. A trip
to the General Grant Park oc-
cupied Saturday afternoon. There
were also plenty of good "eats"
provided.

The class unanimously voted
to have a similar retreat in the
spring to which the pastor, Rev.
H. J. Krehbiel and Mrs. Krehbiel
are invited. They felt that Rev.
Krehbiel, out of his rich experi-
ence could give them much help
in solving their problems.

The class took over the even-
ing service of the church Novem-
ber 6, giving a report of their
retreat.

Margaret Sellers

AN UNEXPECTED, UNPRECEDENTED MOVE

Like a Shepherd, tender, true,
Jesus leads, Jesus leads,
Daily finds us pastures new,
Jesus leads, Jesus leads;
If thick mists are o'er the way,
Or the flock 'mid danger feeds,
He will watch them lest they stray,
Jesus leads, Jesus leads.

It was in March of this year
when at our stations in the
interior of China we kept hearing

of wars and rumors of wars, of
sieges in the larger cities of cen-
tral China, of consuls calling out
their respective nationals, of
missionaries leaving their sta-
tions sometimes under firing of
guns and threatening of mobs, of
great daring on the part of
Chinese Christians and even
non-Christian friends to save
their "western friends" (the mis-
sionaries) and helping them to
escape to places of safety from
the onrushing of hostile soldiers
and bandits.

Missionaries from our neigh-
boring missions were packing and
storing their supplies, preparing
to leave on short notice. Our
district was peaceful and far re-
moved from the scene of battle,
so we were not making any prepa-
rations to leave the field. On
the contrary, we felt the work of
our Mission was never more
promising. We had experienced
an awakening in the lives of all
of us and we were looking for-
ward to a real revival in our dis-
trict. The Chinese co-workers—
evangelists, Bible-women, and
teachers were also showing
greater interest and were more
willing to take responsibilities, in
each department. Plans were
made for more intensive evangeli-
stic effort.

All the while messages came
from various friends among other
missionaries that they were
leaving their fields to go to the
coast-cities—war was the rea-
son. In our daily prayer meet-
ings we discussed the possibil-
ity of our having to leave the
field too, our hearts desire was,
that we be allowed to stay and
continue our work which was so
encouraging.

Then on April 2, came a letter
from the U. S. Consul at Tien-
tsin, advising us:

1. That all women and child-
ren should prepare to leave
the interior, travelling facilities
might not be favorable later on;
2. That all those missionaries,
whose furloughs were to be due
this year or next year, should
prepare to go on furlough, since
there was little prospect of going
back into the interior for the
rest of the year, and besides, liv-
ing for any length of time in the
coast-cities would be very ex-
pensive.

A Worker's Conference was
called at K'ai Chow, one of our
main stations, and it was decided
to act on the advice of the Consul.
All of us were to leave the field,
some (about half of our number)
to go to the summer resort, Pei-
taiho, and the others to go on
furlough. We spent much time
in prayer, we wanted to be very
sure that we did the right thing.

This was a move such as has had
no precedent in the history of
our Mission. Sometimes our
ranks had been "thinned out",
but never had we evacuated to
the last man!

It was not easy to leave the
"flock." Especially when storms
from the outside were so threat-
ening—there were rumors of
persecution and suffering of
Christians in the war zone—and
we should have been willing to
stay with them, had it been be-
cause of religious revolution
only. They had asked us the
reason for our leaving—were we
afraid? We had always taught
them that in times of difficulty
they should put their trust in
God, and now we were leaving
when we heard of rumors of war
300 miles away! We could only
answer that we are subject to
our government and if our Consul
advised us to leave the inter-
ior we should follow his in-
structions. In the siege of Nan-
king, just a week before, two
men had been killed, one a British
subject and the other an
American. They had failed to
heed the Consul's advice, thus
exposing themselves to danger
and the result of it all was, that
the two governments affected
threatened to declare war on
China. We wished to avoid such
conflict.

On the other hand, we were
confident that God, Who had
thus far directed our lives and
the work of our Mission, would
still lead and that if He permit-
ted our leaving, He would permit
us to be able to keep that which
we were committing to Him and
would perhaps use greater plans
and power and better methods in
carrying on the work of the
church in China. We were also
confident that if the Christians
would be willing to be led by the
Spirit of the Lord, they would be
able to carry on the work until
such a time when it would again
please the Lord to take us back
into the work. And so we began
with our preparations for leav-
ing.

It had been decided, that Rev.
Brown and Rev. S. F. Panna-
becker remain for a while to get
all the work handed over to our
Chinese co-workers and to finish
the buildings which were in
process of erection. But on the
eve of our conference came a
telegram from our Consul in
Tientsin which read: "All for-
eigners leave the interior with-
out delay!" That meant an ac-
celeration of our plans, instead
of planning to leave on Monday,
April 11, we decided to leave on
Saturday, April 9. That gave us
just four days' time to do our

packing, to plan with our work-
ers the taking over of the res-
ponsibility that we had thus far
carried, handing over of keys to
the store-rooms, hurried meet-
ing and messages of farewell to
the various groups and classes
and personal interviews with
many of our dear friends and ac-
quaintances! Oh how they hated
to see us all leave! And when
they asked us when we were
coming back, we could only say:
"When 'Jesus leads' us back to
you!"

They had an early farewell
meeting at seven o'clock on Sat-
urday morning at the church,
short messages were given by
the Chinese pastor, deacon and
Bible school teacher and by each
one of us, and then—with heavy
hearts—we got into two cars,
Rev. Brown's Ford and Rev.
Boehr's Dodge touring and were
hurled from the sight of a large
gathering of Christians, boys and
girls from our schools and our
neighbors of our suburbs! Will
we ever come back to our be-
loved work at K'ai Chow? . . .
Only our Father knows and we
are confident 'He will lead'.

We arrived at Tamingfu that
afternoon. The two mothers,
Mrs. Boehr (and children) and
Mrs. Voth (and children) had al-
ready left three days before the
Nazarene missionaries for Tien-
tsin. They had gone by train and
had arrived there safely in two
days. But now we received word
that it was unadvisable to travel
by way of Han-tan by train, so
it was decided that the majority
of us go on river-boats as far as
to Te Chow (200 miles) where a
train on another road could then
be boarded.

The boats were very rude,
with no accommodations except
those that we put in. They had
hard boards for beds, which we
covered with grass mats and
quilts, there were no tables nor
chairs except the tops of boxes
and trunks and the deck floor of
the boat. On these we spread a
cloth and set our food on tins,
sat around the "board" and en-
joyed our three meals a day. We
prepared our own meals from
provisions which we had brought
from the stations, boxes and bar-
rels of groceries and canned
goods. There were no other
passengers except the boat-people
some of whom had their fami-
lies with them. We travelled in
the day-time only, because the
men—the crew of the boat—had
to sleep after their hard day's
labor, rowing and guiding the
boat, lowering and hoisting the
big sail by means of which we
travelled with favorable breeze
downstream, covering a distance

of 20 miles a day, the river
meandering continually. You
ask, why did we go on such slow
boats, when we were really
hurrying out of the interior? In
the first place we were traveling
through a peaceful district away
and far ahead of any trouble and,
in the second place, travelling on
these plain river-boats was very
cheap, especially since we could
take all our baggage with us and
pay only \$9.00 altogether for six
adults' tickets and baggage for
nine days, whereas it would have
been \$8.00 each plus excess bag-
gage on the train.

The trip was a new and unique
experience. We shall never for-
get the Easter Day, when several
of the group arose "very early in
the morning on the first day of
the week" and sent waiting over
the water such songs as: "Low
in the Grave He Lay", "Christ
ist auferstanden", "Crown Him
with many Crowns!" Daily we
met for our fellowship meetings
and once we celebrated a birth-
day. Instead of birthday cake
and coffee, we had assorted
cookies and grapejuice!

After nine days we arrived at
Te Chow where we boarded a
train for Tientsin, we landed in
a Chinese hotel at about 11
o'clock at night. The hotel keeper
surmised that Rev. Brown
must be the grandfather of the
family and all the rest of us sons
and daughters and daughters-in-
law. He was surprised when we
told him we were representing
six families with as many differ-
ent family names! The next day
we located the rest of our mis-
sionaries, with whom we shared
two houses until some of us
came away on furlough. You
ask, were you ever in danger on
your trip? We reply, not as far
as we know. But who can say,
if it had not been for the prayers
of our many friends at home, we
might have been in great danger.

And so, we ask for your con-
tinued interest and prayerful
support of the Mission in China.
At present two of our men, Rev.
S. F. and Dr. C. L. Pannabecker
and two of the single ladies,
Misses Sprunger and Neufeld
have gone back into the interior,
to K'ai Chow station, to carry
on the supervision of the evangeli-
stic and medical and educa-
tional departments. They are
carrying great responsibilities
and standing much alone. They
need your very sincere prayers!

Yours, standing with feet on
American soil but with heart and
eyes turned towards China,

Elizabeth L. Goertz.

The world will lurch without
the church.

THE S. S. LESSON

December 4

Isaiah Teaches Right Living

Isa. 5:1-12.

Golden Text—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." James 1:27.

The parable is an old form of teaching and as effective today as ever. Our Lord recognized its usefulness in making it the instrument with which He revealed some of His most wonderful truths. A parable, unlike the fable of which there is only one in the Bible, does not picture anything impossible. It cites a thing that may occur or may have occurred as a truth that will help in making clear truths. Isaiah in the lesson is speaking a parable which he here calls a song. He calls Israel the beloved of God and like an affectionate parent he is singing this song, or telling this parable for the benefit of His children who will understand its application immediately.

Like all good teachers, the Prophet takes something well known and understood and uses it for teaching something further to be learned. The people of Israel and particularly of Judah, well understood the laying out of a vineyard. Favorable location had to be selected. The ground then had to be prepared by removing the stone so that the soil could be worked and the plants find root. A hedge or wall had to be built around the vineyard to keep out pests and protect it from theft and, if fruit was to be expected, the soil had to be enriched with fertilizer of the right sort. After that the prosperity of the vineyard depended upon the right amount of sunshine and moisture. There was but one aim in planting the vineyard, namely, the production of the fruit. No one plants grape vines just to beautify land. This figure of a vineyard is used over and over again in the Bible. Jesus uses it in the wonderful address on the vine and its branches as well as making reference to it in other places. The point of the parable here is that, in spite of all the effort and care expended on the vineyard, it was a disappointment and deserved only to be uprooted. We are reminded of a friend who bought some apples of a highly recommended variety as he thought, paying a good price for them and giving himself considerable trouble in their care. Imagine

his disappointment and actual loss when the trees came into bearing and brought forth fruit of an inferior worth and of another variety. Naturally his impulse was to hew down the trees and neglect the ground on which he has spent so much energy and concern. It did not need a special application for the people of Isaiah's time to understand the point of the parable. God had called Israel and set it in a favorable place. He had given it the benefit of His protection so that enemies could not do the nation hurt. Everything was done to make the nation a prosperous and blessed one. Like the sunshine and the rain falling on the fertile fields so God had showered His blessings upon His peculiar people. Naturally He looked to them for fruit of the right kind and instead of benefiting by His help, Israel did worse than bringing forth no fruit at all, it brought forth bad fruit. God might have abandoned His people there, but he appeals to their reason. How unreasonable it was for them to bring forth evil fruit after receiving so much from His hands. We know a farmer who left a tree stand on his place that brought forth the meanest kind of fruit year after year and when asked why he did not chop it down said that it was too mean even to go to that much bother with it. But here God is pleading with his erring people and He does not want even then to abandon them. He tells them what the final outcome will be but He is repeating their shortcomings that they may yet return to Him.

There are two great things that the Prophet is particularly protesting against namely their greed and their intemperance. Isaiah warns against the monopolists who oppress in order that they may enrich themselves, joining, or rather adding, house to house. As it was not hard for Israel to understand the parable as it applied to that time, so it is not difficult to see an application of it to our times. We too are oppressed with the kind of greed that aims to make the rich richer while the poor become poorer. God looks for righteousness in our time as He did in olden times. If the oppression of our day continues ruin alone can result. Intemperance is a curse, be it in other things as well as strong drink. Intemperance spells ruin everywhere. The intemperate use of strong drink breeds oppression and ruin. No people can endure or live righteously so long as it is intemperate in anything. The intemperate desire

for amusement, for ease, for money and the gratification of appetite needs continued protesting against because sin is at the bottom and it will insure destruction of body, mind and soul.

PEACE CONFERENCE AT MANCHESTER COLLEGE

On November 4, 5, 6 the three Pacifist Churches held the 7th conference since the Bluffton conference in 1922. From a record of attendance this one showed the best attendance since the first one. The fact that there were no Friends meetings within a hundred miles kept the number of that denomination small. Mennonite churches were indeed much nearer but attendance would not have revealed that fact. The church of the Brethren deserve credit for their participation. Several church boards made this the occasion for meetings and hence several of their leading men from as far as Maryland and Virginia were present.

The conference spent some time in looking back and reviewing what had been done to advance the peace spirit. Two or three representatives from each denomination reported on the activities in their local conferences. The Brethren have a welfare board, and one department of this board is the peace division. A small committee of the larger board carries on peace work, but when the board meets all the members come in vital touch with this particular phase of the work. Reports showed that they work largely through the local churches and high schools, while the Friends have the larger peace committee that is doing actual peace work in many centers of Europe and America. The Friends aim to have a local peace committee in each church or meeting, as they call it. We of the Mennonite wing seemed to be in the rear with our work at least as it touches the local churches. Those in Ohio have peace declamation contests, and sermons of peace are preached, but further than that our efforts seem to center more in our young people's conferences and retreats, and in our colleges. It was found that the peace caravans proved an effective way of spreading peace sentiment abroad.

In the work outlined for the future the above mentioned items are all to be continued, and it is hoped with more vigor. In addition the plea was made that individuals make a more careful study of different matters pertaining to peace as they come up from time to time and then to

telegraph or surely to write their own Senators and Representatives making protests or urging certain action as the case might warrant. The basis for confidence in the worth of this method is in the recent outpouring of public sentiment when certain large oil and money interests wanted to engulf the United States in a war with Mexico. At that time stacks of mail arrived hourly in Washington and finally the public servants had to submit to the demand and immediately the threats toward Mexico were stopped and the crisis was averted.

In this coming winter a proposition will come up before the Congress, to make a treaty where by war would be outlawed between the United States and France. This is a movement that is believed to help mightily in avoiding the possibility of war and should therefore be studied and supported by our people. Let us not be too busy with other matters. Notices will appear in the papers giving more information on this vital question, then "do it!"

In connection with the Saturday evening meeting, a number of motion picture reels were shown entitled: "Hell and the way out." The title seems somewhat shocking, but the scenes depicted were shocking too. War was shown as it works in all its fiendish ways, and then the workings of the League of Nations were pictured, showing how it had averted a number of crises that might easily have precipitated into serious wars. And still the United States is not a member of such an organization!

In the closing meeting, Sunday afternoon, three representatives one of each participating denomination, made brief addresses on the theme: "The Faith we Build on." Mr. Cope, Friend from Atlantic City showed that the Quaker method is to depend on the spiritual forces as equal for any occasion and urged more sincerity in using these forces which are at our command. President Henry, Brethren, from Blue Ridge College, New Windsor, Maryland, urged a closer walk with Christ as the forefathers of their denomination practiced. They were ready to suffer for their faith and did it nobly, let us be as faithful as they were. The writer was chosen to represent the Mennonites, and reference was made of the new awakening and new consciousness on this vital question. Opposition to war will be sporadic until it becomes a fundamental religious conviction that the entire war system is wrong and must be outlawed.

WOMEN'S WORK

Beatrice, Neb., Nov. 8, 1927

Dear Mission Friends:—

Have read the report of "Women's Work" in the Mennonite with great interest and as it is the editor's wish to hear of the different churches, will tell of some of the activities of our members.

The history of our sewing society goes back about 40 years when one of our now old ladies took it upon herself to organize a sewing circle. As the membership grew it was necessary to hold meetings at four different places to accommodate members who lived a distance apart.

Our sewing circle of the 2nd Mennonite church, formerly called the "City Sewing Circle" but in recent years named the "Tabitha Mission Sewing Society" has about 20 active members, although the other half of the church members who for some reason or other cannot attend regularly are nevertheless indirectly interested and assist financially.

We meet every other week at the homes of the different members and sew for our Indian missions and India, also Canada and Germany. The garments that are sewed during the afternoon have been cut before by the cutting committee.

During the afternoon we sing a song and repeat the Lord's prayer. After that seasonal refreshments are served.

We have our meetings all through the year except December, when we have election of officers, as this closes our yearly work.

Our committees constitute two members to manage the business affairs and two who do the cutting besides a secretary.

Election of officers is every year and is conducted in such manner that the newly elected officer is the assistant while the one serving the second year takes the leading part. The secretary is elected for five years.

The reading of the Missionary News and Notes is always greatly welcomed as also the letters from our dear missionaries, who give up so much for the sake of bringing the wonderful message of our Saviour to lost souls.

There are a number of ways in which different ones of our sisters try to serve the Lord. Five of them teach in the morning Sunday School. Four others teach in the afternoon or Mission Sunday School which has been conducted for 19 years and brings in children and adults of different denominations and some who are

not affiliated with any church.

One of our younger sisters is superintendent of the Junior C. E. and does wonderful work with them. They met at the superintendent's home on several afternoons and made a large assortment of toys to be sent to the missions for Christmas.

Several others help to conduct a Community Bible Study Class in one of the schools south of town which meet every Thursday evening at the school house to gather in all who are willing to study God's Word. Several of the families who attend here are not affiliated with any church.

The Christian Endeavor has a mission committee which usually consists of women who visit the sick and needy and help all they can.

These are the activities of some of the sisters in the church and we pray that our dear heavenly Father will bless the weak efforts that are being made and give grace that we grow in the love of doing good.

Our sewing society as well as our C. E. society supports a child in India and we were pleasantly surprised to receive a letter recently bringing greetings to the members of our sewing society from our little girl in India.

Last but not least, I would say that our new pastor's oldest daughter has organized a mission circle for young women who are doing splendid work.

It is a great privilege to work in the Lord's vineyard and may we all have willing hearts and hands to continue the work of His glory.

One thing, I am sure, is plain to be seen,

That those who try for the Master to glean

Will find the handfuls so easy to win

That many a sheaf may be gathered in.

With hearty greetings,
Mrs. S. D. Ruth,
Secretary.

TO OUR CHURCHES

The new "Mennonite Hymn book" is now ready and can be purchased through the Mennonite Book Concern. This is the Hymn Book that has been authorized by the General Conference and compiled by seven men thoroughly qualified.

"The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occasions. Choice selections for Missions, Peace, Home and Religious Education, including a

number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, \$1.50 post paid. 12 or more copies, \$1.20 not prepaid.

Full Leather, \$2.50 post paid. 12 or more copies, \$2.15 not prepaid." (Mennonite Book Concern.)

This is the book to which many have looked. As it enters into our churches, we trust it may be received with the spirit and prayer of the General Conference and the committee of seven who have rendered such valuable service. May it be the joy and blessing towards all our worship hours.

The Publication Board
M. J. Galle, (Sec.)

The trouble today is that thousands of people try to live a Christian life who depend for their knowledge of the Word of God on the man who preaches in the pulpit. You have no business to depend upon any man for your knowledge of the Word of God. You and I must read the Word for ourselves.

Read your Bible regularly; read it consecutively, not anywhere you happen to open. Where are you to begin? In Genesis. Are you troubled about the inspiration of the Bible and do you want to know a good book on the subject?

I know a splendid book that settles the question. The Bible. I come to this Book on my knees and I am ashamed of how little I know of it, but what I do know enables me to realize that it is a precious Book. — G. Campbell Morgan.

At the recent meeting of the Union of the Mennonite churches of Germany held in Hamburg, a fraternal greeting was received from the Quakers living in Hamburg and the conference decided to invite the Quakers to attend its next meeting to be held in Berlin in 1928.

The Mennonite and Bundobote to one address (old or new subscriber) for \$2.50.

DEATHS

Bertolet—Benjamin Bertolet, Deacon of the Germantown Mennonite Congregation, died Oct. 15, 1927, at the age of 91 years, 3 months, and 9 days. He was the son of Daniel Bertolet and Catharine nee Gabel. He was born in Frederick Township, Montgomery County, Pa., on July 6th,

1836. In the early years of his young manhood he was prominently identified with the interests of his native community, having had a part in the building of the Mennonite church on land given by his father known as the Bertolet Mennonite Meetinghouse. He was also intimately connected with the building of the Frederick Institute and later in securing the property of the defunct school for the use of the Mennonite Conference for the establishing of the Mennonite Home for the Aged.

He was married to Amelia Heberling and they were blessed with six children, one of whom died in infancy. Two sons and three daughters grew to manhood and womanhood, and established homes of their own. The mother and two daughters, Mrs. Porter and Mrs. McMurtrie, and one son, Walter, preceded the father in death. The surviving members of the family are one son, Daniel, of Pottstown, one daughter, Mrs. Hillegas of Pennsylvania, seven grandchildren, and five great grandchildren.

On Good Friday, 1888, Mr. and Mrs. Bertolet were received into the Mennonite church on Diamond St., Phila., he by baptism on confession of faith and she by letter from the Lutheran church.

In 1919, after the death of his wife, he transferred his membership to the Germantown church of which Rev. J. W. Bayley was then pastor, and together they brought about the adoption of a constitution and the fuller organization of the work at this place. He served the congregation in the office of Deacon up to the time of his death.

The funeral took place on October 19, interment being made in the Bertolet Burying Ground at Frederick.

Blough—Joseph S. Blough, son of John and Elizabeth (Yoder) Blough, was born near Middlebury, Indiana, August 28 1846, and departed this life at his home in Pulaski, Iowa, November 2, 1927, aged 81 years, 2 months, 4 days. He lived with his parents on a farm until 1868, when he came to Pulaski, where he engaged in carpenter work.

In 1872 he was married to Pleasant Ann Plank, daughter of Mr. and Mrs. Jephtha Plank. They went to house-keeping on a farm west of Pulaski, where they lived a pleasant and prosperous life. In 1904 they retired from farming, moving to Pulaski. Mr. Blough united with the Mennonite church in early manhood and remained a faithful member until death.

One of the special traits of his Christian character was his unselfish service in deeds of kindness by carrying out the injunction of the Master in not letting his right hand know what his left hand is doing, realizing that God and the ones assisted knew. That was sufficient. The first and best resurrection will reveal the many secret things done in His blessed name.

Those remaining to mourn their loss are his faithful companion, a daughter, a son, and three grandchildren.

Funeral services were held at the home Friday afternoon, conducted by Rev. W. W. Miller. Three of Mr. Blough's favorite songs, "I Will Sing You a Song of That Beautiful Land," "There is a Land of Pure Delight," and "Shall We Gather at the River" were sung by a men's quartet.

Interment was made at Pulaski, K of P cemetery.

J. F. Lehman of Berne, Ind., and Dr. Mosiman, of Bluffton, College, were in Goodland, Ind., last week on college business. Dr. Mosiman stopped in Berne for a little while on his way home.

The Southside Mennonite church, Buhler, Kansas, which has been under construction since last spring is now rapidly nearing completion. There only remains a few odds and ends to be finished by the carpenters and the painting to be done when the building, which is said to be a very attractive one, will be ready for use.

Bluffton College is to hold its Annual Bible Lectures, Jan. 21 to Feb. 3, 1928. Prof. Elbert Russel, Ph. D., an outstanding educator among the Quakers will be the principal speaker. He will deliver two series of lectures. In the afternoon he will speak in the College chapel on "Parables of Jesus" and in the evening in the First church, Bluffton on the "Ministry of Jesus for Today."

Rev. Benjamin Ewert, traveling minister of the Canadian Mennonites recently returned from a lengthy visit to scattered brethren in Manitow, Crystal City, Lena, Whitewater, Elca, and Pierson in Manitoba and Fertile, Storkoos, Gainsborough, Carievale and Carnduff, Saskatchewan. On Nov. 3 he left for a longer journey and expects to visit Drake, Langigan, Guernsey, Jansen, Watson, Codette, Lost River and other places. During the month of December he expects to work in the vicinity of Lost River and other settlements in Saskatchewan.

Reports from Mennonite colonies in Canada show how large a factor grain raising enters into their lives. In Alberta the Jamesville colony raised 60,000 bushels, the Tschetter colony 47,000 and the Frisburg colony 38,000.

Amos R. Good, of Bluffton, Ohio, father of Sister Wenger, one of our missionaries in India, died suddenly while walking on the street near his home. He was a member of the First church, Bluffton, where services were held, Nov. 13.

At the annual Bethel College Teacher's Reunion, recently held, addresses were made by Prof. Kurt Galle, president of the Arkansas Junior College; Dr. J. H. Langenwaller, of the Friend's University, Principal of the Goessel, Kan. High School and President Dr. J. W. Kliever. The meeting was in the form of a banquet.

Some of the Canadian churches have received copies of the German hymnal sent to them by churches in the States, for which they are very grateful. In many of our churches that have discontinued German services there are still on every hand many copies of the German Hymnal for which they have no present use. It would be a graceful and helpful act if such churches would send them to the Canadian brethren, especially those who have recently come from Russia. There is no use in the waste that permits the accumulation of books that no one uses, but which may be well used by others.

Rev. Joel Lehman of Berne, Ind., preached in German in the Berne church on the morning of Nov. 13.

Rev. and Mrs. Austin Keiser of Dalton, O., were recent visitors to Wadsworth where they were entertained by Rev. Wilmer Shelly, pastor of the Wadsworth Mennonite church.

The enrollment of Bethel College, Newton, Kansas, is at present 226. Of these students 192 are natives of the state of Kansas with 101 giving Newton as their post office address. Oklahoma furnishes 13 students, Minnesota 6, Nebraska 5, Idaho and California 2 and S. Dakota and Washington 1. Three foreign countries, Canada China and India are also represented in the student body. One half of the students are members of the Mennonite church while the Methodist, Christian, Presbyterian, Catholic, church of the Brethren, Congregationalists and Nazarenes are also represented.

Members of the old Flatland church, near Quakertown, Pa., are keeping alive a healthy interest in it and its work. Recently, one brother, Harvey Fellman, installed a new stove and looked after a number of other improvements in the church and cemetery, while Bro. Elwood Diehl gave his services to put the roof of the church in good condition. The brethren, D. M. Landis and Jacob Landis, visited the Sunday school of the Flatland church on Oct. 29, the former teaching the Adult class and the latter the Superintendent's Class.

During the year the Mennonite hospitals at Newton, Kan., Beatrice, Neb., Mt. Lake, Minn., and Goessel, Kan., have been particularly occupied in their work of mercy. Newton had 1240 patients, Mt. Lake, 772, Beatrice, 783 and Goessel, 140.

Mountain Lake, Minn., is again preparing a shipment of clothing to be sent for the relief of Russian Mennonites in Canada. Rev. David Toews of Rosthern, Sask., reports that shipments of clothing have been received with gratitude. While families in the vicinity of Rosthern have been supplied there is still need for more to meet the demands made. Especially pressing is the condition of families living at Rabbit Lake who have lost their crop through frost in August. Poverty has increased because of hail and frost in that territory.

The Western District Conference held on the 19th and 20th of last month at Beatrice, Neb., was attended by representatives of 54 congregations, the official delegates numbering 145 with 334 votes. The officers elected were: Chairman, Rev. C. E. Krebhiel; Sec., B. W. Harder; Assis. Sec., H. Riesen. The chief interest of the Conference centered about the Home Mission work. This work covers territory in Kansas, Colorado, and Texas and was participated in by a number of brethren. During the year 318 preaching services were conducted and 300 visits made. There were also Bible Studies, Singing classes and other meetings conducted. In all the Conference spent about \$3000 on this work.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, DECEMBER 1, 1927

No. 47

"PRESENT DAY APPLICATIONS OF MENNONITE PEACE PRINCIPLES"

A. J. Neuenschwander

Mennonite Peace principles are firmly built on the Biblical teaching, and especially on the teachings of Christ. For centuries men had read: "Blessed are the peacemakers: for they shall be called sons of God", without seriously trying to fulfill the condition, until here and there men ventured to give expression of their convictions that the teachings of Christ are definitely against war and the war spirit.

Jesus' entire life was lived on a plane of love and non-resistance. Never did he permit a sword to be lifted in his behalf, and when Peter in haste used the sword he was 'reproved, and in addition a lesson was expressed that has proven itself true ever since, namely: "All they that take the sword shall perish with the sword." In the Sermon on the Mount Jesus referred to a number of Old Testament laws, and in every instance he made the New Testament interpretation and application even stronger. Note, Matt. 5:21-26, where not only killing is forbidden, but also to hate; in Matt. 5:38-48 we have two points made that have a definite bearing toward war, and both these points have been emphasized by Mennonites, as basic for our peace principles. The passage teaches that retaliation is not for us, but rather we are to practice love and helpfulness to our neighbors. These passages, with the testimony of his life, which showed dependence on spiritual forces rather than on arms, strike at the root of the whole war question: Jesus did not say much directly against war and fighting, although the thinking and hope of the Jewish nation would have made an admirable setting for some words of encouragement to throw off the galling Roman yoke. Instead of doing so, he repeatedly laid himself open to criticism by warning his countrymen against resorting to force against the Roman rule. In the book, "Toward the Under-

standing of Jesus", Prof. Simkhovitch draws a most vivid picture of the background into which Jesus came, and into which a militaristic spirit would have fitted most admirably. Still, in every way, by life and teaching Jesus urged men to take the peaceful ways as the ways of real blessing. The ways He suggested compose our Mennonite peace principles.

Wars do not just happen. There are causes for war, and often these causes have been operating for a long time before they finally precipitate actual fighting. There are many minor causes for war, but there are three major causes that almost always lead to war, each one in itself, or all operating together. They are: 1. Economic Imperialism. 2. Militarism (the dependence on force). 3. Race Prejudice.

Individual Mennonites might ask and wonder in what ways their peace principles might affect these national movements and expressions. We answer as Jesus did in His method, that the individual is the key to the solution of the whole problem, and as such, each Mennonite needs to apply his peace principles as they apply to these major causes of war.

Let us study briefly these outstanding causes that lead toward war. 1. Economic Imperialism. This is the desire of individuals and nations to gain wealth at the expense of someone else. Jesus taught that wealth was not the supreme attainment in the sight of God, but worth, Jesus believed in a proportionate reward for industry; see the parable of the talents. He taught also that the rich man was foolish when he trusted in riches alone.

To illustrate, let us look at Europe just before the World War. England owned 3,701,411 Sq. Miles of Africa; France owned 4,086,950, while Germany owned 910,150 Sq. Miles in the same continent. Kirby Page's Book, "War, Its Causes, Consequences and Cure." This in itself was bound to bring those nations into conflict. But nations are not alone to blame, because individuals within the nation urge personal and national investments and finally

possession. When men can get 4 to 6 per cent on their investment at home and 10 per cent and more in foreign lands they are tempted to do so, especially if they can drive the government to protect their rich investments. "The Revolt in Asia" by Upton Close, gives us a shocking condition of what this practice has done, and is doing, in Asia. No wonder India and China are revolting against the white man, who they claim does little for them but use them for profit.

In our own country we recently had a most extraordinary illustration of how far such moneyed interests will go to protect themselves. A number of American Oil companies were operating in Mexico. The Mexican law requires a tax to be paid to the government on minerals and oil found below the surface of the ground. The majority of the companies were willing to pay this tax, but three refused to do so, they represented millions of dollars, and slowly but definitely they were trying to precipitate a war between United States and Mexico, simply to protect their large interests. The facts became known to the American public and the public sent their protests to Washington in such large numbers of letters and telegrams that the officials quickly averted the crisis.

In Europe and Asia, one needs not search long to find wars declared and blood shed for no reason but to protect investments, national and individual. Truly: "The love of money is the root of all evil," I Tim. 6:10. The darkest clouds may have a silver lining, and so here, we have a ray of light shining in. This winter in scores of College Debating Societies the subject will be debated: "Resolved that the United States should not protect foreign investments." More of the principle of Jesus' teaching about wealth, would remove this cause of war, and we Mennonites can help in this respect.

II. Militarism. Jesus trusted in truth, justice, love and kindness rather than in arms. But someone has said: "He lost his life doing so." True he did, but did the principle of the power of spiritual forces die? Let us not forget that large numbers who seek to protect their possessions with arms also lose their lives. Many examples might be given that show the futility of arms and force. Judea ignored Jesus' advice of love and justice and resorted to arms, and Jerusalem was utterly destroyed. Germany, it must be conceded was fairly well protected and militarism was at a high point there before the war, but did it help? One nation's mighty military machinery will be met by another if possible; if it is impossible, two or three nations will league together and crush the one mighty one. Why not discard the old useless trappings, which are so costly and so futile, and try the Jesus way? If we believe in Jesus, then let us trust Him. III. Race Prejudice. Jesus was the first real democrat. By word and example Jesus did not consider any class either below or above himself. The rich ruler and the poor beggar, found in him a true friend and helper. The Samaritan woman and the Perea demoniac although foreigners received from Him help and blessings as well as those of His own nation. Today we have a spirit of race prejudice and hatred that is a menace to the world's security, unless it is soon stopped. The white race claims superiority over all others, but we find that others make similar claims and hold them as tenaciously as we. To refer once more to Upton Close's book, "Revolt in Asia," one must agree that race prejudice is deeply engrained. Native Indian and Chinese leaders feel that they are held in contempt by the white race, and consequently they resent the encroachment of the white people; who, they say, came to Asia only to dominate, get rich, and then scoff at their attainments. This spirit of race prejudice hinders the work of Christian Missions. Native leaders, not Christian, are not inclined to help Christian Missions since they claim they are the forerunner for business, investments and power. One leader recently said: "Christianity is to stop right now, so far as it is the wedge of foreign in-

Christmas Services for Sunday School

Christmas Echoes (L)	Pestal Bells (L)
King Divine (L)	The Starlit Way
Starlight and Song (L)	The King has Come (L)
Christmas Voices	Come to the Manger
The Babe Divine	The Star of Bethlehem

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; \$6.00 per hundred.

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fluence driven into our country by foreign money and organization, controlled by foreign personnel and backed by foreign guns."

The United States is not free from guilt, since we passed the Japanese Exclusion Act. This Act makes it impossible for Japanese to become citizens of the U. S. under any circumstances, while at the same time Europeans from any country can come in as citizens on the quota basis. Japan protests against this discrimination. This spirit of Yellow vs. White is un-Christian and cannot be justified by Jesus' method of life and teaching. Many Christians did not raise a voice of protest because of hatred against the Japanese, but that does not make it any more right, it rather adds to the wrong and injustice of it all.

As Mennonites we have another opportunity in this respect to make our conviction known, that in Christ we have no right to continue race hatred or to fan race prejudice.

Finally, we as Mennonites are not fulfilling our complete mission if we are merely non-resistant for ourselves, but we have a responsibility. We need to make our convictions and oppositions toward war measures known while we still have peace. If we fail to do this, we hardly have a right to make our historic claim in the event if war should ever come. The time to fight war is in peacetime. Therefore we need to make known to our Senators and Representatives and the President our opposition to enlarging the navy and the army appropriations. A plan is on foot to introduce such a bill. We need to make our convictions known in the same way when the proposition to outlaw war comes up. A proposition has been made by M. Briand of France, that France and the United States renounce and outlaw war as an instrument of our future national policies. This will be opposed by many, but Mennonites who believe in peace, need to send in their approval and ask for favorable action. We further need to make known our disapproval of cowering the smaller nations of Central America under the financial and naval interests of our country.

We must discard our traditional Mennonite policy of aloofness from national and world movements, and with love, consideration and firmness make known and felt our convictions as opposed to the conditions that make for war as well as war itself.

The Mennonite and Bundesbote to one address (old or new subscriber) for \$2.50.

WOMEN'S WORK

Dear Co-Workers:

The Upland Society has had no report in the "Mennonite" for some time, and lest you think we are taking a rest we will inform you such is not the case. We confess we have left undone many tasks that should have been done for Him who so graciously and generously showers upon us the dew of His blessings. He gives us largely means of grace that we may grow thereby and in return He expects fruit. Fruit that shall remain fit to be stored in the heavenly garner, fruit unto life eternal. May we be ready and willing to receive the "mantle" of service from the shoulders of those who must lay it down. The beckoning hands and the calls for help are ever pleading for our ministries, as the Macedonian call came to Paul, "Come and help us." The great mission fields and the multitude of suffering, sorrowing, sinning ones at our very door are calling for Christian help. So we are trying to give our humble service in a willing, consecrated way for Him, "Whom we are and whom we are trying to serve." We want to keep our lamps trimmed and brightly burning, ready for service in the name of our glorious Lord and King. Our prayer is that He may use us to help light up the many dark places of this earth and so help to spread the good tidings of great joy to all people that many may find our Jesus who came "to seek and to save that which was lost." Our Society has 48 members enrolled and an average attendance of about 30. We have three Mission Societies in our church: the Woman's Society of elderly women; the S. O. Circle, of younger women and the Samaya Band, girls of the 'teen age. This keeps us all well employed and all working for the same great cause. Our meetings are held the first Thursday of every month at 2 P. M. and occasionally an all day meeting if our work so demands. We call special meetings where we gather and solicit clothing to send to Russians in Canada. Two boxes were shipped just recently. Last year our sewing was for Janjgir, India and 135 garments were made. This year we are sewing for Basna, Indiana and 129 garments were pledged.

Our work is taken to our homes, and the finishing is done at our meetings. We have tied 5 comforters lately. The business is also taken care of at the meeting if there is any. Sometimes we have a speaker to address us and have special music.

This year, beginning June 1, we have chosen a Society song to be used at our meetings, which we know will prove a blessing to us. We have chosen "Jesus Calls Us O'er The Tumult," that good old hymn that has been an inspiration to many Christian workers. We give our annual program in Nov., taking up an offering at this time to be used wherever most needed. We have a program Committee that plans our program for these occasions. We thoroughly enjoy the little messenger "News and Notes" that comes to us monthly, also the little booklets by Miss Burkhalter and Bro. Linde. We saw for our hospital whenever our help is needed. This year we are quilting to help keep the treasury supplied, as it seems it's never "full and running over." We have quilted 13 quilts since June, this year and have voted \$25.00 of this money to the Girl's Home in Winnipeg, Canada. We have an all day meeting for quilting on Wednesday of each week. We bring our lunches and, since we have our new church home it is a real social pleasure. We raise our money by free-will offerings and subscription lists. Our receipts for last year, from Oct. 1, 1926 to June 1, 1927 were \$585.87. This was used for buying materials, some donated to Rev. Towes, to our Missionary Home in China, to church Building Fund in Canada, to help Dr. Desters to India, also to support two Bible Women and two orphans in India. We sent \$20.00 to one of our Bible Women to help buy milk for new twin babies, and received a very interesting letter from the family, which made us all happy to think we could help some one in need. They were very grateful in receiving this small gift. Now as the Christmas season approaches we are preparing letters or gifts for all our Missionaries. Our Society sends \$5.00 to each station in Montana, Arizona, Okla., and Los Angeles each year for a Christmas gift. Every year we remember our hospital at Thanksgiving time with a fruit shower. Three hundred pounds of peaches were dried this summer, 150 lbs. of which were sent to Canada, and 150 lbs. to India with 171 lbs. of jam. We also sent a box of oranges to a missionary in the homeland, besides remembered several needy families here with fruit showers and grocery showers also gave a wool blanket to a sick member.

Our faithful membership Committee bears mentioning, they

reported 113 visits to the sick and 103 bouquets and baskets of flowers were taken to the sick and shut-ins, and many times they would sing the Gospel story for these afflicted ones. So we feel the door of service is open at all times, and we who carry the name of Christian should not weary in well doing, but should aim to arouse more interest in missions among our members and friends in our churches for after all none of us want to meet our Saviour empty handed but we want our arms full of precious sheaves for our Heavenly Master. So we pray the dear and precious Lord to lead us out in the great call, and make us a blessing around the great wide world. The Poet expresses this so beautifully where he says:

Oh, wake for the day is passing,
And swiftly approacheth night!
The grain in its ripened beauty,
Bends low in the valley bright!

Come now with your sharpened
sickles,
Make ready the shining blade;
The Master Himself is working,
And calling for earnest aid.

Oh wake, for the day advances,
Toil not o'er the falling leaves:
But now our final harvest.
Bear homeward the golden
sheaves.

So haste to the field of labor,
Bring the glad harvest home.
The kingdom of God is waiting,
Come, all ye reapers, come.

I am yours in His glad service,

The Secretary.

Upland, Calif.
Nov. 16, '27.

The report of the Sixth All-Mennonite Convention, held at Hillsboro, Kan., Aug. 28-30, is from the press and contains, besides the minutes and resolutions adopted by the Convention, the addresses given on that occasion. The work is not just a routine literature and should be read by Mennonites everywhere.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1929 for the single subscription price, \$1.50. The two papers to one address, \$2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

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EDITORIAL

Every now and then some one comes forward with a suggestion of some kind whereby the union of a divided Christianity may be brought about. The prayer of our Lord "that they all may be one" is on the hearts of many earnest men and women, yet, it seems that we are as hopelessly divided as ever. Perhaps the reason for this continued division lies in the fact that we are everlastingly placing emphasis upon our differences and ignoring our likes. There is not the will to be one and the will to flock by ourselves continues as persistent as ever. It would be wrong to say that every division of Christianity is a mistake. The historical background of nearly every division involved some great fundamental principles that just had to be asserted at certain times. The Reformation, the Wesleyan Revival and other great movements have been so greatly blessed in their advances that without them we hardly can picture what the religious world would be like. Nevertheless, we are not living in the past. The spirit of the age calls for united efforts in nearly every line of human endeavor and does not except religious endeavors. What, for instance, does the heathen in Asia appreciate about the divisions that took place in America because the problem of slavery was acute with us? Yet we have separate bodies surviving, even today when slavery is forever a thing of the past.

It appears to us that before there can be an effective federation of modern Christian churches there must come unity in our various denominational houses. Here the personal interest enters so largely that any sort of a working agreement between various branches of the same denomination is the hardest kind of

a union to cultivate. Some time ago a Methodist asked us how many branches the Mennonite church had and the tone of the question indicated that he pitied a body with so many sub-divisions. Our answer was that the Mennonite church has about as many separate divisions as the Methodists. It does seem strange that with a common spiritual ancestry and congregational lives that are almost identical, there must be so much straining at gnats. We have been able to assert our peace principles together and when the cry of the distressed brethren in Russia reached us we were ready to work hand in hand until the cry for bread ended. But when it comes to greet one another as brethren in matters of common day religion, it is our habit to turn the back to each other, if not to denounce one another as heretics. No wonder that even though Mennonites were so early located in America they have made so small a numerical growth. Perhaps we do not know one another well enough or it may be that there are slight differences in language that separate us. If that were all, how soon should we find a way of coming together? However, there are some things that are never forgotten though they should long ago have been erased from memory. There is a fable that tells of the wolf that accused a lamb of soiling the lamb replied that the stream was flowing from the wolf and not from the lamb. The wolf then said, "If it is not you doing it, your mother before you did it," and fell upon the creature and slew it. Too often the bitterness and strife of our fathers before us, who to say the least were shortsighted and self-willed, is still used as an excuse to prevent the fellowship and love that should exist among brethren. Were we as Mennonites to try to see some of the good points in one another and endeavor to live down the bitterness of the past our church would become a really serious factor in the development of modern Christianity.

CORRESPONDENCE

Zion Mennonite Church, Donnellson, Iowa. Greetings to the editor and readers of The Mennonite: As Thanksgiving season draws near we lift our hearts in praise to God for the many blessings which have been bestowed upon us the past year.

Indeed, in thinking over the past months, we have great reasons to praise God for His mani-

fold blessings. We have had beautiful fall weather with little rain, giving the farmers a chance to sow their wheat and get their fall plowing done in fine shape, also harvest the late corn crop. In some localities the yield is good, and others a failure due to late planting.

Oct. 30 to Nov. 4 we had the blessed privilege of having Rev. Paul E. Whitmer with us, who gave the Annual Bible lectures.

The subjects were as follows: "What God Requires", "Who Shall See God?", "The Use and Limit of Power", "The Little-ness and Greatness of Man", "Paths to The City of God", "The Preservers of Society", "The Lordship of Christ". Seven lectures as applied to everyday life, were very instructive and effective and very much appreciated by all who heard him. Due to a call from Bluffton to return, Rev. Whitmer could not give three lectures of the series, namely "The Program of the Kingdom", "The Uplifting Power of the Cross" and "The House of God, the Gate of Heaven".

July 17 we had the pleasure to have Missionary S. T. Goering in our midst, who gave a very inspiring talk on the work of mission in China.

Aug. 14 the examination of the catechetical class of four boys took place and were baptized and received into the church Oct. 2nd; on the following Sunday, Oct. 9, together with many other par-took of the Lord's Supper.

Aug. 21 we had the privilege to hear Rev. J. G. Regier, who was enroute to the Conference at Pulaski, stop off and give a stirring message to those who could not attend the conference. "Thanks, come again when all the family is at home."

Sept. 23 and 24, Missionaries Mr. and Mrs. W. C. Voth of Tamingfu, China, were visitors and gave us very interesting and gripping talks about their work with the Chinese, also the conditions prevalent at this time.

Thanksgiving morning the four churches will again join in a union service to be held in our church, and an offering will be received for the Graham Hospital. In the evening the children Mission sale will be held as usual.

Our Sunday school is progressing nicely, but with a heavy heart. Our dear Supt. Mr. Leisy, who has been a sufferer for the past two months is very low at this time with spinal paralysis. Yet we can but humbly submit all to God's care, and believe that all things work together for good to them that love the Lord.

A number of programs have been given on special occasions such as "Mother's Day", "Children's Day" and Promotion Day and now we are planning to observe Christmas eve again with, "White Gift Christmas".

On closing we wish to extend our greeting to all and may all be blessed through the approaching holiday season.

Mrs. A. D. K., "Cor."

HINDUISM? CHRISTIANITY? OR ATHEISM?

By Charles B. Hill, D. D.
Educational Specialist, Ajmer, Rajputana, India

I called on a Hindu gentleman professionally a few days ago. After transacting our business, this man who holds a high and important position under the government, said to me, "Padre! What do you think will have happened to Hinduism fifty years from now?"

Not having met him previously, I felt I had to be cautious in my reply and said, "I presume Hinduism will reform herself from within us as she has done before and thus adapt herself to the new conditions."

To this, he replied, "I beg to differ with you. Fifty years hence, Hinduism will be practically extinct."

"Why are you so pessimistic?" I asked.

His answer was that Hinduism could never survive the light which science was giving to the world. "Moreover," he said, "Every succeeding year finds Hinduism more powerless and impotent. My father was a liberal Hindu, for his day; but he dared not defy Hinduism, as I can do in my day." Then said he, with a significant look, "I am stronger than Hinduism."

That phrase, "I am stronger than Hinduism" expresses the attitude of the intelligentsia of India at the present time. It does not at all mean that they are abandoning Hinduism for Christianity. Rather, does it mean that they will become a people without religion, unless the Christian West sees to it, at this time of crisis, that we do not relax our ability to present Jesus Christ as the only hope of satisfying their hearts and their intellects.

I cannot take as optimistic view of the attitude of the intelligentsia as some. I fear that discarding Hinduism, they are more likely to become atheists and materialists than Christians hence, the need for more emphasis in presenting evangelical Christianity to them for maintaining Christian schools.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

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2342 N. 9th St., Philadelphia, Pa.

Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven Thou art there; if I make my bed in hell behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand hold me. Ps. 139:7-10.

OMISSION

It isn't the thing you do, dear,
It's the thing you have left undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten.
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight.

The little acts of kindness,
So easily out of mind,
Those chances to be angels
Which every mortal finds,
They come in the night and silence,
Each chill reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late,
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.

Margaret E. Sangster.

CHRISTIAN ENDEAVOR MEETING

A. J. Neuenschwander

December 11, 1927

Topic: "Good Mottoes for Christian Living" John 9:4; Eccles. 9:10a.

(A suggestion to the Prayer Meeting Committee. Secure some of the finest and most suggestive Mottoes from some dealer and display same at this meeting. Some members might want to get some for Christmas gifts.)

Bringing the Scripture Down to Date

Work is the biggest blessing that can come to any one, except the fact of Jesus Christ. Work in secular or religious fields is God-given.

Our work for Christ must be done quickly, for the night

QUESTIONNAIRE

When one settles down in snug satisfaction concerning their past endeavors then retrogression has begun to take place. The committee in charge of these pages is by no means satisfied. Some have kindly expressed appreciation of our efforts in the past year. Some others have been frank enough to tell us that The Mennonite is not being read and that they themselves are not interested in it. And still others have been so helpful as to criticize the kind of material we have been printing, the lengthy articles, the size of type, the short columns and the name of the Department. We have accepted all of these with good grace and have thanked them for them.

Now it is our endeavor to get some constructive criticism as to how to improve these pages. We are sending a questionnaire similar to the one printed below to every church or Young People's Society in the General Conference. If you have not received one of them clip the one out of this paper, fill it out and send it in to the editor of these two pages or to any member of the Committee. Please attend to this at once. Consider it your duty to do this so that the work may be better done in the year to come.

QUESTIONNAIRE

Dear Friends:

We are desirous of making the Young People's Department of The Mennonite the best possible. Since our church papers are in a period of transition, we cannot work intelligently until we have more facts.

Consequently, we are sending out this questionnaire and beg of you that you answer the questions as carefully and honestly as possible. Please attend to this at once. We desire all reports to be in by December 15. Please send your report to your representative of the committee that sent it to you.

Name of church or society making this report.....

Membership of church or society.....

Name of Pastor..... Address.....

Name of Y. P. President..... Address.....

What per cent of your membership subscribes to The Mennonite?.....

What per cent of subscribers read it regularly?.....

Do readers find it interesting?.....

What parts do you like best?.....

Are the C. E. Topic write-ups being used?.....

Should space be used by something else?.....

Would you like to see C. E. Methods printed?.....

The Sunday School Lessons are written up in an able manner. But would you desire to have someone write up Sunday School Methods?.....

Do you enjoy missionary articles?.....

What does this department lack: freshness, devotional spirit, freedom of thought, or inspiration?.....

How can it be made better?.....

Do you suggest different type or arrangement?..... How?.....

Or should this Y. P. Dept. of The Mennonite be dropped entirely?.....

Other suggestions:.....

Sincerely,

YOUR COMMITTEE.

cometh. Each one of us has just a few years of active service to render. If we fail, someone will not know the blessed story.

We may find an unexpected task, but let that not deter us, do it. It may not be what we wanted, but if this is what you find to do, then "do it with thy might."

The Prayer Thought

Let us thank God for: helpful ideals, people who are ready to help in any good cause, teachers that form ideals, for mottoes that have been taught in our church.

Pray the Lord: help each one to have some helpful motto; to help those who make a hard struggle for the right; to bless the work of the society to guide us in paths of usefulness.

Dividing the Topic for Assignments

1. Personal application of Paul's motto. Phil. 4:13.
2. The value and worth of the Ivory Soap motto—99 and 44/100 per cent pure. Can this be used by Christians?
3. "Prayer Changes Things"

show the truth of this motto.

4. "Others."

Suggestive Mottoes

A motto to have the right meaning, ought to lead men into greater usefulness to their God, their fellowmen, and certainly the individual will personally grow in usefulness and grace. A certain college student had the motto: "Be Third," in a conspicuous place in his room. Friends came and asked its meaning, and he replied: "I seek to put God first, others second and self third." Such a plan would indeed correct many false notions and make each one of us much happier.

On the window of a Mission were these words: "Everlastingly At It." To a stranger it might at first sight be meaningless, but not to those that lived in that city. The Mission was known far and wide. They were at it, working for Jesus, and they did not intend to stop even when discouraged, not stop to celebrate when some victory was won. They worked on the principle that Satan, their opponent was everlastingly at it and to combat him they were going to be as busy as he. But this would not give victory, but knowing that Christ has overcome Satan, they went forth conquering and to conquer.

The well known "Golden Rule" is a motto that ought to have a prominent place in all our lives. If we did to others, as we want others to do unto us, then we would not misjudge, we would not retaliate, we would not hold revenge, we would work 60 minutes per hour, we would earn our wages, we would consider the needs of others and a thousand more things. Jesus spoke this motto to people who knew something about God, but they had failed to apply their knowledge, hence this motto. Let us apply it.

We may fail to live up to the mottoes we have, but how many more times we might fail and err if we did not have any mottoes at all. In the writers room is a motto that has very often been a help, yes, every time it was followed in every detail. Just a few days ago we erred in one instance of the motto, to our great regret, and it caused a lot of trouble.

Illustration

The motto referred to is from Henry Van Dyke and is as follows:

"Four things a man must learn to do

If he would keep His Record true;
To think without confusion clearly
To love his fellowmen sincerely,
To act from honest motives purely
To trust in God and Heaven securely."

THE DECISIVE STAND

By Rt. Rev. Paul Jones, Bishop of the Protestant Episcopal Church, Sec. of the Fellowship of Reconciliation

The roots of war are deeply embedded in our common life. Every government on the face of the earth rests on a war basis. International law recognizes war as something to be expected between nations. Our own government's interest in education is largely limited to the military training it provides in 281 schools and colleges. War has an equally well recognized and respectable position in the churches—as witness the service flags carrying stars for the men in war service which almost every church displayed during the war, a recognition which has never been given to those who have gone into the ministry, mission work, or other forms of Christian service. Yes, war is firmly established in our institutions.

One need not dwell today upon the terrible destruction which war brings to life, property and moral standards. Too well we know it. But what people often forget is that war today, no matter for what high causes it may have been entered upon, always involves the deception and betrayal of the people engaged in it. Do you recall these words of General John F. O'Ryan? "In war it doesn't do for a nation to sympathize too much with its antagonist, therefore nothing must be known about the other nation excepting the worst that can be told." Nothing that is good: everything that is bad. Lying propaganda and atrocity stories are the food upon which the demon of war feeds in building up the hate and fury of a people against their enemies.

But what of it? Why worry about a little thing like that in the midst of the colossal suffering of a great war? Just because in that situation is hidden the significant fact that most people have to be deceived and lied to about what is going on in order to get their support for war.

Two years ago the New Statesman, an English magazine, printed this revealing sentence: "It is seven years since the war ended

and we are still pretending that the Germans are an inferior and predatory, if not actually criminal nation. Such pretenses served our purpose legitimately enough during the war when we wanted to get the Americans into it, but in 1925 they are merely ridiculous." Think of it! Ninety-nine people out of one hundred were supporting the war because they believed that that estimate of the Germans was a true one, and now they are laughed at for it!

But what has happened once is apt to happen again. The moment there is a threat of war the mills of propaganda will start to grind, the true and the false will be so mixed that no one will know the real issues. Whenever a crisis arises there will be some one on hand to give it a high moral sanction and send out a challenge to the heroic and sacrificial spirit that is present in men, and again they will be swept into a devastating struggle only to wake up at last and realize that they were lied to and used to pull someone's chestnuts out of the fire.

Is there no way out? Must that vicious circle be gone around again and again? Yes, as long as men accept the idea of the necessity of war as a last resort, just so long will they be ripe for the devastating influence of that propaganda. They will be utterly unable to get the real facts until the struggle is all over and they are sold again.

There is only one alternative, so far as the individual is concerned. If you can learn in the days of comparative peace that war seldom settles any fundamental question but rather raises more difficulties for the contending nations, that in its method it inevitably violates every decent standard of humanity and religion, that it can thrive only in the atmosphere of deceit, then you will understand that it is your highest duty to your country to stand against it with all the power at your command and at any cost. You will then have no need to weigh the particular questions which seem to be involved for you will know that the more serious those questions are the greater is the necessity for refusing to seek for a solution by way of war. As Sir Philip Gibbs has put it, "There will be no hope of peace till the people refuse to be led to the shambles for mutual massacre."

This is strong doctrine. But for meeting and overcoming an institution as firmly rooted as war is, no easy method will avail. It must be met with a determination as sacrificial as the spirit it has so long called upon. And if you still

have doubts as to whether such a course gives proper consideration to your duty to the state, consider prayerfully these words from the open letter of the Anglican bishops at Lambeth in 1920: "When loyalty to his own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian man can have no doubt which loyalty must give way. 'He that loveth father or mother more than me,' said Jesus Christ, 'is not worthy of me.'"

War as a method is the repudiation of the Christian way of life. Our loyalty to the divine community calls upon us to forswear it now and utterly, and that loyalty is forever first.

FROM EMERSON'S ESSAY ON "WAR"

It is the ignorant and childish part of mankind that is the fighting part. Idle and vacant minds want excitement as all boys kill cats. Bull-baiting, cocks, and the boxer's ring are the enjoyment of the part of society whose animal nature alone has been developed. To men of a sedate and mature spirit, in whom is any knowledge or mental activity, the detail of battle becomes insupportably tedious and revolting. It is not a great matter how long men refuse to believe the advent of peace; war is on its last legs; and a universal peace is as sure as is the prevalence of civilization over barbarian, etc. The important question for us is only HOW SOON?

It is a lesson which all history teaches wise men to put trust in IDEAS and not in circumstances. We have all grown up in the sight of frigates and navy yards, of armed forts and islands, of arsenals and militia. This vast apparatus of artillery, of fleets, of stone bastions, of trenches and embankments; this incessant patrolling of sentinels; this waving of national flags; this reveille and evening gun; this martial music and endless playing of marches and singing of military and naval songs seems to us to constitute an imposing actual which will not yield in centuries to the feeble, deprecatory voices of a handful of friends of peace.

It is really a THOUGHT that built this portentous war establishment and a thought shall also—melt it away.

Whenever we see the doctrine of peace embraced by a nation we may be assured it will not be one that invites injury—but one, on the contrary which has a friend in the bottom of the heart of every man, even of the violent and base; one against which no weapon can

prosper; one which is looked upon as the asylum of the human race and has the tears and blessings of mankind.

In this broad America of God and man, where the forest is only now falling or yet to fall and the green earth opened to the inundation of emigrant men from all quarters of oppression and guilt; here, where not a family, not a few men but MANKIND shall say what shall there be here—we ask—

SHALL IT BE WAR OR SHALL IT BE PEACE?

ATTENTION

Middle District C. E.

The following is the list of goals adopted by the Y. P. Conference at Pulaski, Iowa, for the year ending at conference time, 1928. The sum total that is to be raised by the societies amounts to \$3,250. The money is planned for the following items:

- \$ 500—Pannebecker Fund-China.
 - 500—China.
 - 1,000—Dexter Fund-India.
 - 500—Canadian Church Building Fund (To be loaned through Home Mission Board).
 - 500—Home Mission Board Extension Work.
 - 200—Friends Service Com.
 - 50—Young Peoples' Retreat.
- Each society of the Middle District conference should send to Miss Elma Locher, Sec'y, Bluffton, Ohio, an up-to-date record of the enrollment, Senior, Intermediate and Junior in order that tentative quotas may be determined at once. Last year with a goal of \$3,000 the Senior quota was \$4 per member and the I. C. E. and Junior—50¢ a piece. With an increased goal, this year's quota will be slightly higher. As soon as the records are in, the new quotas will be published, so that each society will know what is expected.

The officers of the District are:
Sec'y-Treas.—Elma Locher, Bluffton, Ohio.
Pres.—Raymond Hilty, Windham, Ohio.
V. Pres.—Howard Gilliom, Berne, Ind.
Chr. Prog. Com.—Vivienne Muselman, Ingleside Seminary, Burkville, Va.

All money collected for the above-mentioned funds should be sent to the treasurer, Miss Locher.

The daisies in the fields are white,
So are the summer stars at night.
The world seems beautiful, and right.

THE S. S. LESSON

December 11

Isaiah Counsels Rulers

Isa. 37:5-11; 14:20.

Golden Text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth thee." Isa. 26:3.

Never was there such a confident enemy of the people of God as the one who confronted Hezekiah. He had all the military strength of a world conqueror behind him. He had seen how weak were the nations who trusted to their idols, he had destroyed many peoples. He knew what a insignificant country Hezekiah was ruling over, but he made the mistake many others before and after him had made, he did not consider that Jehovah was having a part in his plans. No matter how powerful a king or nation may become, there is always before them the possibility of Jehovah saying, "Thus far and no farther."

Hezekiah was naturally alarmed. The forces of the Assyrians were nothing to be trifled with. They had the strength and the men to bring terror to any one who opposed them. The powers of evil are very much like the Assyrians. They have overthrown many, they have mighty means whereby to further their ends, they seem to think that nothing can change their plans and they trust upon corrupting even those who are trusted to be faithful, nevertheless, the powers of evil, great as they are in the eyes of the world, cannot stand before the wrath of the Almighty.

Hezekiah did a wise thing. He came to Isaiah, God's prophet. He realized that he was faced with a problem that needed the aid of a man of God who could speak in God's name. There were times when prophets were disregarded and even hated and persecuted, but in this crisis their worth was recognized. The people of that time were much like some people of today who have little use for things that pertain to religion them to help them in their trouble, and then they are ready enough to call in godly people and ask them to help them in their trouble.

Isaiah's reply was "Be not afraid." This is the message that God always sends to those who call upon Him out of their trouble. How helpful it is to go through the Bible and note how often God is saying to His people, "Be not afraid!" We need not fear in the face of trials, troubles, temptation, and even death, when we put our hope on Him. A fear that does not lead one to God is

fatal. A great many are afraid in their difficulties but do not resort to the only thing that will insure their safety, namely, trust in God. There are times of national peril, times when it seems that everything is on the way to ruin. No one is wise enough or strong enough to lead out of the peril and there remains but one thing to do and, thank God, it is a sufficient thing to do, namely, call upon God and entirely trust to His wisdom, direction and care.

The letter that King Hezekiah received was enough to drive any one who had no hope in God to despair. It did lead him in the right course, he made it a matter of prayer. All our problems should be laid before God. He is ever ready to send His help to them that ask it. The trouble with many is that though they are confronted with terrible things, they try to settle their affairs in their own way instead of taking them to God and, being weak and helpless, their troubles only become greater. The prayer was one that adored God and recognized Him as the maker of heaven and earth and the ruler over all the nations of the earth. In the prayer the assertions of this proud boaster were not glossed over, the truth of what he said was conceded. However, instead of giving over to despair the faith of the king only increased. Let us always appreciate the fact that God is greater than all the troubles of earth and we will be all the stronger in our faith when the hard problems that come to us become bigger and bigger. The petition of the king was a placing all into God's hands, "save us from his hand". God is abundantly able to save, it matters not from what. There can be no salvation except through and from Him. There was a faith in this prayer that had the glory of God in view, "That the kings of the earth may know that thou art Lord". All our petitions should be, in the last analysis, a desire that God be glorified, all other things do not matter.

The answer to this prayer was a literal fulfillment of God's word as are all answers to prayers. God did the fighting. The enemy was defeated and had to return with great loss and humiliation to his country there to perish and it was prophesied he would perish.

The Intermediate Mission Band, of the Berne, Ind., church, has interested itself in the work of the D. C. Stucky Detroit Rescue Mission and forwarded to the Mission forty-one dozen cookies which were distributed among the poor and needy on Thanksgiving Day.

FINDINGS OF THE CONFERENCE OF PACIFIST CHURCHES

Held at Carlock, Illinois, August 30 to September 1, 1926

(As amended at Conference held at North Manchester, Indiana, November 5, 1927)

We believe in Jesus Christ the Prince of Peace. We believe that He taught non-resistance, both on the part of the individual and on the part of the nation. We believe that this teaching of Jesus was the expression of His profound reliance on the forces of love and good-will.

The Pacifism we espouse is that practice of self-control, as taught and practiced by Jesus, which by loving refusal to retaliate and by returning good for evil, seeks to win the evil doer and aggressor to right living.

We believe our churches, collectively and individually, are under obligation to continue faithfully their witness against participation in war and preparation for war, and to continue their works of good will, such as have been carried on by their service and relief committees.

We hold war to be a crime, personal, national and international, even though not yet so decreed by law. The Washington Peace Study Conference recognized a difference between armies and the police force, as follows:

"The motive and the end of police force is four-fold; it is inspired by good-will for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law, and has justice as its aim. War is very antithesis of police force."

Despite our opposition to war, we honor all those who in sincerity and devotion have given their lives for their countries. We believe that history can be so evaluated as to show that there has been as great heroism in time of peace in behalf of the welfare of the nation, as has been manifested in time of war.

We believe that the deepest honor and respect is due those sincere conscientious objectors whose testimony and loyalty to peace in time of war was absolute and unshakable, who placed truth and conscience, love and peace above life and opinions of men, choosing rather to suffer with Christ. We recognize this as the highest heroism and commend their example and spirit to all men, in particular to our youth.

We believe in a positive program for Peace, rather than merely decrying war, not purposing to give offense.

Peace in principle and practice is more than relative; it is absolute when based on the whole spiritual program of Jesus. From this basis, the economic values can readily be presented.

The Part of the Individual in the Peace Program

The consecration of the individual to the program of Peace is the first essential of its success. One's part in the program for Peace should be—

1. As an individual
2. As a factor in community-life institutions
3. As a citizen of the State
4. As participant in agencies for Peace.

Fearlessness and kindliness in presentation is needed for greater effectiveness.

Individuals, by conversation and correspondence, should use their influence for legislation leading to the outlawry of war.

Woman is a strategic factor in all the work for Peace.

Each individual Christian is urged to participate in some specific portion of the peace program of the churches, outlined below, recalling that by his individual daily life he should reflect the life and teachings of Jesus Christ our Lord.

Educational Program for the Churches

The special opportunity and chief duty of the pacifist churches is to formulate a constructive educational program to develop the will to peace.

This educational program should be designed not only to reach the non-pacifist Christians, but our own membership as well, for only so can we assume an intelligent leadership in this great crusade.

This educational program should be particularly designed to reach the youth, for the ultimate solution of this problem lies with the next generation.

Specifically, we recommend as the most practical educational methods, the following:—

1. A Sunday School lesson on Peace each quarter, placed at once in our denominational literature, by each denomination; in addition, petitions for peace lessons in the International Series.
2. Denominational and local Peace Committees in all our churches.
3. Regular and thorough peace teachings in all young people's organizations of our respective churches.
4. In all our church schools.

(a) persistent and thorough study of the whole problem of war and peace, incidentally in regular college courses, and directly in discussion groups;

(b) presentation of the peace program of the church, both by faculty and by students, in oratorical and discussion contests and through Peace Teams.

5. Conference and correspondence on the part of the church leaders and interested individuals with public school teachers, with reference to the teaching of peace and inter-national good-will, particularly in connection with the study of literature, geography, history and civics.
6. Urging our own young people, who are teachers or may become teachers, to consider teaching a sacred calling, with exceptional opportunities to develop attitudes of good-will and peace.
7. Regular provision for furnishing newspapers with publicity and news material on peace, even when the periodicals are known to be militaristic.
8. Greater exchange of peace literature and informational materials by our respective denomination peace committees, and fuller co-operation with other peace organizations.
9. Intensive development of contacts with the Foreign Brethren of our several denominations, to cultivate within our own bodies more international good-will.
10. Regular observance by all of our churches, of Armistice Day, Memorial Day, Good Will Day, and other suitable peace days, with appropriate recognition of peace time patriotic service and sacrifice.
11. Encouragement of the collection and publication of the experiences and testimonies of conscientious objectors.
12. Use of every opportunity, and creation of every possible agency, to exchange information on the basis of good will between classes, races and nations.

The Issue of Military Training

We protest against compulsory military training in the educational institutions of our United States, and against the increasing insistence of military authorities in extending such military training.

We urge our members and co-operating organizations to make this protest effective in every possible way.

Extension of Co-operation

This conference records its profound gratitude to our gracious Father for the blessed experience of fellowship and co-operation between us as individual

brethren and friends. We believe such co-operation should find expression in further conferences, and also in the search for further means of co-ordinated effort in the cause of peace.

The conference therefore requests the continuation committee to consider the establishment of a joint commission on American Foreign Policy. The functions of such a commission would be to work out and publish practicable Christian solutions for some of the problems of American Foreign Policy. This commission would also be expected from time to time to make available to our members information on various aspects of the question of world peace.

CHURCHES ARE NOT LOSING

Stirred by recent reports that the churches are suffering severe losses in membership, officials of the Federal Council of the Churches of Christ in America today issued a statement declaring that the real truth is precisely the opposite. Figures are presented for twenty-five leading denominations, showing that they have grown almost fifty percent in the last twenty years.

This statement was made, according to Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches, in response to many inquiries as to the validity and significance of the public announcement accredited to H. K. Carroll on July 30, that "the total yearly loss (of Protestant churches) would approximate about half a million."

"This estimate," said Dr. Macfarland, "has been completely misunderstood, because it had to do only with one side of the picture. It made no reference to the additions of new members year by year. For example, Rev. Frederick L. Fagley, of the Congregational Commission on Evangelism, was quoted as saying that about 30,000 members are lost from the rolls of that denomination annually, but no mention was made of the fact that some 75,000 are added to these rolls each year and that the percentage of increase in membership is greater than that of the population of the country. The fact is that the net result for all Protestant denominations has been a gain in membership considerably in excess of the growth in population. No thoughtful person should overlook the disquieting drift from active to inactive membership, to which Dr. Carroll called attention, but anyone who thinks this

means that the churches are decreasing in membership simply does not know what he is talking about."

The statement gives statistics from the U. S. Census Bureau and the Handbook of the Churches. It says:

"How utterly false are the impressions that the churches are losing in membership is shown by the figures of the United States Government Census of Religious Bodies in 1906 and 1916, supplemented by the figures for 1926 in the latest Handbook of the Churches. The twenty-five principal denominations in the United States had a growth in total membership from 18,762,943 in 1906 to 23,638,597 in 1916 and to 27,466,470 in 1926.

"There was never a time in the history of the country when so many people belonged to the churches, never a time when a larger percentage of the population were church members. In the face of the cold figures, how ludicrous is the doleful lament, recently heard in many quarters: 'How long can Protestantism stand such losses?'

"From 1906 to 1916, in twenty-five principal Protestant denominations, the net gain in membership was 4,875,654. From 1916 to 1926 the net gain was 3,827,873. This is a gain of 8,703,527 during the last twenty years. In addition to making up all their losses from death, removal and other causes, the churches have made a net increase in membership of 46.4 percent in twenty years.

"During these same twenty years, the increase in population of the country was 36.5. The churches, in other words, gained in membership much faster than the population.

"It is true that when the so-called war decade (1916-1926) is taken alone the figures are not so encouraging. For these ten years, the gain in church membership was 16.2 percent, while the gain in population was 16.3 percent. This condition may perhaps be explained by the diversion of the church's energies during the war years. During the last half of the decade, however, a recovery has been taking place."

THE BIBLE AND AUTHORITY

One of the chief tendencies which characterize modern liberal criticism is the repudiation of the evangelical position that the Bible is the final authority in faith and practice. The contention is urged that one generation has no right to impose its views

of religion and life upon another, and that a subsequent age makes a mistake if it confines its conceptions to the teachings of any preceding age. It is maintained that human thought is constantly advancing, and reaching ever higher levels, in the realm of both religion and science, and that therefore it would be detrimental to the best interests of human progress to lay upon one generation the restriction of conforming itself in any sphere of thought to the ideas of a generation which has gone before. Why then, they ask, should we recognize the Bible as an authority in religion and morals?

Our reply is simple and brief. It is because there is in the human personality an instinctive and invariable response to the standards of doctrine and life presented in the Bible. Whether the response be one of sympathy or opposition, it is characterized by an intensity which is true with reference to no other literature. The Bible, wherever presented, makes a direct appeal to conscience. Its authority is not arbitrary; it is intrinsic. The one great reason why we treat the Bible as a unique pronouncement on religion and morals is because we are unable to escape it. The authority of the Bible belongs to the character of the book itself as related to the inherent moral nature of man and cannot be displaced by courts or scientific criticism.

The Southwestern Evangel.

DEATH

Bixel—T. Willis Bixel, son of Christian and Lena Steiner Bixel was born February 21, 1904 and died on October 3, 1927, at Bluffton, Ohio. At the age of 15 years, he was baptized on the confession of faith and received into the membership of the Mennonite Church of which he remained a faithful member. The funeral services were held on Oct. 5 conducted by Rev. P. E. Whitmer and the pastor, Rev. S. M. Musselman.

Welly—Amos Welly was born January 12, 1854 and died Oct. 4, 1927. He was married to Sarah Suter on May 21, 1883, who preceded him in death Feb. 15, 1902. Eleven children were born to this union, of whom seven sons and three daughters are still living. He was a member of the Bluffton Mennonite church since his youth. Funeral services were held on Oct. 6 and services conducted by the pastor, S. M. Musselman.

Good—Amos R. Good, son of Jacob and Anna Good, was born May 14, 1857, near Elida, Ohio, and died, suddenly, Nov. 4, 1927, on the street in Bluffton, Ohio. He was united in marriage to Susan Beery, Jan. 1, 1885. Besides his widow, two daughters survive him, Mrs. Harvey Beidler, of Bluffton, and Mrs. Paul A. Wenger, Basna, India. Funeral services conducted by Revs. Whitmer and Musselman, at First Menn. Ch., November 6.

THE MENNONITE JOTTINGS

December 1, 1927

Bro. Gerhard Toews, of Mt. Lake, Minn., who has held the pastorate of the Salem Mennonite church, Winsor, Neb., for fifteen months was ordained elder of the church on Sunday, Nov. 27. Rev. H. H. Regier, of Mt. Lake, officiated. Following the ordination the Lord's Supper was celebrated.

A private communication from Rev. W. S. Shelly, former pastor of the Carlock, Ill., Mennonite church, who is now pastor of the Carson City, Mich., Congregational church, brings the information that he continues his interest in peace principles. The Armistice Day program he instituted in his church attracted considerable notice in the community.

On November 20 the Men's Quartet of the Herford Mennonite church, Italy, Pa., was the guest of the First church, Philadelphia, Pa., and rendered several selections. On Dec. 1, the Annual Fellowship meeting of the First church will be held. Those particularly invited to attend this meeting are members who have been received into the membership of the church during the past five years.

Rev. Noah Blosser, of Williams-town, Ohio, was ordained to the eldership of the Chapel, sometimes called New Stark church, on Sunday, November 20. Rev. S. M. Musselman of Bluffton, Ohio, officiating. The Chapel church came into the Middle District Conference this fall. Its former affiliation was Old Mennonite, but it was one of the so-called independent congregations for several years.

Sunday, Nov. 27, the Ladies' Aid Society of the Springfield, Pa., church rendered a special missionary program. Rev. Howard Nice, of the East Swamp church, delivered the address.

The Living Links class of the Berne, Ind., church held a missionary social at the home of one of its members, Miss Esther Liechty, on the evening of Nov. 18, when gifts for Mennonite missionaries to be sent by the class were on display. These gifts will reach the missionaries in time for Christmas. Miss Ida Sprunger is the teacher of the class.

On Sunday, Nov. 20, the C. E. Society of the Salem church, Wisner, Neb., gave a very pleasing Thanksgiving program to an audience which filled the church. Effective decorations beautified the platform. The newly organized choir, consisting of 22 voices rendered several numbers and proved their ability to "make a joyful noise unto the Lord". A catechetical class of seven members has been organized in the Salem church.

Heinrich Reimer, a Russian Mennonite, who, before the time of the Red horror in Russia, was the owner of 8,000 acres of land and had \$300,000 to his credit in the Vaiga Kama Bank, lost all through the revolution and barely escaped to Canada with his life, died recently at the home of his sister in Winnipeg, Man. He was but one of the many of the Mennonite victims of the overthrow that followed the revolution in that unfortunate country.

The missionaries Bro and Sister H. E. Veth, visited the Eberfeld Mennonite church, Montezuma, Kan., on Sunday, Nov. 6, and gave them an interesting talk about their field of work in China.

The Mission Society of the Bethel church, Mt. Lake, Minn., prepared many fine articles for which they arranged to have a sale in the basement of the German school on Thanksgiving Day. After the sale a lunch was served in the dormitory building.

The General Conference of Mennonite Brethren churches met at Henderson, Neb., on Oct. 29. During the last three years this Conference has expended no less than \$500,000. for missionary and educational purposes. In planning a budget for the coming year it was decided that the work should be extended on a larger scale. \$25,000 is to be provided annually for the support of Tabor College.

Measures were taken at a recent meeting of the Sunday School of the First church, Philadelphia for the creation of a troop of Boy Scouts. The Camp Fire Girls organization was also endorsed. Nov. 26 will usher in a series of events which are to be conducted by the Community Forum in the First church. There will be six events, the first of which will be a lecture by Judge Harold B. Wells. A church Fellowship meeting will be held Dec. 1. Rev. S. M. Rosenberger of Quakertown, Pa., will be the speaker.

Prof. D. H. Richert of Bethel College recently gave his interesting lecture on astronomy in the White-water and Halstead, Kan. Mennonite churches. The lectures were illustrated with slides.

The total value of the clothing sent for the relief of Russian Mennonites in Canada, by the Relief Committee of Mt. Lake, Minn., in its last shipment, is estimated to have been more than \$1,500.00. Half of the shipment went to Winnipeg and the other half to Rosthern.

Bethany church, Quakertown, Rev. S. M. Rosenberger, pastor, is having a week of special services. The speakers are Revs. Freeman Schwartz, Howard Nyce, G. A. Soldner, A. J. Neuenschwander, and Rev. J. Kohler, the pastor of a neighboring Reformed church. On Friday evening, Rev. S. M. Grubb will show the slides prepared to illustrate the history of the Mennonite church.

It is generally known that in the city of Winnipeg, Man., there is a home being maintained for the benefit of Russian Mennonite girls who are living in domestic service in that city. The home is a common centre for these girls serving not only their physical comforts and providing moral protection for them but also offering spiritual help. Devotional meetings are held in the home every Thursday afternoon and evening and are well attended, the average number of girls present is about thirty although there have been times when as many as seventy were present.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, DECEMBER 8, 1927

No. 48

A REMINDER

It is perhaps time that our churches are reminded of the decision of the last General Conference to hold a collection at least once a year for the pension treasury for our missionaries.

While we have none of them on our pension list as yet, it is necessary to begin now to accumulate this fund, because it may be a slow process, and we would otherwise not be ready when we need it.

The section in the pension plan as adopted by the conference to which attention is here-with called, reads as follows:

"Gifts, donations, and bequests shall be solicited for this fund, and the congregations belonging to the conference shall be requested to hold at least one offering annually for this fund. It shall be the privilege of the donors to determine whether their gifts shall be for immediate use as need arises, or whether they shall go into an endowment fund whose interest only shall be used as pensions."

This is the last month of the year, but even the last Sunday of it is not too late for such an offering. The money is to be sent to the treasurer, J. G. Regier, Newton, Kans.

P. H. Richert, Sec.

PEACE NOTES

This winter will find the United States Senate very busy. Several vital matters will be introduced, which need the study and support of lovers of peace and good will among nations.

Senator Borah, Chairman of the Foreign Relations Committee, will introduce a resolution to permanently outlaw war. The resolution seeks to induce the nation to find other means of settling difficulties than by arms, and it further seeks to impose blame and punishment for the breeders or instigators of war and for the war profiteers.

A second bill to be introduced is to come from Senator Burton of Ohio, to put an embargo on arms and munitions of war from the United States to the aggressor

nation in any war.

Representative Tinkham, of Massachusetts, will reintroduce a resolution for the modification of international law, which has been approved by President Coolidge. This is a basic measure according to Borah for the outlawry of war.

When these measures are written up in the magazines and daily press, we trust you will take time and study them. Discuss the propositions with neighbors and friends and become familiar with measures that tend to make for peace. Write to your Representatives and Senators voicing your convictions.

The Liberal Party in England is gaining ground, and support when they come out directly and say: "We hold that complete suppression of war as a means of settling disputes among nations should be the dominant policy of every country."

A blow was dealt against Britain's apathy toward reduction of armaments, when Lord Cecil resigned from the Baldwin Government, and said: "We have got to convince our fellow-countrymen of the vital necessity of disarmament as both the sign and condition for permanent peace."

—Peace Committee.

MINISTERIAL CONFERENCE

Bethany Church, Quakertown, Pa., Nov. 21, 1927

There was a good attendance of ministers and deacons and other members.

The opening devotional services consisted of singing and a brief prayer period. Rev. N. B. Grubb, pastor emeritus of the First Church, Philadelphia, the oldest minister of the Conference, was honored by Conference president, S. M. Rosenberger asking him to preside over the meeting. A selection from 1st Epistle was read, and prayer offered by G. T. Soldner.

First Topic: Present Day Application of Mennonite Peace Principles, the subject of a well premeditated paper was discussed by A. J. Neuenschwander, who

said among many good things: "Mennonite Peace Principles are firmly built on Biblical teaching, especially on that of Christ. For centuries men read—'Blessed are the peacemakers,' without seriously trying to fulfill same until here and there men ventured to give expression of their conviction that the teachings of Christ are definitely against war and what associates itself with warfare. Wars do not just happen, but the results of various causes.

Four causes are Economic Imperialism, Militarism, Secret Diplomacy and Racial Prejudice." The resolution—"Resolved that the United States should not protect private foreign investments will be discussed by many college debating societies during the winter. Personal letters expressing our views and demanding congressional representatives to work and vote for peace measures, are helpful. We as Mennonites must make our principles known in time of peace. We must discard our traditional Mennonite policy of aloofness from national and world movements and with love, consideration and firmness make our principles known. The paper is to appear in full in The Mennonite.

The following suggestion in the form of a resolution resulted from a general discussion of the topic: "Resolved that we suggest to our Educational Committee that they advance peace proposals and give help to congregations in furthering actions in the interest of peace movement."

Rev. A. S. Shelly conducted a Bible Study on the "Pronouncements of God," making a very interesting comparison of Genesis pronouncements and fulfillments recorded in the New Testament. The study was exceedingly interesting, the audience taking part in reading the scripture passages.

At the afternoon session, Rev. Victor B. Boyer, of Allentown, presented a paper on "Mennonite Doctrine of the Scriptures as the Rule of Faith and Life." The fundamental teachings of Jesus Christ and faith in the inspired word of God are the basis of Mennonite doctrine. The Men-

nonite church has no creed as such, but its doctrines are set forth in "Mennonite Articles of Faith" by Cornelis Ris, which have been accepted for many years, coming from the Dutch language into the German and translated to English in 1904. The Conference was a unite in expressing adherence to these doctrines and opposition to a circumscribed creed. The discussion was spirited and earnest.

The following resolution was passed: "That as a topic for our next ministerial meeting we take up the study and discussion of the Faith (beliefs) and Practice of our church, by a survey of the Ris Articles of Faith, as applied to the Constitutions of our General and our District Conference."

Another Bible Study was conducted by Rev. G. T. Soldner based on the parable of the lost sheep. The attraction of sinners to Jesus as compared with the aloofness of sinners toward the church and religious ministers and teachers, Christian people generally, was brought out and discussed in an enlightening manner. The study was interesting and profitable.

The conference visitors were entertained during the noon hour at the homes of the members of the local church.

Another meeting of the conference will be held some time in the early Spring prior to the meeting of the annual district conference.

A. M. Fretz, Sec.

PREVENTION OF WAR*

Rev. A. S. Bechtel
Matt. 5:38, 39. Romans 12:20, 21

Intro.—Love and hate, friendship and enmity, life and death, these opposites we find in the world. Jesus is with the first of these and Satan with the second group of these pairs. We have war destruction and murder in the world because hate, envy, selfishness and pride have the upper hand—because love, Christian love, is absent. Where there

*Sermon preached in Summerfield, Ill., church on Sunday morning, Nov. 13th, 1927—Armistice Day Sermon.

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Christmas Echoes (L)
King Divine (L)
Starlight and Song (L)
Christmas Voices
The Babe Divine

Festal Bells (L)
The Starlit Way
The King has Come (L)
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The Star of Bethlehem

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THE MENNONITE

December 8

is love, there can not be war, there may be disagreement but it will be amicably settled. They who have love for each other can not fight with each other.

The followers of Jesus are enjoined to seek the interests of others also, not their own only. Doing this will bring peace and quiet. God sent His Son, the Prince of Peace, to bring peace into human hearts, to make peace. God hates war and the Child of God is to hate that which his righteous Father in heaven hates. The Child of God must work for peace.

I. War is based on retaliation. It is based on the spirit of verse 38, "an eye for an eye, a tooth for a tooth"—you hit me, I'll hit you. It is a most base, brutal and unchristian principle. It is the root of all war. No nation is willing to admit striking the first blow or giving the first offense.

1. The spirit of revenge is unreconcilable with the mind of Christ. Rom. 12:19. Revenge follows deliberate plotting to take revenge. Revenge is fostered in an embittered heart and the taking of it has a hellish sweetness. Revenge seeks to injure or destroy the victim and rejoices in that injury and destruction. Revenge shows an unregenerate heart of the person or nation. When a nation feels that her honor has been offended or her flag insulted, revenge leads her to bombard and kill. Revenge is ungodly and eats like a cancer, injuring the very soul.

2. Wars are made. They do not start spontaneously. Fancied or real affronts are magnified, the revenge spirit is aroused through the diligent use of propaganda until the people are inflamed up to the point of making war. Our experience in the war was so recent. We know how it was done. They who are in a position to make large profits through the war are often the most diligent in arousing the war spirit.

3. Over against the revenge spirit we have the principles of Jesus. Matt. 5:39 Non-resistance is not to be practiced merely for the sake of submitting to evil. Just the opposite—to shame the evil one and bring him to his senses. In verse 40 Jesus teaches we shall yield more than is demanded if that be needed to maintain peace. Show that we value brotherhood more than mere possessions. In verse 44 we are admonished to treat enemies as love would require us to treat them, doing that we shall soon find ourselves loving these same enemies. Revenge, selfish-

ness, war rejects all these teachings of Jesus.

II. Outlaw War. The ultimate goal then is to have international law—as accepted by the nations—make the starting of a war by a nation an illegal act. Human slavery was for a long time respectable; dueling in the defense of personal honor had the sanction of the highly respectable for many years, yet these have been outlawed. When men disagree with one another they do not usually rush at each other's throats. They settle differences peaceably, in a court of law if need be. In time let it be considered as barbarous for a nation to take the law of nations into her own hands and use physical force as it now is for the individual to do this. War as a doctrine needs to be made a sin against life, an offense against international law.

2. War is not a permanent necessity to the human race. The best welfare of the world demands orderly legal methods for the settlement of differences. The nation, no more than the community can afford to have differences settled by physical force. Collective slaughter—that is war—is not a normal condition or method.

3. War does not settle questions, differences at issue. During our participation in the World War we were told in loud tones and with much assurance that this war would "make a new world", make a "world democracy", "make a new Church". Wonderful was the spirit of optimism in our country. Great hopes did the Church have in the boys who were to come back. How sadly we have been disillusioned. Not one problem was solved, not one was even so much as improved. There has been no positive benefit as a direct result of the war. The opening of our people's eyes may be a benefit at some future date.

After every war peace conferences discuss the very things fought for and about and make up some sort of peace agreement. Why not have these conferences before fighting and shedding human blood like great streams of water and the destruction of so much that can not be replaced. War is a failure as a settler of disputes. Each war leaves the germs of another. Bishop McConnell said, "We should have known better than to expect war and force to improve the world. We cannot make a better world except as Truth and Goodness dominate human lives. This comes only as the Gospel of Christ is taught and obeyed by

the human race."

Our President Coolidge in an Armistice Day letter to Jas. A. Drain, national commander of the American Legion says, "We shall make our greatest contribution to human welfare if we shall, on this international anniversary of peace restored, turn our thoughts and endeavors to the ideal of peace perpetuated, assured and established as a universal benison. The growth of sentiment for the outlawry of war from this earth has been an impressive fact of recent time. Men and women everywhere have been giving their best thought to bring this end into full realization.

"Make no mistake—war cannot be prevented by the goodwill of any single power, no matter how just or how generous. It cannot, as we have seen and learned, be warded off by any armament, however large. Neither can it be destroyed by outlawing certain of its implements or lessening martial equipment. It can be banished from the life of nations only by concerted effort. The duty and interest of America alike demand exertion in the cause of peace no less courageous than valor in time of war."

III. Helps to Promote Peace, World Peace.

1. May we suggest first of all international helpfulness. Neighbors do little kindnesses for each other in times of illness, misfortune, trouble, rush of work, in many ways they manifest their good will toward each other. They make social calls. Nations show kindnesses in different ways also. When disaster or calamity comes help is sent to the unfortunate. Statesmen make friendly visits from one nation to another—spies also at times make visits. Nations should increase these peace-making activities and hold back their suspicions more.

2. Our nation should have a Department of Peace. We have cabinet officers of war, army, navy, why not also have a cabinet officer of peace, whose business it is to devise, promote agencies for creating a friendly spirit between our nation and others and among nations.

3. The World Court is another help especially designed for this very purpose. Our nation is bound to support it eventually. Our statesmen conceived the idea of such a Court and were most active in promoting and developing it. Here disputes are to be investigated, studied and settled legally.

4. We shall need a large program of Peace Education. Our General Conference has been urging this strongly. We must

lead people to think peace, talk peace, live peace. We have been thinking, talking and living war too much. We must lead people to really believe that war can be abolished. Lead people to see the uselessness, the wrong of war. Lead people to stop talking war and preparedness. We must begin with the youth of our land in our schools, we must lead these to think, study and talk peace.

Public opinion is created by talk—by the press, pulpit, school-room, books, magazines—talk in one form or another. Recall again the experiences during the world war. Talk, talk, talk, propaganda created public opinion.

5. We must cultivate, teach the good will of Jesus. Secretary Hughes said, "There is only one avenue to peace. That is in the settlement of actual differences and removal of ill-will. Between friends any difficulty can be settled. There is no substitute for good-will."

A civilization shot through with hate cannot continue long after it is fully equipped with poison gas and airplanes. Teaching goodwill must start in our schools. Our histories often teach hate, only it is called patriotism. Look into them and see.

6. Above all is it necessary that Christian people take a definite stand against war. Too many are still heartily in favor of war as a means of settling some difficulties. Sherwood Eddy, in his book, "The Abolition of War" says "Upon these grounds I finally renounce war. I will take no further part in it. I will not sanction or bless any future war between nations. I will strive, with a large and rapidly increasing number of Christians, to lead the Church to excommunicate it, that the State may finally outlaw it and make it as illegal as slavery, the duel, highway robbery, or private murder. I will strive with all men of goodwill for the removal of the causes of war, the creation of an international mind and a growing sense of world brotherhood."

IV. The Spirit of Jesus alone will bring permanent peace. Peace in the individual hearts must be first, then there can be peace in the national heart, then there can be world peace between nations. All human agencies, the very best of them, are man-made and without the spirit of Jesus will fail to accomplish the desired result. The Spirit of Jesus works in and through human and through man-made agencies consecrated and dedicated to the Master. Our Bible tells us that

(Continued on page 3.)

THE MENNONITE

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EDITORIAL

It may be well for the readers of The Mennonite and those who contribute material for its pages, to be informed concerning the editorial policy planned for the paper. The Mennonite is the official English organ of the General Conference and offers opportunity for such publicity as the officers of the Conference, the various Boards and institutions with it need for keeping the people of our church informed concerning the activities carried on. It also aims to bring through correspondences an intimate relation between the churches. As our churches are scattered over a wide territory, covering the United States and Canada, it is to the advantage and encouragement of all concerned to hear from the various churches through persons selected to send in regular correspondences. There is no department so generally appreciated and so much looked for as the one under the title Correspondence. However interesting as such columns are, we note that there remains much to be improved in the matter of sending in regular communications from the churches. Our hope is that the congregations will make it a matter to be impressed upon those chosen to send in such letters that they are given a responsibility which should receive their regular and careful attention.

While correspondences are appreciated and regularly read the section devoted to "Jottings", on the last page, is also eagerly looked for and regularly read by our subscribers. These short notes involve considerable work on the part of the editor, but can only be fresh and to the point when he is placed in possession of such information that should appear. In order to secure "Jottings" the editor regularly sends out return post cards to the pastors asking that they give him such items of

interest as will be suitable for the department. All that is required is a minute's time on the part of the pastor, but if he faithfully does his little part, there will be so much more to bring to the subscribers. It has often been said that pastors, as a class, are the most unreliable correspondents. Sometimes we feel that this remark is not altogether wrong. However, if notices of important events are missed in the columns of this paper, it will not be because the editor has not made an effort to secure them, but because those who should furnish them have fallen down on the job.

The "Woman's Work", when introduced into our pages, immediately met with appreciation and its omission would be a serious loss to The Mennonite. As it is a purely woman's department, it naturally belongs to a woman to secure the material. This is being efficiently done under the direction of Miss F. Luella Krebhiel, Clarence Center, N. Y. We are glad to bear testimony to her diligence in this matter and are sure that Woman's Work has received a considerable boost since this column has been regularly appearing. Sometimes material intended for this department is sent directly to the editor instead of to Miss Krebhiel. It is unfortunate when this happens since the material should first be in Miss Krebhiel's hands and when the editor must forward the material to Miss Krebhiel considerable time is lost which tends to make the matter staler than necessary, for all must appreciate the fact that the longer the time elapsing between the sending of the article and its publication, the more likely it is to lose its freshness and consequently its interest.

It would help Miss Krebhiel greatly were all material intended for "Woman's Work" sent directly to her. The Young People's Department was made a part of The Mennonite by action of General Conference. Its arrangement and the collection of its material are in the hands of the committee consisting of Rev. A. R. Keiser, Dalton, O.; Miss Anna Stauffer, Los Angeles, Calif.; Rev. H. T. Unruh, Halstead, Kan. and Rev. A. J. Neuschwander, Philadelphia. This department is confined to pages 4 and 5 and is limited to matters that relate purely to young people's problems. All other material should be sent directly to the editor. On numerous occasions copy that should be forwarded to this department has been sent to the editor and it was necessary for him to forward it to Rev. Keiser. This, as in the case of Woman's

Work involved unnecessary delay which might have been avoided had the copy been rightly directed in the first place. However, anything not having a direct bearing upon Young People's work or anything that is of general interest or that calls for editorial attention, apart from this special subject should be directed to the editor. The field of Young People's Work is so large and opportunities are so numerous that no doubt the Committee can find sufficient material with which to fill its space without being burdened with matter of general import that may just as well serve the interest of the readers in other sections of the paper.

CORRESPONDENCE

First Menn. Church, Bluffton, Ohio:

DEDICATION SERVICE
What proved to be an unusual though interesting service occurred at the First Mennonite church, of Bluffton, at which time the new Mennonite Hymn Book was dedicated to the service of the church. The pastor preached an appropriate sermon on the theme "The Ministry of the Hymn" using for the text "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

At the close of the sermon a responsive service as follows was used:

Leader: Sing unto the Lord a new song.

Assembly: Let all the people praise Thee, O God; let all the people praise Thee.

Leader: O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Assembly: Let us come before His presence with Thanksgiving; and show ourselves glad in Him with psalms.

Leader: Serve the Lord with gladness; come before His presence with a song.

Assembly: O that we may be filled with the goodness of Thy house, the holiness of Thy temple.

Leader: O let the nations be glad, and sing for joy. Let the whole world send back the song which now the angels sing.

Assembly: Glory to God in the highest, and on earth peace, good will towards men.

Leader: Let the word of Christ dwell in you richly in all wisdom.

Assembly: Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

HYMN: (to Old Hundredth)

Number 51, verses 1 and 4.

Leader: That we may behold the beauty of the Lord and inquire in His temple.

Assembly: We dedicate this book, (HOLD BOOK HIGH).

Leader: That our social worship may be real and uplifting.

Assembly: We dedicate this book.

Leader: That our thoughts may be purified, our feelings sweetened, our wills sanctified:

Assembly: We dedicate this book.

Leader: That we may sing with the inspired souls of all ages:

Assembly: We dedicate this book.

Leader: That the melody of righteousness may sound forth at all times:

Assembly: We dedicate this book, (LOWER BOOK).

PRAYER OF DEDICATION
Assembly: Hymn Number 27. BENEDICTION

The Church and Sunday school has already caught something of the spirit and inspiration of this new book. The singing of these grand old hymns together with the new ones can not help but make a vital contribution to the spiritual uplift of the service. We heartily congratulate the tireless efforts of the compilation committee. We commend this work to the congregations of the general conference who are contemplating a change in song books.

Corr.

PREVENTION OF WAR

(Continued from page 2)

there can be lasting peace only as the Prince of Peace rules in person in absolute authority. When He rules then revenge and enmity flee. He rules in many hearts now, but too many do not recognize Him as yet. "We believe that a warless world is a possibility; that life based on the spirit and principles of the Prince of Peace, so far from being visionary, contains the only practicable method for security for the future." Protestant Episcopal Church.

The greatest service we can render then is to spread the Gospel of Jesus among all nations and in the hearts of the professedly Christian nations. As men are reconciled to God, they will be fully reconciled among themselves.

The child of God, filled with the spirit of Christ can not harbor evil, revenge, satanic anger against another. When people have the Jesus mind, the war mind will be banished. Quarrels, strife, war will cease when the "will to peace" from the mind of Jesus possesses the souls of the people.

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CONFERENCE

A. R. KEISER—Chairman
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ANNA G. STAUFFER
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H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

ONLY A SMILE

Only a smile, and the clouds may be lifted;
Only a smile, and the tears pass away;
Only a smile, but the load may be lifted.

It's well worth your while,
So start in to smile,
And go "smiling along" on your way.

Only a smile, and another will try it;
Only a smile, and dull care flies away;
Only a smile, but a song is close by it.
So brighten each day—
Be cheery, I pray!

And go "smiling along" on your way.

Only a smile, and you may forget it—
Only a smile? It may save someone's day!
Only a smile, but a lone heart may get it.

So let your smile's ray
Light somebody's way—
Just go "smiling along" every day.
Ed. Note:—This poem was written by Kathryn R. Shelly, Pennsburg, Pa. Why should we not have more poems written by our young people and printed here?

EXPRESSING THE MISSION SPIRIT

Matthew 9:35-38.

The mission spirit should be the uppermost thought of every Christian life, which, of course must consist of the love for Christ, love for Christian work, and love for his fellow man, regardless of his color, race or position in life. We must always have Christ in our mind and set Him as our example.

We can find many passages in the Bible where we read of Jesus' kindness and unselfish ways, which He used and taught to His disciples and to the great multitudes. Christ, in choosing His laborers, did not choose the proud Levites who at that time were the principal teachers in the synagogues. But He selected those who were best fitted for the Christian mission He Himself proclaimed.

The true missionary must always be willing to make sacrifices in order to forward the Christian work. True mission spirit always requires some sacrifice whether in the foreign fields or at home. We have ex-

amples of foreign missionaries who have put their lives and their families at stake in many different ways in order to teach the Bible. Some were killed by the people whom they tried to Christianize; others had encounters with the wild beasts of the land. David Livingston had an encounter with a lion, and only through the Grace of God was allowed to get by with the loss of his arm. He still continued to teach the word of God with greater force than ever. Through the loss of his arm he was able to make a far greater success than he did before. This was a missionary spirit which never said fail. Other examples are where practically whole families were stricken dead with some of the dreadful diseases which are so common in the heathen lands. But we find that those who remained, worked with a still greater force than before.

Now the question arises in my mind what, if I or we were to make such sacrifices, would I or we do or say. Friends, we do not all have to be on the payroll of some organized mission, or go to foreign lands, or occupy the foremost seats in church in order to do mission work or have the true mission spirit. We have plenty of chances right at home, in our own towns, in our own country, or in our own homes with our own children, to sow the real mission spirit.

Let me give you an illustration of what happened in a small town in western Kansas some thirty-five years ago. There was a Sunday school in a small town in western Kansas, struggling for existence and was badly in need of workers, especially a primary teacher. They heard of the new arrival of a young couple who had just recently located in the neighborhood. The lady could fill the needed place. Without hesitation the officers immediately asked her to take the class and help them along. This lady had a child of her own. It was a delicate and sickly one. By wrapping it up and holding it on a pillow in her arms, she proceeded to teach the little folks. In order to encourage interest she had made it a habit to talk to the parents in the Sunday School. She taught the class the real Christian spirit, and the little class grew to the fifteen mark. Seeing the eagerness of the little folks to do good, she organized a mission class. Owing to the sick child in her own

home, she missed not one child in that town with her mission stories. She got them interested to contribute to the mission. This they did by raising chickens and other ways necessary to raise funds to keep a Bible Woman in China for many years. These little folks were so interested in this work and so impressed in their early age that it proved to be a real seed of Christianity sown on fertile ground. Friends, are we sowing such seeds of encouragement, or are we sowing seeds of discouragement into the hearts of our little ones and our fellow workers? The old saying is, "The proof of the pudding is the eating of it." So it was with this little band of mission workers who in return, long before the thirty-five years had passed, had proven the real Christian value.

One of this little band later was a missionary in Africa; another in Alaska; another at the head of one of the United States Mission Stations. All of them in some way proved worthy mission workers somewhere while their teacher had not been out of the state, hardly out of the county. Yet she had planted the seed of true mission spirit into these children, who in return wrote her letters, thanking her for her great work. She paved the way for those who could go and did go.

In conclusion I will say this: We do not know what is in our midst, or what is in our primary classes today. All great men and women grew out of a cradle to what they are, regardless of what their early position in life was. But it is necessary to begin the Christian Spirit in the cradle, and the effect will prove out in the future to the betterment of the community and to the advancement of the Christian mission spirit.

V. D. Krehbiel.

CHRISTIAN ENDEAVOR MEETING

Sunday December 18, 1927.
A. J. Neuenschwander

Topic: "God's Kindness and Our Own." Titus 3:1-8; Matt. 25:35.

Bringing The Scripture Down To Date

Ready unto every good work. This gives us the criterion by which we guide our action and lives.

Paul was urging his understudy to speak evil of no man.

We also are his understudies, and if we would follow this in detail often we would say nothing.

All that we may do or say can never adequately approach the kindness God has shown toward us, when He gave us our Saviour.

God's grace and mercy are ever near. How often would these blessings be cut off, if God dealt with us as we deal with others!

Our kindness to others is never lost nor forgotten, if done in the right spirit. Our fellow-men might forget to thank us, but He in whose name it was done will not forget.

The Prayer Thought

We need to humbly ask God to forgive us for our many errors and signs of ingratitude for His constant goodness and kindness to us.

In our thanksgiving let us remember the many times when we were helped by others because of the Lord's kindness.

The Open Forum

1. Why does it seem easier to be unkind to the stranger than kind?

2. Does God show His kindness in other ways than to human beings?

3. Does the Bible evidence God's kindness, outside of the fact of Christ's coming to save man?

4. How can we best develop the habit of being kind?

Dividing The Topic for Assignments

1. Everything works in seasons; should our kindness be confined to Thanksgiving Day and Christmas?

2. God's love to us, the reason for His kindness.

3. Increasing our kindness by increasing our love to others.

God's Kindness and Our Own.

Truly, when one considers the thought of God's kindness to men, one is soon "lost in wonder, love and praise." God's kindness shows itself in so many ways. The one outstanding act naturally in His giving to us Jesus Christ, as Saviour and Friend. But when one considers other manifestations, the list is too long to enumerate. How infinitely good God has been in giving us laws, laws that we can depend upon. Laws of nature, health, happiness and salvation. All are acts of kindness to us. We can always depend on how the laws of nature and physics will work. But can our fellow-men depend upon us as to how

we will react toward them in various circumstances?

One of the kindnesses of God that has impressed me again and again is His long-suffering mercy toward us. We fickle and unsteady human beings come and go in our love and service to Him, yet through it all He remains the same. Often we would merit punishment, we repent and punishment is withheld and love is poured out in abundance. But "He knoweth our frame," and that explains it. Still we are so short in patience with our fellow-men. How much would be gained often, if we would take time to know our neighbor better. Frequently unkindness manifests itself simply because we do not know the facts.

God's kindness to us makes life worth while. Our kindness to others increases the worth of their lives. Kindness costs less than unkindness. Try it. Some physician has figured out that it takes much less physical effort to smile than to frown. To know that we have shown a bit of kindness and helpfulness is as a refreshing morning dew whenever it is recalled, whereas a word spoken that cut someone, always tends to cut back.

Illustration

Some years ago, Bishop W. F. McDowell delivered a series of Lectures in Vanderbilt University, entitled: "In The School of Christ." In the first three lectures he shows us the great kindness of God in sending Christ, so that we might be: Chosen by the Master—(a) To hear what He says, (b) See what He does, (c) Learn what He is. In reading these chapters God's kindness is abundantly shown and in the second part of the series Bishop McDowell appeals to the reader, to show to others this same kindness as opportunity affords.

A FINE AMERICAN STOVE

Dear Boys and Girls of the Y. P. Dept. Family:—

You may think it funny that I call myself an American Stove, but perhaps you will better understand the reason after you hear my life story.

I must begin my story many many years ago. I forget the very beginning, but this much I do know. One day I found myself in the basement of a big, big building. Outside I could hear the roar of heavy wheels and the clatter of horses' feet. Those days there were not many automobiles. Just overhead all day long I could hear hundreds and hundreds of peo-

ple walk by. This was not bad. I could easily stand this. But what I did not like was to stand idle there in that store basement day after day, week after week. My companions were other stoves much like myself. Some how or other when customers came in, they always took home with them other stoves, and I stayed behind. I was not envious that folks took my companions. No—but I have always thought it an awful thing to be idle day after day, week after week, when I knew I was made to keep some home warm and happy, and that through me some mother was to feed her hungry boys and girls. And I had heard that there are many many hungry boys and girls in this world who needed food and warmth. I wanted to be of some use in this world. I knew I would be happy if only I could be of some use.

One day, like many other days, a nice looking man and his wife came into the store. They looked all around, and then began to carefully look at me. Oh! I thought. Now my chance may come. Sure enough, the lady began opening my oven door, began examining the lids, and seemed happy to find just the kind of water heating closet she wished. I tried my hardest to look beaming, and did feel a little peeved when I remembered that the basement boy had not shined me that morning as he had once been ordered by the floor superintendent. The lady would go over to other stoves,—but over and over again she would come back to me. Then the lady talked a long time with the man. Finally the man said to the clerk, "Yes we will take this stove," and I knew he meant me. Then after they talked something about money matters I heard the man say, "Send this stove to this address, Rev. J. M. Regier, care of Thos. Cook & Son, San Francisco." Well, I can tell you, I was exceedingly happy. I thought to myself, "Now I will have one chance to get out of this cold useless basement. If I have only one chance to warm up, I know I can warm the hearts of other folks. Then I too will be happy." I did not know where San Francisco was, but the man had such a good face that I felt sure I would not be deceived.

That afternoon some men came into the basement. They took me out of my place and began putting me in a crate. As they lifted me up I got a chance to look out the window up near the ceiling. Everywhere there was a roar of heavy wheels, what do you think I saw? These

wheels were placed beneath great big long boxes. These boxes were painted yellow and green, and had many windows in them. Inside there sat many many people who were riding along as these moved on. I did not know what it all meant. But I could plainly see that I was in a big city.

That afternoon I was completely crated, taken out of the basement, and put onto a big wagon, and hauled to another place where there seemed to be many many such monster boxes placed upon heavy iron wheels. Only these were not painted yellow and green. These were painted black. And they had no windows, only one door. In such a monster box they placed me and locked the door. I was not lonely because there were many things in this monster box. Yet I was getting anxious to know where I was going, and how many people I could make happy. Soon there began a roar. This lasted for many days. I did not know how many days this went on. All was dark where I was. I could scarcely tell whether it was day or night. Day after day this went on. At least two weeks must have passed.

I cannot tell all that happened. But one day I found myself placed on a monster large platform. All sorts of men were running hither and thither, lifting one box after another. Soon a man came up to me. On his hat I could read "Agent, Thos. Cook & Son." He soon placed a big chain around the four sides of me. I looked out of another opening between the crate slats, and could see what looked like a big big ship. I did not know then that it was a ship. But later my companions on the ship told me so. Out of another opening between other crate slats I looked and saw I was near to a big sheet of water, that the big ship was resting quietly in the water. Pretty soon something caught hold of the chains which held me. Up, up I was lifted. As I went up I could see the water stretch off for miles, as far as my eyes could reach. I was being swung toward the ship. Now I was getting scared. Where was I going? Where was the friend who had bought me in the store basement? Why was I handled thus? Then when I recalled that man's face, I felt sure I was not being deceived, and became calmed. They put me down in the hold of the ship and clamped down the lid. The next day I could feel the ship was moving. Where was I going? Would I never get a chance to make

others happy by serving them? Day after day, week after week, Oh, it must have been a month. Then they took me out and put me in another ship. When they took me out I saw funny looking people like me. Their skin was yellow. There was another period of imprisonment in another ship. On, on we went. Finally after some more weeks they took me out again. This time men with brown skins lifted me about. I was placed on a big platform near some water. I did not know where I was or whether I was lost or whether I would ever get a chance to serve. I noticed the air was quite warm, and the brown skinned men had very few clothes on.

The next day I had one happy experience. I looked out between the slats of the crate. There stood a man. He had clothes on. He had also a brown skin. I was so happy to see on his hat these words: "Agent, Thos. Cook & Son." I knew I was not lost. He stood near me and soon there came up to him a man much taller than the Cook man. When he put his hand on my crate, I could see that the skin of his fingers were white. By this time I had been seeing so many yellow and brown skinned people that they began looking natural, and the white skin looked funny and weak and pale. Then I began thinking of the first white faced man who purchased me, and I felt lonely for him. I stretched my neck to see whether finally he had come back to me. As I looked I was disappointed. No, this was not my first friend who had bought me in Chicago. Where was he? Where was I? I looked at his face again. I could also see he had a good face. So I again became calmed.

(To be concluded)

ISOLATION IS A MYTH

America "has no entangling alliances," it is claimed.

All nations are entangled now—financially, commercially, even agriculturally; America more than most.

These are the entanglements that cause war.

Isolation will not stop war. America was "isolated" in 1917. Did it keep us out of war?

Friendship has the power, To soothe affliction in her darkest hour.—H. K. White.

Have a care lest the wrinkles in the face extend to the heart.—Marguerite de Valois.

THE S. S. LESSON

December 18

Review: The Early Prophets of Israel

Devotional Reading: Psalm 67
Golden Text: "God having spoken unto the fathers in the prophets by divers portions and in divers manners, hath in the end of these days spoken unto us in his Son." Heb. 1:1, 2.

Lesson 1. Elijah in Carmel. Here was a fearless prophet with a mighty faith in God calling upon people and king to make a definite choice. God gave visible evidence of His power and answered the prayer of Elijah to the confusion of the prophets of a false religion. The old altar was re-erected; confession of sin was made, the promises and blessings of the past were recalled.

Lesson 2. Elijah Hears God's Voice. After a glorious victory he had lost his nerve and fled, so becoming a backslider. There were evidences of might before him but God's power was manifested in the still, small voice. Having run away from duty he forfeited his office and was directed to choose a successor. To relieve his discouragement he was graciously informed by God that there were 7000 in Israel who had not bowed to Baal.

Lesson 3. In Naboth's Vineyard. Covetousness and weakness on the part of the King led him into murder. Let us remember that the sin of covetousness is at the bottom of many base crimes. Being wrongly mated placed Ahab a weakling in the hands of his wicked queen. His crime did not go unnoticed and the law of the harvest came into effect. He and his wife died violent deaths for their crime and the blood of faithful Naboth was avenged.

Lesson 4. Call of the Prophet. God's vision came at a time of depression, the King had died. The vision came while the prophet worshipped in the Temple. It gave him a sense of God's holiness and his own unworthiness, which he confessed. Then there came a cleaning and a hearing of the call to further service. To this he consecrated himself. Note that consecration must follow a realization of God's holiness and a breaking off of sin. The call was a personal one to "Go."

Lesson 5. Amos Denounces Sin. Called from his herds and his sycamore trees, Amos was sent with a message to Israel, though he was of the land of Judah. In his message he denounces the many transgressions common in his day such as injustice, greed, immorality, luxury and gross drunkenness. In the face of all this he recalls God's manifold

goodness and blessings of former years.

Lesson 6. Amos Pleads. There are but two ways by which the people can get right with God, namely: to heed the call of Jehovah and show true repentance. We know of no other way by which God's favor can be gained in any age.

Lesson 7. Hosea Preaches God's Love. It is a love for his people despite their persistent backsliding. To these backsliders he promises a healing from their backsliding, if they but turn to Him again.

Lesson 8. Micah Champions the Oppressed. Again God is pronouncing His woe upon those who do unjustly and live in luxury on the fruits of their oppression. To do good is to "do justly, love mercy and walk humbly with thy God." The same rule applies to every individual in every age.

Lesson 9. Isaiah Teaches True Worship. Jerusalem and Judah had many offerings to bring to Jehovah but they sinned and consequently their gifts were not winning the approval of Jehovah; He spurned their offerings, feasts, fasts and prayers because they came from insincere hearts. With this condemnation there comes a call to repentance and a promise of abundant pardon.

Lesson 10. Isaiah Teaches Right Living. We have here an Old Testament parable of a vineyard and as in the New Testament the application is, "By their fruits shall ye know them." Again luxury, greed and intemperance are denounced.

Lesson 11. Isaiah Counsels Rulers. It is refreshing to note one king who served the Lord. He was beset with grave danger but had the assurance that the boast of his enemy should come to naught. Here occurs the cheering phrase so often found in the Bible, "Be not afraid." Prayer and a right life were the secret of Hezekiah's being so wonderfully protected. They are the same powers that win God's help and care to any believer at any time.

WOMEN'S WORK

THE CHRISTMAS MESSAGE

As we approach the Christmas tide, it seems as if the pressure of the love of God, the humiliation of the incarnation, the love-song of the angels, the life of suffering love which was lived for us, the passion, the crucifixion, the resurrection, the ascension, all said in notes having the resistless persuasion of infinite compassion, "Go ye into all the

world and preach the gospel to every creature." Is there any holier and more praiseworthy way to spend the Christmas-tide than in thoughts of the gift of Christ to us and the gift we can make of Christ to the world? The cause of missions must be dear to our Redeemer. Can it fail to be dear to us? Let this Christmas-tide be filled with holy gladness at the great gift to us, and of the resistless urgency that we pass the great gift along to the needy millions.—Selected.

PRAYER CYCLE

For some time the need for a revised monthly Missionary Prayer Cycle has been keenly felt. As there probably will be no new authorized cycle formulated and printed before our next General Conference, a tentative one has been prepared for use until the other is ready. There will be thirty-one definite objects for prayer, one for each day of the month. These are to be repeated month after month and year after year.

In order to make our petitions to our Heavenly Father definite and effective it will be necessary to copy this prayer cycle or cut out and paste on cardboard and hang in a convenient place where it is ever before us as a reminder of our privilege. Also we will have daily need of the 1928 Mennonite Year Book which will be sent as a gift to every one who subscribes for the Mennonite before Dec. 31, 1927. A complete list of the names of our foreign and home missionaries and our General Conf. and Board officers appear in the Year Book. The cycle will appear Dec. 29, 1927.

REPORT OF THE FINDINGS COMMITTEE

Of the Conference of Pacific Churches, Held at North Manchester, Indiana, November 4 to 6, 1927

As members and representatives of the churches having a historical testimony against war and all it involves, we reaffirm our devotion to the non-resistance taught by Jesus and our reliance upon the efficacy of the spiritual forces of love and goodwill to overcome all evil.

We endorse and accept the findings of the Carlock Conference, as amended in this meeting.

EDUCATIONAL PROGRAM

Firmly believing in the necessity of education for peace, we urge upon our churches a program which will include all ages.

1. For the Children

We urge all parents and teachers that the stories, toys, games and songs which mould the lives of our little children be always those that cultivate knowledge of an goodwill for the children of all lands, instead of the deceptive glamor of war.

2. For the Youth

Confident that our youth will gladly share in any peace endeavor within their grasp, we recommend an extended use of:

- (1) declamation, essay and oratorical contests on peace issues;
- (2) peace studies and discussions in young people's summer conferences and retreats;
- (3) college courses in international relations and the causes and cure of war;
- (4) peace caravans, peace teams, and other peace work by college students;
- (5) interchange of letters with young people of other countries.

3. For Adults

We recommend:

- (1) that our membership be alert to present the peace message upon every occasion;
- (2) that we secure the co-operation of the preachers, teachers, editors, librarians and members of civic organizations in our respective communities wherever possible;
- (3) that the distribution of literature be continued, especially through booths at county fairs.

Developing Leadership

Recognizing the strategic importance of developing leadership, we suggest:

- (1) that our members search out potential leaders, perhaps as early as high school age, and urge these young people to prepare themselves for definite service in the peace movement according to their own aptitudes;
- (2) that our members make possible the further training of these young people through attendance at important peace conferences, and through special study;
- (3) that qualified graduate students be urged to select problems for research which will further the cause of peace.

Action on Present Peace Issues

Since our government acts on important issues in response to expressed public opinion, we recommend that all voting citizens be ready to inform their officials in Washington of their

1927.

convictions on all questions affecting war and peace. Specifically we call the attention of our members to the importance of the following matters which will come before Congress this winter:

- (1) all-inclusive arbitration treaties, such as the Briand proposal;
- (2) the big navy program;
- (3) Latin-American relations, especially the Nicaragua affair.

Statement of Our Position

We feel that a statement by each of our groups concerning their religious convictions on peace and their relation to the government in the event of war, would be valuable in educating our own members and in interpreting our position to other people. Such statements might well include the idea that the truest patriotism must involve the highest type of service to our country. We can conceive of no greater service than to create those attitudes which make war impossible. To us, allegiance to the flag means allegiance to this higher type of service.

The Peace Principles in Everyday Life

We urge our members to consider carefully the sources of their incomes and the nature of their investments, to discover whether these in any way give rise to injustices and the causes of war.

Since, after all, our Christian principles of love and goodwill will be best interpreted by the way we live, we urge our members constantly to live out these principles in their homes, their businesses, and in all their relations with their fellowmen.

And finally, in gratitude to our Maker, we re-dedicate ourselves to the whole cause of the Prince of Peace, that we may share in making real His way of life to all men.

"THE FUTILITY OF WAR"

From an Armistice day Address by Dr. J. Hartzler

Since the time of man, people have used wars to settle disputes. Are we still to use that futile method? How about some originality? Who started the World War? No nation claims it, why? Because no country wishes to take the responsibility of starting such a damnable curse as this last war. Which nation or nations, lost the war? Everyone! Before the war the foreign investments of Germany amounted to eight billion; France eight and a half billion; England twenty

THE MENNONITE

New subscribers will receive the Mennonite & the Christlicher Bundsbote from now until January, 1929 for the single subscription price, \$1.50. The two papers to one address, \$2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

The Mennonite and Bundesbote to one address (old or new subscriber) for \$2.50.

The West Swamp (Pa.) Young People's Society observed its 37th anniversary on Sunday evening, November 27, with a special program. Rev. G. T. Solder, of Zion church, Souderton, gave the anniversary address. This society is one of the oldest among those now in existence in our churches. A number of active workers in the denomination received early training in the society; among them the present pastor, who served as the first president, Rev. S. M. Musselman, Rev. A. R. Keiser, Rev. A. S. Rosenberger, Dr. Harvey R. Bauman and Rev. E. S. Shelly.

DEATH

Regier.—Died at her home in Redley, Calif., on November 16. Mrs. Anna Eymann Regier, at the age of 81 years, 10 months, 11 days. She was born near Haysville, Ashland County Ohio, and when six years of age came with her parents to Lee County Iowa. On the 30th of September, 1860, she was baptized upon her confession of faith and received into the membership of the Mennonite Church at Franklin, Iowa. In 1868 she united in marriage with Gustave W. Regier, and the Lord blessed their union with five children, two of whom died in infancy. Her husband preceded her in death on May 27, 1886. In the year 1890, she, with her family moved to Kansas and lived there until December, 1921, when she came to Redley, Calif. Here she lived in retirement, especially so because she was very hard of hearing. In the last weeks she was afflicted with shortness of breath so that she could not lie down. Under the tender care of her daughter she bore her suffering patiently and without complaint until the Lord relieved her. Funeral services were conducted on November 21. Brother H. J. Krebber speaking words of comfort in German at the home and in English at the church. She leaves her son, Ernest, of Topeka, Kan., two daughters, Mrs. Cole of Los Angeles, and Miss Clara, who lived with her, and one sister, Mrs. Clara Ruth, also of Redley, Calif.

The World War cost us ten million fine soldiers, three million more were crippled for life, thirteen million civilians were killed while twenty million civilians were killed accidentally. Three million were made prisoners, nine million women were made widows, five million children were made orphans. It cost the nations thirty-seven billion dollars—nine million dollars an hour while it lasted. Does it pay economically? Was it worth all this?

Looking on the political side we see that wars and rumors of wars stir up a hatred, fear and superstition. Do these characteristics produce progress?

President Hartzler gave the following three points as a cure for war:

First, make war a crime! Outlaw it! At present "there's no law against it" as Andy Gump says. Secondly, establish a world system which will make war impossible. Thirdly, create an international atmosphere against war, thus removing the occasion. To do all this, education, religion, and art must be the means to express our natural emotions.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR SEPT.-OCT.

General Fund
 St. John Ch., Pandora, O., \$75.00;
 First Menn. Ch., Berne, Ind., \$482.74; Sr. C. E. Soc., Berne, Indiana, \$29.00; Male Choir, Berne, Ind., \$44.00;

53; Salem Ch., Dalton, Ohio, \$36.95; Bethlehem Ch., Bloomfield, Montana, \$31.69; Canton, Kan., Ch., \$43.82; Friedenthal Ch., Tampa, Kan., \$29.94; San Marcos Ch., Paso Robles, Cal., \$50.00; New Hopedale Ch., Meno, Okla., \$47.27; Halstead, Kansas, Ch., \$102.91; Mrs. Anna Abrahams, Gossel, Kan., \$15.00; Hebron Ch., Buhler, Kansas, \$36.79; Deep Run, Pa., Ch., \$50.00; Christian Ch., Moundridge, Kan., \$61; Pratum, Ore., Ch., and S. S., \$59.30; Garden Tp. Ch., Moundridge, Kan., \$18.05; First Menn. Ch., Upland, Cal., \$123.01; First Menn. Ch., Monroe, Wash., \$16.43; Escondido, Cal., Ch., \$26.45; Eden Ch., Inola, Okla., \$25.67; Ex. Com., Gen. Conf. Miss. Societies, \$29.13; Hanston, Kan., Ch., \$11.25; Bethesda Ch., Henderson, Nebr., \$218.62; Bergal Ch., Pawnee Rock, Kan., \$29.34; Bethany Ch., Kingman, Kan., \$100.00; Grace Ch., Pandora, Ok., \$60.07; Boyertown, Pa., Ch., \$15.00; Lehigh, Kan., Ch., \$7.50; Pulaski, Ia., Ch., \$12.35; Ebenezer Ch., Bluffton, O., \$100.00; Arlington, Kansas, Ch., \$8.50; Mennoville Ch., El Reno, Okla., \$3.65; Jacob M. Wiens and family, Herbert, Sask., \$20.00; Springfield, Pa., Ch., \$11.50; Flatland Ch., Quakertown, Pa., \$22; First Menn. S. C., Chicago, Ill., \$37.73; First Menn. Ch., Mt. Lake, Minn., \$39.30; Herold Ch., Bessie, Okla., \$13.33; Second Menn. Ch., Beatrice, Nebr., \$80.40; Second Menn. Ch., Philadelphia, Pa., \$5.00; First Menn. Ch. and S. S., Philadelphia, Pa., \$19.14; First Menn. Ch., Aberdeen, Ida., \$25.05; Johannest Ch., Hillsboro, Kan., \$71.58; Saron Ch., Orienta, Okla., \$64.84; Swiss Ch., Whitewater, Kan., \$36.40; Bethel Ch., Dalton, S. Dak., \$14.62; Wadsworth, O., Ch., \$47.70; Greenfield Ch., Carnegie, Okla., \$17.55; Zion Ch., Souderton, Pa., \$96.55; Arlington, Kan., S. S., \$25.00; First Menn. Ch., Redley, Cal., \$68.87; Zion S. S., Donnellson, Ia., \$8.79; Bethel College Ch., Newton, Kan., \$23.93; Dankof, von S. H., Berne, Ind., \$20.00; C. E. Soc., Halstead, Kan., \$5.00; Summerfield, Ill., Ch., \$16.87; Bethany Ch., Freeman, S. Dak., \$30.00; Brudertal S. S., Hillsboro, Kan., \$59.08; Bergfeld Ch., Mt. Lake, Minn., \$31.87; Gen. Conf. Trust Fund, Interest, \$43.75; Garage Rent, Alhona, Pa., \$24.00.

Church Bldg. Fund.

Emmaus Ch., Whitewater, Kan., \$44.00; Miss. Soc., Upland, Calif., \$41.00; Women's Societies, Pac. Dist. Conf., \$30.00; A. B. Schaefer, Pennsburg, Pa., \$110.00; Friedensberg S. S., Avon, S. Dak., \$35.48.

Immigrant Girls' Homes:

Deft C. E. Soc., Bingham Lake, Minn., \$40.00; Gen. Conf. Em. Rel. Com., \$100.00; Gen. Conf. Em. Rel. Com., (Winnipeg), \$137.03; Gen. Conf. Ex. Com. of Miss. Societies, (Winnipeg), \$16.00; A. P. Neufeld, Inman, Kan., (Saskatoon), \$25.00.

Special Gifts

Rev. C. v. d. Smitsen's S. S. class, Berne, Ind., (sick in Canada), \$14.75; Emanuel Ch., Aberdeen, Ida., (Can. immigrants), \$79.46; Johannest Ch. E. Soc., Hillsboro, Kan., (Altoona, Pa.), \$5.00.

Total Receipts \$3,551.74
 Bank Bal., Sept. 1 1,776.22
 Total Disbursements 3,988.95
 Bank Bal., Nov. 1 1,399.01
 Borrowed Money 3,910.00
 Deficit 2,570.99
 Gratefully acknowledged
 J. E. Amstutz, Treas.
 Trenton, Ohio.

THE MENNONITE JOTTINGS

December 8, 1927

Rev. P. P. Wedel of Moundridge, Kan., conducted a series of meetings in the Eden church, Mound, Kan., last week.

The Men's Glee Club of Bluffton College is planning a visit to the churches of Eastern Pennsylvania during the Christmas holidays.

A series of revival services were held at Salem church, Monroe, Wash. The meetings were conducted by Rev. John Franz of Salem, Oregon.

The Central Conference, composed largely of churches in Illinois, has a membership of 3,250. The pupils in the Sunday Schools of the conference number 2,209. During the year the money contributed to the treasuries of the churches of the conference amounted to \$58,908.66.

Sunday November 27th Rev. Grubb delivered the address at the unveiling of Ropp-Rupp memorial tablet in the Home Sweet Home City Rescue Mission in Bloomington, Ill. Mrs. Ropp and her mother were generous contributors to the new Mission building recently erected.

First Mennonite church, Normal, Ill. Rev. W. H. Grubb pastor, has recently installed art glass windows throughout the entire church building. These were the gift of the late Mary V. Ropp in memory of her husband, the late John Ropp. Mr. and Mrs. Ropp and her parents, the late Rev. John and Mary Rupp were members of the Normal church.

Prof. A. E. Kreider of Witmarsum Seminary, preached in St. John's church, Pandora, Ohio, on November 29. November 27 the congregation celebrated the Lord's Supper.

After considerable preparation the Woman's Missionary Society of Grace church, Pandora, Ohio, held their annual mission sale in the High School building of that town.

At the Thanksgiving service of the Berne, Ind. church the total amount of offerings received was \$4,013.90. This represented the receipts of a sale of useful articles held on that occasion, which amounted to \$505.80, a children's offering of \$196.60 and an adult offering of \$3,311.50.

In Kansas, Christian people are preparing to protest against the teaching of evolution in tax supported schools of the state. They have already held two conventions with this end in view. At the last meeting Prof. A. J. Janzen of Tabor College, Hillsboro, was selected to head a committee which will investigate the text books authorized by the state for use in tax supported schools.

The Mennonite Hospital, Bloomington, Ill., is making some changes to the fire proof building. After completion of these changes some departments will be moved from the old building. This is advance preparation for the erection of an additional fire proof building to be added. And it is the hope of the management that it will not be long before work can be started.

Rev. S. M. Rosenberger reports a very successful series of meetings held in Bethany church, Quakertown, Pa., during Thanksgiving week.

Prof. B. D. Smucker of Bluffton College made a visit to Berne and Grabill, Ind., last week in the interest of the college.

The Woman's Society of the Friedental, Kan., church rendered a special program on Thanksgiving Day. After serving a dinner a sale of useful articles was conducted the proceeds of which were devoted to missions.

The new church of the Buhler, Kan., congregation, was dedicated Sunday morning, Nov. 20. In the afternoon a special mission festival was conducted. Following the dedication on Sunday morning, a series of meetings was held when Rev. C. E. Krehbiel was the preacher.

The Second Menn. church, Beatrice, Neb., has had an active six months since the arrival of their new pastor, Rev. M. M. Horsch. A class of six young people was received into church membership in June. The Communion Service was conducted in both the English and German languages. During the summer the 50th anniversary of the settlement of Mennonites in the community was observed. The Western District Conference was held in the Beatrice district in October. At present the Choir is busy, practicing on a Cantata to be rendered at Christmas time.

On Nov. 25, the directors of Bethel College held the 40th meeting of that body in the college chapel.

The Second Church, Philadelphia, is planning a series of meetings to follow the completion of alterations being made to the church building. Two rooms, one for Sunday school purposes and the other for small meetings are being added.

While visiting his sick brother-in-law, Oliver Lersy, in Donnellson, Ia., Rev. Christian Hege of Paso Robles, Calif., preached in the Donnellson church on November 20. In the morning the service was in German and in the evening in English. On Thanksgiving Day the Donnellson church united with the four churches of the town in a union service.

According to figures given out by Bro. J. P. Habegger, a member of the Emergency Relief Commission of the General Conference, which recently held a meeting in Kansas, during the past few years 18,167 Russian Mennonites have arrived in Canada. Most of these had lost everything they had in Russia. Their passports were furnished by the Canadian Mennonite Colonization Board at great expense. In this group there were sixty-two orphans, many widows and children having lost one of their parents. Sick among the immigrants have had to be cared for. During 1927 until Oct. 1 there were 111 sick patients and the cost of caring for them has been \$4,832.50. An appeal is made for funds for continued care of these sick wards.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, DECEMBER 15, 1927

No. 49

THE CHRISTIAN AND WORLD PEACE

H. J. Krehbiel

We are nearing Christmas time when we with almost the whole world rejoice at the coming of the Christ and there is repeated in seven hundred different languages the angelic message, "Glory to God in the highest, peace on earth and good will toward men." It is perfectly right that we should glory in the coming of the Prince of Peace and His message of good will among men. But when we look into the pages of history that have been written since His coming, we see them nearly all stained with the blood of war, and comparatively little accomplished by His followers for the realization of the Kingdom of Peace which He came to establish.

The early Christians understood Christ's message in regard to vengeance and using force to obtain one's purpose, and His blessing upon the peacemakers, and for several hundred years the Christians did not participate in wars and when a soldier became a Christian he immediately resigned from the army. But when Constantine made Christianity the State Religion the Christians were persuaded that it was acceptable to Christ to fight and kill for the establishing of His kingdom. Like the Mohammedans they believed that he who died on the battlefield fighting to extend his kingdom would have the richest reward in heaven. This opinion continues with some Christians even to the present time as witnessed by the fact that during the late war some ministers preached trench salvation. The attitude taken by the great majority of Christians was, that it was wrong to lie or steal or commit murder, but when your country was engaged in war it is not only right but is your duty to do these things. You no longer have any personal responsibility to God for your deeds, the government assumes that responsibility, and if the government tells you to lie and

to steal from the enemy, or if possible kill him, it is your duty to obey and do these things. Since the close of the World War nine years ago, a great change in regard to this matter is coming over the Christians of all nations. Gradually but surely the conviction is growing in the minds and hearts of Christians everywhere, that if it is not right for them to lie, to steal, and to kill in time of peace it cannot be right to do so in time of war, and the fact that my government tells me to do it does not make it right. Christians are coming to realize that they are the guardians of their own consciences and can delegate this guardianship to no one else, that they themselves are responsible to God for their deeds, and not the officer who commands them or the government which drafts them to commit murder and become cannon fodder.

When Christians universally have this conviction, we can hope for the dawn of a better day. If the Christians of the so called Christian nations had held this conviction in 1914, the World War could not have taken place.

There are many reasons why war should be abandoned as a means of settling international difficulties, such as the following: It is too costly, it is too inefficient, it is too destructive of property of human happiness, and of human life. But there is only one power that is strong enough to overcome the demon of war and free humanity from this curse, and that is the conviction in the hearts of the Christians that war is a crime and a sin, and that the principle of forbearance, love and goodwill proclaimed by Jesus are better and stronger and more efficient than force.

I attended the Study Conference held in Washington, D. C. in December of 1925. There were representatives from more than thirty denominations, and they showed no hesitancy in renouncing war as a sin and a wrong, but I was oppressed by the thought that some of these leaders might change their atti-

tude as soon as our country were involved in war. I have sometimes wondered why the Mennonite denomination has continued in the world for four hundred years in spite of persecution by both Protestants and Catholics, and I have come to the conclusion that it was to preserve to the world the principle of non-resistance as taught by Christ. Christians can prevent war. When Chile and Argentina were about to go to war the Christian people of both countries made protest. The matter was peacefully settled, and the statue of Christ was erected on the boundary line in the high Andes with the following inscription, "These mountains shall crumble to dust before the people of Chile and Argentina will break the peace which they concluded at the feet of the Saviour." Some time ago our country was headed straight for war with Mexico on account of a law passed in that country last year to enforce the constitution of 1917 in reference to mineral deposits and oils, but the Christian people led by the Quakers and functioning through "The National Council for Prevention of War," in Washington, D. C., made themselves felt and heard in opposition to the course which Mr. Kellogg, the Secretary of State, was pursuing, and showed by the testimony of 104 authorities on international law that the controversy between the United States and Mexico was justiciable, and it raised such a storm of protest that our government changed its course and war was averted.

On the 6th day of April this year, M. Briand, minister of foreign affairs in France, made a proposition to the people of the United States to renounce and abolish war between these two nations. My guess is that the standpatters in the Senate will prevent all favorable action on the proposal unless the Christian citizens of this nation compel them to make a favorable reply. It was a splendid Christian act which Bishop Wm. McDowell did when he presented to the President of the United States on Nov. 4th a memorial signed by

700 prominent churchmen of this country urging him to use his influence for the consummation of a treaty with France to outlaw war and to propose similar treaties to other nations.

We can have international peace as soon as all Christians come to the conviction that war is a crime and declare that their government must find peaceable methods of settling their difficulties, because they refuse to become murderers or cannon fodder at the behest of their government.

A SUNDAY WITH OUR MISSIONARIES AT BUSBY, MONTANA

Rev. M. Horsch

It was the writer's privilege to spend Sunday, November 20th with our missionaries, Brother and Sister Habegger and their family, at their station among the Cheyenne Indians in Montana. The evening of Friday, November 18th was cold and raw, when the train pulled into the station at Crow Agency and Brother Habegger with a smile of welcome, received his guest. The night was spent with the Baptist missionary family stationed at Crow Agency. How grateful the two wayfarers were to be so graciously and so kindly received and entertained by these dear people. There is a kindred feeling between the missionaries of the various Protestant denominations, laboring among the Indians. Their problems are largely the same and they must fight the same battles.

Saturday Brother Habegger's Dodge took the two travelers to Busby. The trip was no child's play, for the road was exceedingly rough. Tired but in good spirits they arrived at the station after 3 o'clock in the afternoon. Sister Habegger and the children had expected them for some time and were glad to see them come. There was time enough that afternoon to take a look at the station without, buildings and church. The station has a friendly appearance and is within short walking distance of the Government Board-

The Mennonite Year Book and Almanac

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

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A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

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Full leather, \$2.50 post paid. 12 or more copies, \$2.15 not prepaid.

ing School.

Next day was Sunday and quite early in the morning the church bell sent its inviting tones over hill and dale to remind the Indians of the Lord's day and of the services in the mission church. Sunday School began at 10 o'clock. A goodly number of the pupils from the school, boys and girls, were brought to the church by their teachers. In all there were 54 in attendance. These were divided into four classes, taught by Rev. and Mrs. Habegger and two teachers from the school. Their guest was called upon to address the school and tell the boys and girls of his experiences with Indian boys and girls in Oklahoma some thirty years ago. They were amused at an experience with a young boy at the Darlington school named Jimmy Pedro. He was quite a good observer. One day there was a visitor at the mission. After supper, he with the mission people sat on the porch and talked a great deal. Jimmy also was present and made his observations. Suddenly he arose and walked to one of the mission people and whispered into his ears: "That man talks too much with his mouth." This was amusing but a splendid lesson may be adduced from it. Let our lives speak rather than our lips or mouths. This lesson he endeavored to bring home to the children.

After Sunday school most of the children went back to their quarters with their teachers. For the preaching service the older Indians, mostly Christians remained, others came and there was an attendance of 45. One of the younger Christians, a young man of quiet and modest bearing, read a portion of Scripture in Cheyenne, spoke a few words and led in prayer. Again the guest was called upon and he was privileged to speak to the Indian congregation. Brother Habegger served as interpreter. After the sermon two more of the Christians made short remarks. The whole service was conducted in Cheyenne. The Cheyenne song book was used for singing. This book contains a number of Cheyenne translations of Gospel Hymn songs and German hymns. A number of these Cheyenne Christians have in their memory. Others read quite nicely. So the singing was good and quite general. Undoubtedly the service proved a blessing to all those present.

After services time was precious to get ready for the meeting at the out-station about eight

miles up the Rosebud river. In a surprisingly short time Sister Habegger had the noon meal ready and no time was lost to "dispatch" it. Then she bundled herself and the children into the good Dodge. Brother Habegger got whatever material necessary and the family with the guest started on the trip. It was not exactly a pleasure ride. The weather had moderated enough to cause the frozen mud to thaw sufficiently to make it stiff and sticky. Yellow clay when wet is certainly a stickier, as we all know. Fairly good progress was made going, the good Dodge doing its best. But homeward bound the hills proved too steep and the mud too stiff even for the Dodge and it had to surrender and stop. But Brother Habegger proved equal to the situation. He detoured and circled about till deep mud and hills were conquered. This consumed a great deal of time and taking a flat tire into consideration, home coming was later than calculated.

The meeting at the outstation was not as large as at Busby in the forenoon. But taking bad roads and all into consideration, one had to admire the fifteen who came to listen to God's Word. Yes, it paid to take all the trouble to hold that meeting. These people went home strengthened and comforted, for they listened to God's Word and had encouraging conversations with their missionaries, Brother and Sister Habegger.

No time to do chores after coming home from the outstation. The patient cows had to keep their milk awhile longer, for services with the children in the Government School was to begin at 7 o'clock. It will not do to be late, for promptness is a great element of success in the services. Schedule time for everything is the word in a well ordered Government School. So promptly at 7 o'clock the children were assembled in their school room to listen to a message from God's Word. Rev. Habegger introduced the guest and he spoke to the children about "A girl who loved her enemy and what became of it and a boy who lied and what became of it." Referring of course to the story of Naaman of Syria, the Jewish maid in his house and Gehazi the servant of Elisha.

The children were orderly and paid good attention. There is no doubt that much good is done by this work of Brother and Sister Habegger with these children. Besides the Sunday meetings they have the privilege of two hours a week for religious

work with the school children. They are both well qualified for this phase of their work and they are faithfully sowing the seed into the hearts of these children. The Government people are very friendly and quite a help to them. For this they are very grateful, for the right or wrong attitude of these people materially effects the work of the missionaries with the children. Another evidence of mutual friendly relations is the fact that Habegger's children by special permit, attend the school with the Indian children. Such permission would not have been granted if relations were not cordial and friendly. This factor is specially gratifying to the Board, for it enables Habeggars to remain with the Busby station, where they at present naturally and logically belong.

The Catholic priest is at present a disturbing element in the work at Busby, especially with the school children. He has persuaded some of the Indians to let him baptize their children and have them under his instructions. So he claims a number of school children and does not permit them to be present at Habegger's meetings. The evening of the Sunday in question this disturbing element was quite noticeable. After the children were assembled, the division came. All those the priest claimed had to file out into another room. One was reminded of the sheep and goats in Christ's parable of the Last Judgment. The school people, mostly Protestant, do not look with favor upon the priest's doings, but by regulations they must accord one denomination the same privileges as the other. Though a disturbing element, there is no doubt that our workers will handle the situation circumspectly and overcome the difficulties. This applies not only to Busby, but to Lame Deer and Ashland as well. The latter station especially, where Valdo Petters labor, needs our constant prayer, for they are in close proximity to Catholic headquarters, a boarding school for Indian children.

Coming home from the meeting with the children and the chores being done, there still was a little time for recounting the experiences of the day and a quiet exchange of thought. Weary but happy the missionary family with the guest sought much needed rest during the hours of the night. Yes, it's worth while! It is a day's work for the Master, it is labor in behalf of His cause and kingdom. For this labor the best of us in

himself is not good enough nor worthy, the wisest not wise enough without God's Spirit.

Monday the journey was taken via Lame Deer to Ashland. A very enjoyable visit with Brother and Sister Valdo Petter was experienced. Together they took their guest to Birney Tuesday, to look the Birney station over. Then their Dodge simply refusing to make the home run, the genial and kindly Government school teacher, who lives close to the station took them with his car the 20 miles back to Ashland. Before he started however, his good wife invited the cold and weary travelers to a splendid evening meal, which invitation was gratefully accepted. Yes, one finds good people everywhere, thank the Lord. All three were certainly glad to arrive at Ashland and enjoy a good night's rest.

Next day two Indians and a Ford had the kindness to take the guest to Lame Deer, to Brother and Sister Petter, Sr. The time from Wednesday evening to Sunday afternoon was spent at Lame Deer. It was a special privilege once more to meet Brother Petter, that veteran missionary among the Cheyennes with whom it was the writer's privilege to labor in Oklahoma for almost ten years. Yes, once more to sit with him face to face in conversation and exchange of thought. We all remember Petters' experience last spring. Brother Petter was brought to the very gates of death, but the Lord raised him up again and once more restored his health. We want to praise Him and thank Him for it. The Lame Deer Indian Christians are glad to have their missionary with them once more. They look upon it as an answer to their earnest prayers and rejoice over it. The heathen also take notice, are astonished, marvel and wonder.

Thanksgiving day was practically a red letter day for the guest at Lame Deer. Sunday morning he once more had the opportunity to speak to the Indian congregation. To say farewell, the congregation sang: "God be with you, till we meet again." Then all came and shook hands. Sunday afternoon Sister Petter took him to Busby. Once more he was present at the meeting in the Government school Sunday evening and Monday morning early he took his leave from the mission field. He is deeply grateful for all our mission people have done for him, the almost two weeks he was with them.

(Continued on page 3.)

THE MENNONITE

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EDITORIAL

With this issue we are beginning a new feature in The Mennonite under the caption "Devotional Readings." For a long while we have felt that, used space is often scarce and other material is important, the paper was lacking in material that was more specially devotional. As it is the aim of our paper to make it valuable in as many ways as possible we are sure that this added department will fill a need that will be appreciated in many homes. We presume that every Christian family has its periods of devotion, either in connection with the morning meal or at some other time of the day. These readings are designed to be helpful in these devotions and we are sure that, if they are used, blessings will follow. By creating this department we aim to have The Mennonite increase its value as a family paper and so more effectively keep the members of our churches in more intimate touch with church publications. It will also be noted that a selection from our new Mennonite Hymn Book is suggested as an appropriate hymn to be sung in the family worship. This will commit our families to the use of music that is worthy and has the approval of the best musical minds in our church. We hope to hear that many of our families will show their appreciation of the efforts of the writer to enrich their family worship. As the brother who prepares these articles requests that the name of the author shall not appear we bow in deference to his modesty, although we feel that all who use these readings would be grateful to him for the lead he is giving them in the religious exercises of their families and would be glad to express their appreciation of his efforts.

WOMEN'S WORK

Fortuna, Mo., Nov. 14, 1927

Another year is drawing to its close and as we, the ladies of the Missionary Society of Bethel church look back over the past and think of the goodness and mercy of God and the many blessings showered upon us, we with the Psalmist of old can say, "O give thanks unto the Lord; for He is good and His mercy endureth forever." Psa. 106:1.

Our society is always interested in the letters, and work of other societies and we too will give a report of the work we are doing. We meet at the church at two o'clock the first Thursday of each month. We have a program consisting of scripture reading, song, prayer, topic discussions and the reading of "News and Notes." At each meeting an offering is taken up. The total amount collected for the year was \$221.92. This is used for both home and foreign missions. On Thanksgiving Day we held a Bazaar and Mission sale which netted us \$39.65. This money was sent for the Drs. Bauman bungalow. During the past year we sewed for Lame Deer, Mont. We are also supporting a boy (Tilochan) in school in India.

We are privileged to have with us Miss Loretta Lehman who is home on furlough. She gave us a very interesting talk on conditions and the work she is doing in India. Rev. and Mrs. C. W. Voth from China visited us also. Their talks were much enjoyed. We are always glad to have the missionaries visit us.

We as a society are only few in number. Our membership totals only about forty-five, but we are putting forth efforts to accomplish something for Christ and His kingdom. May we all be united in prayer that we may be able to meet and perform the great tasks before us.

Elma B. Aeschbacher, Secy.

Mountain Lake, Minn., Nov. 29.

Dear Readers of Woman's Work: The holidays are rapidly approaching and we would like to send in a report before the close of the year. The Oakleaf Mission Society was formed in May, 1916, and we have had regular bi-weekly or monthly meetings ever since. The membership has ranged between 10 and 15, though the attendance is not always 100 per cent. We have held annual fancy work sales, and to add to our treasury we have sometimes served hot meals to the business men of the town.

We make it a practice to disburse the money as soon as we have earned it rather than allow it to accumulate in the bank. Lately we have sent in a contribution for the Saskatoon Girl's Home, personal gifts for the missionaries who have gone from this community, and most of the remainder to the General Conference treasury.

During the summer Mrs. P. R. Schroeder from Berne and Mrs. J. S. Shultz from Bluffton visited us and gave us inspiring talks on the importance of the work of the women's societies were doing. They laid special stress on the need of unselfish giving and loving service. They told us what their own societies are doing, with the result that we are trying to imitate them by taking part of the regular time of meeting for a missionary program, and are also appointing ourselves agents for distributing missionary literature. We like the suggestive programs very much that were sent out by the literature committee, and they prove a valuable guide to us.

In January of this year we made our first attempt with mite boxes. We distributed 50 in all among the members of the First Mennonite church, and the results when we collected them at a special mission program the last Sunday in October showed a total of \$148.00. This encouraged us very much to increase our efforts and for the following year we are distributing 75, though the entire church membership is only 300. We think mite boxes are splendid little Missionary helpers, as they stimulate systematic giving among shut-ins and other individuals who are not regularly called upon.

We know that if we want to learn more about missions we must make a serious business of it. In the swift moving current of time there is so much to distract our attention from the things of enduring worth. We do not rate the value of human souls high enough. To all of us Paul's warning to the Thessalonians is well suited. "Prove all things; hold fast that which is good."

Our prayers and good wishes go out to all the girls and women who make up the vanguard of the field missionaries, to the subscribers and editors of the Mennonite, to the printers, proof-readers and office boys, and to all others who are helping to "keep the lower lights burning."

Mary Borgen,
First Mennonite Church,
Mountain Lake, Minn

CORRESPONDENCE

Friedensburg Cong.—Dear Readers of the Mennonite: As the year is coming to a close, we can truly say with Samuel of old, (1 Sam. 7:12) Hitherto hath the Lord helped us.

And if we stop to think a moment we too must realize that all we have is given by God. A life that is continually blessed with kindness and never responds with a thought of gratitude is indeed a very shallow life.

There are not many new things to make mention of from this place, with the exception that a few of our dear old Pilgrims have gone to their resting place in the past months, their places in the homes as well as in church are now vacant.

The regular branches of church work such as Sunday School, Christian Endeavor, Singing practice, the mid-week prayer meetings, also the Ladies Sewing Circle have all been doing their work in the usual manner, the latter holding a very successful sale on the afternoon of Thanksgiving day, consisting of many useful articles.

Praise God for the Spirit of Thanksgiving. The past summer has been favorable in most sections of this country, and all who have cared to work have been blessed with good crops.

We have enjoyed so many blessings in both spiritual and temporal things and with the Psalmist will say, In everything give thanks, for this is the will of God in Christ Jesus concerning you.

Ben A. Unruh, Cor.,
Avon, S. Dak.

A SUNDAY WITH OUR MISSIONARIES AT BUSBY, (Continued from page 2)

There is no reason, for you, dear workers to be discouraged in your heroic work among these people. The fight is hard, the powers of evil great, but one soul won, outweighs all the efforts, all disappointments. May we in the home churches remain true and faithful to our trust and responsibilities toward our laborers. Greetings to all Mennonite Readers.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1929 for the single subscription price, \$1.50. The two papers to one address, \$2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

YOUNG PEOPLE'S DEPARTMENT

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2342 N. 9th St., Philadelphia, Pa.

LIFE'S WARFARE

A Christian's life is constant warfare, battling hard to conquer wrong; God's word, our sword, if used with prayer, Will help us on, and make us strong.

Our choice—the high way or the low, The narrow path, or else the broad—Is e'er before us as we go, With side-ways all along the road.

The carnal and the spirit mind Are enmity the journey through; And yet, in all this strife we find Salvation's helmet ever true.

Through all the conflicts here below, We treasure thoughts of Heaven above;

Our crown we'll win where fresh streams flow, Forever through the Land of Love. Kathryn Shelly, Pennsburg, Pa.

A WORD FROM CHINA

China has been in a turmoil for some time. Work has been very difficult in our mission field. Our workers have been and are spending anxious moments as to the outcome of it all. The Chinese Christians have been "holding the fort" but with fear and trembling hoping for the time to come soon when the foreign workers might all come back.

It may be of interest to some to know where our workers in China are at present. Under date of Nov. 18 they were situated as follows: Rev. H. J. Brown on the high seas on his way to India and then home to America; Rev. P. J. Boehr and family at Mimosa Court, Tientsin where Mr. Boehr is conducting a hall for American soldiers. Rev. S. F. Pannabecker and Dr. C. L. Pannabecker together with Miss Frieda Sprunger and Miss Talitha Neufeld are the only workers on the field. Miss Marie Regier and Miss Aganetha Fast are in Language School in Peking, while Mrs. S. F. and Mrs. C. L. Pannabecker with their children are at Tung hsien, 13 miles east of Peking in the American Board Compound. All the rest of the group is on furlough.

The Consul will not permit women and children to go into

the interior as yet, and it is found advisable to follow his instructions, although our two sister missionaries who are on the field have gone back contrary to his wish thinking it necessary. They are in God's care they feel. Let us remember Christ's work among the Chinese, it is ours also.

THE STUDENTS IN CHINA

Today all eyes are turned toward China. Everyone wonders what the future holds for that great nation which is trying to throw off the shackles which have long bound it. Perhaps no group has had so much to do with throwing aside old traditions and ideals as the student class. As a result everyone is interested in them.

Back in 1919 was probably the visible beginning of student revolt and activity. There were demonstrations remonstrating against the Versailles Treaty which ruled that a small part of the province of Shantung be annexed to Japan. Demonstrations and parades continued through the next few years. See Mr. Kaufman's pamphlet on "The Present Situation in China" for details of this growth in power.

The biggest single incident which helped to increase their strength and power, which gave them the sympathy of a larger group in China than ever before was the Shanghai incident of May 29, 1925, when several students were shot. After this they steadily gained in power until in 1926 when they reached the zenith of their strength.

At this time the Kuominchun with General Yen Yu Hsiang as leader was in control of Peking. Students had full freedom to do as they pleased. Posters were put up everywhere, meetings (instead of classes) were almost a daily occurrence. The Shanghai and Shimeen incidents gave them courage to make almost any demands. Mines had been sunk in the river at Tientsin leading to the sea. The foreign powers issued an ultimatum that these mines be removed. Tuan Chih-Jei, the provisional president at the time, was a mere tool of Chang Tso Lin, head of the Fengtien forces. The students feared he would accept the ultimatum. They in large numbers went to the Presidential Palace to give him instructions. Tuan Chih-Jei informed them that he was running the government.

The students thereupon tried to force an entrance into the palace and were stopped by firing from the president's bodyguard. Forty students, among them some women students, were killed. From that time all student meetings and demonstrations were repressed. Their power was gone. In the South this suppression of student activities did not begin until the early part of 1927 when the split in the Kuominsang party occurred.

At the present time the student situation is at its lowest ebb. They have never had so little power, so little recognition. No question, no problem can be discussed in any of the large educational institutions unless the students are closely guarded and watched. Every meeting must be reported to the police. Many students have been executed. Just a few weeks ago twenty were executed in Peking because they were suspected of being Communist propagandists.

As a result the students are much upset over the whole situation. Men like Chiang Kai-Shih, Feng Yu Hsiang, Yen Hsi Shan, whom they believed to be the incarnation of all that is best, men in whom they had absolute faith, have failed them, have utterly disappointed them. These students, the majority of them, had built a faith or creed which was founded on the sand. Now the winds blow and beat upon that faith and it falls because it is not built upon a Rock.

"To whom shall we go? Where shall we find a 'way of life' that shall stand the test?" is the cry of the students today. Rev. Chang, a Y. M. C. A. Secretary and student leader in Peking recently in an address before the language school students gave his experience. "Before this one could not discuss the Bible, nor its contents with a student. He would not listen. Now there is a great demand for Bible Study classes. He comes with his personal problems to the individual. He is wanting to know about this Jesus who in the past they have merely argued about. He wants a faith that will give him character, a faith that will stand the test for all the exigencies of life. He wants Christ Himself.

Mr. Edwards, a foreign secretary in the Peking Y. M. C. A. said, "Never before in the history of my twenty years experience in China has there been such an earnest longing to know Christ

as was shown in a recent Retreat held in Peking." If this is true of Peking, I believe it is typical of the whole student body in China, especially in the larger centers. Gradually this attitude will spread to the interior also.

In this new attitude lies our hope for our own field. There have been quarrels and animosity, suspicion and strikes, yes, sin is the only name for it all, as almost never before during the last year. But things must change as we pray and as we work. Only four foreigners are in actual work in our field at the present time. May they by their lives and actions and words constantly present to those people a living Christ, a Christ, that is sufficient for all their needs.

What a challenge to prayer! What greater contribution can you make to missions right now than to join in vital, strength-giving intercessory prayer for the work, the workers, and in particular for the students of China.

Mrs. S. F. Pannabecker.

CHRISTIAN ENDEAVOR MEETING

December 25, 1927

A. J. Neuenschwander

Topic: "What Does Christmas Mean to the World?"

Scripture Lesson: John 3:16; Luke 2:8-11.

The Scripture Brought Down to Date

Every year when we celebrate Christmas, we rejoice and enjoy the wonderful love of God toward the world. But in receiving all this love, we have not depleted God's abundant supply one bit.

Isn't it glorious, how Christmas brings us to the humble shepherds? They first heard the story and spread it to others. None of us is too small to spread the good news to someone.

The alls of the Bible are a constant comfort to us. The good tidings of the first Christmas were for "all people." So each one of us is included.

Christmas cannot have its full meaning to the world until the world recognizes in Him a Saviour.

Christmas is each year to bring us a new message from heaven.

The Prayer Thought

Let us fervently thank the Father for: His abundant love toward us, for the best gift that

1927.

He sent to us, for the joy that comes when Christ enters into a heart.

Pray the Lord for: a deeper appreciation of Christmas, that the church might hold forth only Christ, that a special blessing might rest on all the poor and needy.

Dividing the Topic for Assignment

1. A Worldly and Christian Christmas.

2. Christmas teaching us to give.

3. Showing the World the meaning of a real Christmas.

4. Fostering the Christmas Spirit all the Year.

The Open Forum

1. Do you think the giving and receiving of Christmas gifts ought to be continued, or discontinued? Why?

2. What has been your best and happiest Christmas?

3. What could our Society do to help the Christmas spirit?

4. What can and ought the Christian church to do to keep the Christmas day from being made a mere commercial day?

Christmas in All the World

I believe the radio is a mighty aid in making Christmas mean more to thousands of people. Some people are so rooted to their home and their friends that they attend no religious service on the entire day. They may not be Christians, and hence would not receive any direct influence of the church on this important day. The radio is growing and increasing in our American home and for an entire week almost in practically every program there are some numbers emphasizing the real meaning of Christmas. The famous Christmas carols are sung over the air and find their way into thousands of homes and there awaken some thoughts of long ago when perhaps father or mother attended some small Sunday School, and the birth of Christ becomes real and vital once again.

We have many practices that have crept into the Christmas celebration. The Christian people need to guard the day with love and zeal for the highest and noblest, and not to permit the day to deteriorate into a day of mere feasting and celebrating. There are millions of people—to make it more emphatic—about half the people on earth do not know the meaning or joy of Christmas. Yet in Christmas we have the birth and the coming into the world of Christ, the world's greatest gift from God. Christian friends, let us keep the day in such a way that our lives

will be a real testimony to others that we know the real meaning: "Christ is Born."

Illustration

The opportunity to spread the fact and joy of Christmas may not be given to everyone in the same way, but whatever opportunity is given, let us seize it and make the day count for Christ. In Philadelphia each Christmas some 2,000 sailors find themselves far from home, loved ones and friends. To most Mennonites, to be away from home and friends would be little short of a tragedy. The members of the Philadelphia Christian Endeavor Societies make up 2,000 comfort bags. These bags contain some nuts, candies, a spool of thread, needles, and a few other small things useful for men far away from home, but this is not all. Into each bag is placed a New Testament. On Christmas morning these are distributed to these sailors by the Endeavorers. They also sing some Christmas song or songs on each ship that is visited. To see these men, and the joy it is to them to receive a small gift from strangers, is a sight not to be forgotten.

A FINE AMERICAN STOVE

(Ed. Note:—The following is a biography of a stove, giving some of its experiences. Its interpreter is its owner, S. T. Moyer, the builder of our new station in India. He and his wife are at present studying in Wilmarum Seminary.—[Overlooked by mistake in last issue.—Printer.]

Dear Boys and Girls of the Y. P. Dept. Family:—

(Continued)

Listen, the white man is talking to the Cook agent. What was he saying? "Here is a letter from Mr. Regier. He asks me to release this crated stove." "Regier" I heard. I listened quietly. I wanted to hear all. The agent was talking. "Are you Mr. Regier?" "No," the white man said, "I am Steiner from Champa C. P." The agent looked over the letters and papers again. "All right," I heard him say, "I'll fix you up." "Where is the stove to go?" "Send it to Rev. E. B. Steiner, Champa, Sta. B. N. Ry." The agent at once called half a dozen men. I hear him say some funny words I could not understand, but they sounded like this, "Es ko pukero." Then they lifted me up and began carrying me away. Mr. Steiner was answering another question. "I came to Calcutta yesterday, and want to go out on the Bombay Mail this afternoon." My me! Calcutta, Bombay. Am I in Calcutta?

I dare not tell all that happened to me now. But I soon was made happy in this, that Mr. Steiner put me in his kitchen. I was soon able to work for Mrs. Steiner and serve them and this made me very happy. I did not stay long in Champa. For the next few years I first went to Janjgir, then to Mauhadhi, then to Korba, and finally back to Champa. These were happy years because day after day I could work, and no day seemed too long. I found that when I warmed up I made Mrs. Steiner very happy, and often during the night time she would come and use me for some one in need or when some one was sick. I felt it worth coming so far if I could serve those in need.

Then one day Mr. Steiner came to me and began to crate me again. I began to wonder, "Now what is up?" Later when I looked out the cracks of the box into which I was placed I could see I was upon a cart. Here again were those brown skinned men who had so few clothes on. In front of the cart were two big black animals. The next day I arrived at a place I recognized to be my old home Muhadh. Here another white man whom I had seen only once or twice with Mr. Steiner placed me box and all in a godown. A white woman was standing by. There was much funny talk going on about "pukero" and "Atao" and other funny words I could not make out. Only one thing I heard the white man say to the woman, "Well I am glad we have such a fine American stove for Phulhar next year." Now what did this mean, "Phulhar" "next year"? Where were my old friends, Mr. and Mrs. Steiner? Had they entirely deserted me? At any rate I was glad this man had called me a "fine American Stove." I felt these people would treat me all right the "next year."

But "next year" never came. I cannot say how long I rested in that godown. I feel sure at least two years or more must have passed. I felt sad because I began becoming rusty, and was not doing anything. I once heard say that folks who get rusty are not much good. Oh, I wanted so much to serve again and by having my heart warm to warm the heart of other folks. But it seemed to me that thus far, though I have been disappointed, though all did not go as I thought it would, nevertheless, all turned out right in the end. I resolved to be contented and happy till my turn would come.

And come it did! It must have been two and a half years afterwards. A fair skinned man with a good face came near me and said some funny things like this, "Yah Chulha Moyer sahik ka hoga." Another white man and his wife soon came standing by the door. The man was talking to the woman. Though this is some years ago now, I remember so distinctly because through the slats of the crate I could see the hair of both was light, something like Mr. Regier's hair. The man said to his wife, "Yes, this must be Moyer's stove." You may think it strange and funny. But even though I saw Mr. Regier only once in that Chicago store basement, I cannot forget his face nor the color of his hair.

(To be concluded)

CHURCH

I
Thou shalt not come to service late,
Nor for the Amen refuse to wait.

II
Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.

III
But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.

IV
The endmost seat thou shalt leave free,
For more must share the pew with thee.

V
The offering plate thou shalt not fear,
But give thine utmost with cheer.

VI
Thou shalt this calendar peruse
And look here for the Church news.

VII
Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.

VIII
Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.

IX
Thou shalt in every way be kind,
Compassionate of tender mind.

X
And so, by all thy spirit's grace,
Thou shalt show God within this place.

—John Haynes Holmes.

The Church—oldest corporation with a soul; biggest business for live laymen.

Today is yesterday's pupil.
A signpost in the dark gives no guidance.

A man devoid of religion is like a horse without a bridle.

THE S. S. LESSON

January 1, 1928

John The Baptist and Jesus
Mark 1:1-11Golden Text: "He must increase, but I must decrease,"
John 3:30.

For the coming six months the lessons will be selected from the Gospel according to Mark. This Gospel was written by Mark, the companion of Barnabas and Paul, on their first missionary journey. It was written from Rome and before the fall of Jerusalem. Writing for the busy practical Romans, Mark uses a swift and incisive style and in the comparatively few chapters of the book he narrates the life of our Lord. Ancient writers speak of Mark as the interpreter of Peter and have sometimes called the book *The Gospel According to Peter*. It is therefore not unlikely that Mark received his information from Peter, an eye witness of the events in connection with the Lord's life and that Peter superintended the writing.

The purpose of Mark is to set forth Jesus, the Christ, as the Son of God. There can be no Gospel written without a divine Christ. Jesus is not honored and can have no part in the spiritual experiences of men if we would listen to that type of teaching that lacks faith in His divinity and would only have us regard Him as an ideal person, or an individual of supreme goodness, or a master teacher. The Gospel of Mark is not an argument held forth by the writer to establish His divinity, it rather assumes that He was divine and sets forth the facts of a life that was the life of the divine Saviour. As this life was written for gentiles the ancestry of Jesus is not touched upon. Only Jews would be interested in that. As all men are the children of God, he goes on to tell of this God's son. On the other hand, prophecy, not only related to Jews, but referred to gentiles as well, therefore he shows how that Jesus is the child of prophecy by introducing the one whom the prophets said should be the forerunner of Jesus. Prophecy ended with Malachi and so Mark begins with the last of the prophets, Mal. 3:1, and continues the story to its completion in Jesus Christ and John the Baptist. He also connects him with Isaiah, (40:3), the major prophet, whose representations of the Christ were the clearest and the most familiar when he tells how John introduced himself with the quotation, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his

paths straight". John's message was one of preparation. He was the herald of the King. He is a splendid personality but insignificant when compared to the splendor of the one whom he was heralding.

John appeared in strange garb and strange manner of life, depending on the supply of his simple needs upon nature, having a higher calling than the seeking after of comforts and necessities as men believe they need them. His whole energy was bent on delivering his message. This man unspoiled by the soft living of society and on fire with the God with whom he lived so closely, surely impressed the age, not only by his unique manner of life, but, also, with the message he was delivering so vigorously. It was a call to repentance that should be sealed in a public confession of sin in baptism. Various forms of baptism and ceremonial washings were not uncommon under the Old Testament economy. Note must here be made of the fact that the baptism of John differed from Christian baptism and was introduced as a preparation for Christ's coming rather than a sign that the one receiving it committed himself wholly to the Lord Jesus, as was the case with the latter.

The great multitudes coming to John indicated that there was a conviction in the hearts of the masses that the appearing of the Messiah was due and that He would call for a pure following who repented of their sins. The impulse that led them to do this was good, but alas, we learn later few of them were really ready to accept the coming one and make Him their King. Any good determination needs, to make it worthy, have behind it a life consistent with that determination. On the other hand, a conviction of sin and a determination to a new life must be at the beginning of any real usefulness in the service of the Lord.

Among those who submitted to baptism was Jesus. Jesus could not come to be baptized the baptism "of repentance of sins" because He was sinless. However, He was baptized "to fulfill all righteousness" Jesus was identifying Himself with humanity and His ministry was to begin with His baptism. With the act of baptism came the descent of the "Spirit like a dove". The voice from heaven was the acknowledgement of His sinless life by His heavenly Father. "Thou art my beloved Son, in whom I am well pleased." This certified to a previous life that had God's approval upon it.

CORRESPONDENCE

Upland, California.—It has been some time since a report has appeared in the Mennonite from the Upland church. The members of our church feel very fortunate indeed in having secured the services of Rev. L. Hostettler as pastor, and look forward to a very successful year. Mr. Albert Penner who had been here all summer, and served us so well, left for Hartford, Conn., the early part of September to resume his preparation for the ministry, and the church was left without a pastor for over a month.

A hearty reception of welcome was given Rev. Hostettler and family, upon their arrival here. They had been on the journey across the states from Sugar Creek, Ohio, for three weeks, and were glad to reach their new home. The members of the Upland church were just as happy to receive their new pastor and family, for they again feel that they have a very capable and competent leader.

In addition to ministerial duties, Rev. Hostettler is editor of the *Christian Exponent*, an all Mennonite paper.

It is hoped that everyone will cooperate with Rev. Hostettler for a most successful year.

First Mennonite church, Aberdeen, Ida., Nov. 29, 1927.—Dear Readers of the Mennonite, the year is drawing to a close and the time has come that I must send in my final letter for 1927 to the Mennonite.

Nothing special has happened in our church that would attract the attention of the readers.

Arnold, the son of P. W. Bartel, who has had several operations on his foot is still in the hospital in Pocatello. The poor boy has to suffer a great deal. He has been there for several months and hard telling when he can come home. He now has only about 50 per cent enough blood and the doctors are trying to find someone who has blood like his or that will match his blood and then have a blood transfusion. Quite a number have offered their blood to help the poor boy out. We hope and pray that he soon will recover.

Albert Toews, son of Mr. and Mrs. J. E. Toews suddenly got sick. They took him to the American Falls hospital and operated on him for appendicitis. The operation was a success and the boy is on his way to recovery.

During the month of October Rev. and Mrs. Galle were in Washington doing evangelistic

work in the churches of P. R. Aeschleman and D. D. King. They reported a very successful tour. May our Heavenly Father bless their work is our wish and prayer. The work in our church is, under the leadership of Rev. M. J. Galle, moving along nicely. Our choir under the leadership of Rev. Galle is weekly practicing a Christmas Cantata. The singers of the Salem church are participating in the work. The cantata is to be sung in the evening of Dec. 26, 1927.

The Intermediate department of our Sunday school is now busy practicing every Sunday afternoon for Christmas. With great pride do the youngsters participate in this work. May we all open our hearts for the new born Babe.

Of the weather I may report that it has been very pleasant so far. Up to now we have had very little frost but the more rain. The warm weather and the much rain has even at this time of the year made the grass come out and kept the alfalfa fields green which furnishes abundance pasture for the stock. The farmers have taken advantage of this pleasant fall and most of them have their fields plowed and leveled for spring.

The crops have been very good but what we are lacking now are the prices for same. The prices for everything else are fair except potatoes. The most of the potatoes are stored for higher prices. The yield of the potatoes was good.

Wishing the Editor and all Readers a Merry Christmas and happy New Year.

Lovingly yours,
G. A. Bartel.

DEVOTIONAL READINGS

Sunday, Matthew 5:3. "Blessed are the poor in spirit; for their's is the kingdom of heaven." What a quest for happiness there is in the world! The Master insured happiness to such as would become members of the Kingdom of Heaven. This happiness is more than that which depends on outward circumstances. It is inward, and associated with character. It is this deep-seated joy that is intended for the citizen of the kingdom. The Kingdom of God is that state where God rules and His spirit controls. Submission to this control brings real, abiding joy.

The poor in spirit recognize that this rule is a beneficent rule. The King is ever mindful of all the needs of His subjects. On the part of themselves they recognize their insufficiency; there-

1927.

fore their need. They place a subordinate estimate upon themselves in view of the wisdom and goodness of God. Thus they are teachable; they crave His Spirit; they humbly follow Him as leader and guide. And this brings the true satisfactions of life; it releases from the slavery that the want of "things" imposes, for the wants are for the things of the spirit. It opens the way for continuous progress in the things of the spirit. With Paul, such are enabled to say, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." (Phil. 3:12). Prayer: Dear Lord, We are deeply mindful of our lack, of our need of Thee. Fill our emptiness with Thy fullness, we pray. Hymn: "Break Thou the Bread of Life", New Mennonite Hymn Book, Number 187.

Monday, Matthew 5:4. "Blessed are they that mourn; for they shall be comforted." The words have a strange sound to us in our natural way of regarding things. True it is that not all mourning brings blessedness. The mourning of Ahab of old, by reason of his covetousness, led in the very opposite direction to that of peace and happiness. The sorrow and mourning spoken of is that of sorrow over the failure to attain, the cause of which lies somewhere in sin. It is mourning also for the wreckage and ruin in the world brought about by the prevalence of sin. But such mourning need not and should not be the mourning of despair. Christians are sustained by a glorious hope. This hope does not fail; therefore there is ground for comfort and joy. Deep down in the heart these abide. Sorrow of this sort leads to repentance and effort to overcome. The results are to be found in higher, nobler lives, and improved conditions in the world, as the children of God become messengers of this faith and hope to "all the world". This is truly the joy of the Lord. Prayer: Blessed Redeemer, help us to have sorrow of the Godly sort that leads to repentance of sin, and striving to bring the gospel of hope to many who are in need. Hymn: "Come Every Soul by Sin Oppressed", New Mennonite Hymn Book, Number 140.

Tuesday, Matthew 5:5. "Blessed are the meek; for they shall inherit the earth." Again strange words to many. We are accustomed to think that it is the self assertive who are the recipients

of the blessedness spoken of in this Beatitude. Yet the words are true. They are true even on the plane of worldly achievement. The one who would win success in any direction must put himself in line with the laws that operate in that sphere. He must be willing to be a learner from those who have discovered the conditions that make for success. This virtue is by no means altogether passive. True meekness means constructive effort in line with the laws that operate. The meek should always be abounding in the work of the Lord.

What is essential is an attitude of willingness to take orders from the Master, and to carry them out faithfully. Plainly this inheritance does not depend upon ownership. It is a spiritual inheritance. Much of its blessedness consists in increased capacity for appreciation. The Book of Nature is open before us, and blessed are those who aim to "think God's thoughts after Him", and to those who know the love of God He becomes "All and in all". Prayer: Lord Jesus, keep us humble. We thank Thee for an inheritance that fadeeth not away. May we truly enter into possession. Hymn: "Follow Me, the Master Said", New Mennonite Hymn Book, Number 248.

Wednesday, Matthew 5:6. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Hunger and thirst are fundamental wants. They signify strong desire. Such desire will seek that which satisfies. Most of the good in the world comes to us as a result of strong desire for it. Such desire spurs to action, and action brings results.

The Master speaks here of one of the highest values in life,—righteousness. He was careful to state its value, and its character to be of worth. It must be of the right quality to be a blessing. The righteousness of the Scribes and Pharisees would not stand the test. There's was an outward display of "acts of righteousness". They lacked sincerity. The true righteousness is characterized by absolute sincerity and inward love. This will be a fruit of the truly regenerate heart. They who seek this will never lack, though there is a continuous desire for more. The wells of salvation are inexhaustible. God does not put cravings for the true good into our life to leave them unsatisfied. In fact, He gives Himself, the best gift of all. In Christ we shall have the fullness of God, for it pleased the Father that "In Him

should all fullness dwell". Those who seek this great blessing will read His word diligently, will be much in prayer to rightly discern His will, and will avail themselves of the help the church offers to meet the deep longings of the spirit. Prayer: God, our Father, Wilt Thou, out of Thine abundance, grant to meet the wants of our spirits. Help us to set a true value on the abiding things of life. Hymn: "Holy Father Thou Hast Given", New Mennonite Hymn Book, Number 191.

Thursday, Matthew 5:7. "Blessed are the merciful; for they shall obtain mercy."

The thought of mercy was precious to the Psalmist. He frequently makes mention of the mercy of God. Christ teaches not only that we need mercy, but that we should show mercy. A prominent teaching on this point is the parable of the unmerciful debtor. The petition in the Lord's prayer, "Forgive us our trespasses as we forgive those who trespass against us," is very significant also. Some one has said that the blessing of mercy is fourfold, blessing both the giver and the receiver in both giving and receiving. It is our willingness to extend mercy to others that stamps us as having the true spirit of Him who has forgiven us all our debt. As we give, we are in turn more deeply impressed with our continuous need of God's forgiving grace. Acts of mercy, that is, acts of love and sympathy are so much needed in the world. Many a one is looking for a chance to begin over again. A spirit of mercy toward such an one is blessedness itself, to giver and receiver. Christ taught plainly that it is not so much sacrifice as mercy, charity and kindness that God requires. Mercifulness is a becoming garb for the meek follower of the Christ to wear. Prayer: Merciful Father, Grant us Thy mercy for we stand in need, and give us to be tender-hearted, forgiving one another. Hymn: "When the Lord of Love Was Here", New Mennonite Hymn Book, Number 95.

Friday, Matthew 5:8. "Blessed are the pure in heart; for they shall see God." By "heart" we mean the whole inner life. Being pure in heart is keeping the fountain head clear and unpolluted. The wise man said, "Keep thy heart will all diligence, for out of it are the issues of life". From a pure heart alone can come thoughts that will bear the light of day, words than enoble, and deeds that are elevating. Purity of heart is needed for a vision

of God. This is the teaching of the Beatitude. There must be something in the one who seeks this vision kindred with the mind of God. There are illustrations of this in everyday life. The dishonest cannot believe in the honesty of other men. The vile will sneer at the belief in the purity of others. But there is more even, implied in the words of this Beatitude. We need singleness of purpose for a vision of God. How important we should set the Lord always before us, and then seek to be transformed by inward renewal.

An old story is to the effect that a man was washing the large plate glass in a shop window. There was one soiled spot that defied all efforts to remove it. After hard rubbing at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called to some one in the store. That may be true in our lives.

Prayer: Dear Master, Purer yet and purer, I would be in mind. Hymn, "I Would Be True", New Mennonite Hymn Book, Number 246.

Saturday, Matthew 5:9. "Blessed are the peacemakers; for they shall be called the children of God." "Peace on earth" was a part of the angel's song at the Saviour's birth. Christ came as the Prince of Peace. He left peace as the legacy to his disciples. How strange that after nineteen hundred years there should be so much strife, discord, and animosity in the world. Let us not forget that we, the children of God, are to be engaged in bringing peace to the world. We are the sons of God by faith, but Christ's teaching is clear that blessedness comes to those who become messengers of peace. We need ourselves to be, and should endeavor to bring others, to be men of good will. A great need in the world today is to have the peace mind. Striving to bring it about more generally is Godlike in nature and purpose, and therefore worthy of our effort. Prayer: God of the nations, far and near, Ruler of all mankind, Bless Thou Thy people as they strive The paths of peace to find. Hymn: "O God of Love, O King of Peace", New Mennonite Hymn Book, Number 370.

Time amounts to what we invest in it.

The Mennonite and Bundesbote to one address (old or new subscriber) for \$2.50.

THE MENNONITE JOTTINGS

December 15, 1927

The feature of the meeting of the Intermediate Mission Band of the Berne, Ind., church on Dec. 3, was an address of Mrs. S. T. Moyer.

The Choir of the First church Philadelphia, will render the Christmas cantata "The Wonderful Light" by R. U. Stults on Sunday evening, Dec. 18.

Rev. and Mrs. E. Troyer entertained 30 of the nurses and supervisors of the Mennonite Hospital, Bloomington, Ill., at dinner some days ago, much to the appreciation of the guests.

The Christian Evangel, the organ of the Central Conference, will next year be printed by the Berne Witness Co., Berne, Ind. This adds one more to the many religious papers including several Mennonite ones, which this energetic concern is printing.

In many of the Mennonite churches in Kansas, Thanksgiving Day services are made the occasion for special missionary offerings. This year the collection of the Alexanderwohl church amounted to more than \$2,000, while that of the Hoffmanns was over \$1,000.

Rev. H. R. Voth of Newton Kan., has been called to have charge of the work at Lehigh, Kan., which is about 25 miles from Newton. He is now spending part of his time in Lehigh and may move there in spring. On Dec. 2, he closed a series of meetings in the Alexanderwohl church, which was very well attended and, he writes, "The Lord was in our midst."

The Choral Society of Bluffton College, will render Haendel's famous oratorio "The Messiah" in the College Chapel, Sunday, Dec. 18, afternoon and evening.

The Christian Workers' Institute of District No. 2, of the Central Conference, which comprises six active churches, is announced for December 13 to 18. An elaborate program has been arranged. Meetings will be held in the North Danvers, Ill., church.

The Ladies' Aid and Young Women's Missionary Societies of the West Swamp, Pa., church held their anniversary and Thanksgiving meeting on Saturday Dec. 10. A neighboring pastor, Rev. Trafford gave an address on India illustrated with slides. Mr. Dallius, of Philadelphia gave a sermon in song composed by himself.

The Ladies Missionary Society of the First Mennonite Church, Bluffton, Ohio, gave a splendid program in connection with the opening of their Mt. Boxes Sunday evening, Nov. 20. An unusual, but very much appreciated, part of the service on Dec. 4, was the dedication service for the new Hymn Book. Rev. S. M. Musselman, the pastor, then preached on the subject "The Ministry of the Hymn."

Preparations in Los Angeles for the Tenth Convention of the World's Sunday School Association, which will be held in that city July 11-18, 1928, are going steadily forward. A local Los Angeles Convention Committee has been formed and the Chair-

man is Rev. Rufus von KleinSmid, D. D., L.L. D., President of the University of Southern California. W. C. Pearce, L. H. D., is the Vice-Chairman. Dr. Pearce has an interesting dual relationship. Though on leave of absence, he is Associate General Secretary of the World's Sunday School Association and for the past year has been General Secretary of the Southern California Sunday School Council of Religious Education and under his able leadership marked progress has been made by that organization. Early in November Dr. Pearce had numerous conferences in Los Angeles with Rev. Samuel D. Price, D. D., also Associate General Secretary of the World's Sunday School Association and in charge of the work of that organization since November 1st. While Dr. Price was in Los Angeles, a special luncheon meeting was held which was participated in by the Chairmen of the various Convention sub-committees in Los Angeles. Each man is eager for the assigned work and together the local committee is purposing to care adequately for every detail involved in being host to over 7,000 delegates, assembled from over 50 nations. The Convention sessions will be held in the Shrine Civic Auditorium which is unusually well appointed for such a gathering. Though the auditorium will hold over 7,000 people, each person can hear distinctly wherever seated. The great annex will be used for the educational and publishers' exhibits which will be set up under the general supervision of the Exhibit Committee of which Allan Sutherland, Room 232 Witherspoon Bldg., Philadelphia, is Chairman.

According to a notice from the Foreign Mission Board, the Wiens party, that sailed for India from New York, arrived safely in Bombay, November 24.

The life of Christ in story and song was rendered in the Normal, Ill., church Dec. 4. The pastor was assisted by the choir under the leadership of Mr. L. I. King in the service.

A feature of unusual interest in the Wednesday evening service of the Berne, Ind. church was an address by Rev. P. B. Fitzwater of Chicago, on the subject, "Marriage."

The Sunday Schools in the vicinity of Pandora, Ohio, hold an annual convention. The meeting for this year was arranged for December 4. The participating schools were: First Mennonite of Bluffton; Ebenezer; Defenseless; St. Johns; Grace and Missionary.

The Choral Society of the Berne Mennonite Church will render the Messiah on the evening of December 18. The congregation will celebrate the Lord's Supper on Christmas morning. The Sunday School will have a white Christmas this year. Dr. P. B. Fitzwater of the Moody Bible Institute was the speaker at the mid-week meeting on November 30, on the subject of "Marriage", an exposition of I Corinthians 7 and 11. Sunday School and Christian Endeavor officers for the new year have already been elected. The annual Congregational Business Meeting will take place on Monday, January 2nd.

The Mennonite Year Book and Almanac

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, \$2.

Scripture Text Calendar

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.



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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLII.

BERNE, INDIANA, DECEMBER 22, 1927

No. 50

A DAY OF PRAYER FOR MISSIONS

To the Elders and Leaders of our Churches—
Dear Brethren:—

An urgent call to observe a day of prayer in behalf of Foreign Missions has just come to our Board of Foreign Missions from the Committee of Reference and Council of the Foreign Missions Conference of N. A. This call is also made by the World's Evangelical Alliance in connection with the customary observance of the first week of the year as a "Universal Week of Prayer." The date proposed is January 5th, 1928 (Thursday in the week of prayer).

The said committee writes as follows:

"We trust Board officials will see their way clear to urging the observance of the day of prayer on the part of the boards, and the churches of their connections, for this purpose utilizing the denominational press and sending circulars and letters to pastors, with appropriate suggestions as to Prayer Objects. We recommend the Eight Prayer Objects agreed upon by the Committee of the International Missionary Council, at their meeting in Sweden in 1926, and entitled, 'Prayer for Spiritual Revival.'"

"The Eight Objectives Suggested by the Committee of the International Missionary Council:

1. For a Missionary Spirit.—That the Church may see the whole world's need of Christ and may be ready for any sacrifice in order to make Him known to all mankind.

2. For a Spirit of Prayer.—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and an ever-increasing number of intercessors may be raised up until the whole Church is awakened to prayer.

3. For a Spirit of Sacrifice.—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. For a Spirit of Unity.—That the whole Church of Christ may desire and experience a new

unity in Christ.

5. For the Gift of Interpretation.—That the Church may learn to preach the eternal Gospel by word and life in terms that men and women of this age will understand.

6. For Courageous Witness in Moral Questions.—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. For a Spirit of Service.—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. For the Completion of our own Conversion.—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power."

"Prove me now, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour out a blessing that there shall not be room enough to receive it."

Then, while we are writing, we also wish to add a reminder in regard to a section in the pension plan adopted by the last General Conference. It reads as follows:

"Gifts, donations, and bequests shall be solicited for this fund, and the congregations belonging to the conference shall be requested to hold at least one offering annually for that fund. It shall be the privilege of the donors to determine whether their gifts shall be for immediate use as need arises, or whether they shall go into an endowment fund whose interest only shall be used as pensions."

All gifts are to be sent to the treasurer J. G. Regier, Newton, Kansas.

In the name of the Foreign Mission Board
Goessel Kansas, Dec. 2, 1927
P. H. Richert, Sec.

THE CHRISTMAS HEART

T. Richardson Gray
"Better deserve and not receive, Than receive and not deserve"
Though in the race the mind is

made to out-strip the heart, Christmas brings the more precious things of the heart to the fore,—kindred ties, friendships, memories of "life's all-golden yesterdays," bringing the faith of childhood back again, mercifully obscuring for the moment earth's tearful scenes,—that do not pause. Limitations forced upon us, fall away, as we seek to share good-will to the whole round world. Friendships should be kept in repair, for generalities are based upon the indissoluble ties of special relationships. But Christmas extends all boundaries till the world is one. The shut-ins; handicapped; the aged; bereaved; parents who toil; servants of the public good; young folk, with "Rose of youth dew-impearled" and children,—O "Childhoods da's enchanted," All share.

Christmas,—assume that Divine relationship Heaven's "good will," and the solidarity of human sympathy, shall not perish from the earth.

"If we cease to give, we cease to have:
It is the law of love."
Green Ridge, Mo.

PEACE LESSONS FOR THE SUNDAY SCHOOLS
will be issued again for 1928
Churches and Sunday Schools who desire them should send their order at once to
Mennonite Book Concern,
Berne, Ind.

RELIEF WORK IN CANADA
Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. Matthew, 25:40.

Since the summer of 1923 we have brought over into Canada 18,259 immigrants up to the present time. In all these years we have received from the United States assistance in the way of clothing and money.

We had hoped that the need for help would not be as pressing this year as it was in former years. The grain fields in Western Canada looked so promising in summer and many of our im-

migrants expected rich returns from their grain fields.

During the month of August one night, however, when the wheat was in bloom a heavy frost ruined the crops in some districts in Canada. Later on rust, frost and heavy rains brought ruin to many more fields where the prospects for crops had as yet been very fair. At the thought of our many needy immigrants who would not be able to care for themselves during the winter, we were worried. The question arose: How will we get through the winter with all these people on hand, whose hope for an income was disappointed?

Then our Canadian winter set in very early this year and for weeks in succession the mercury has sunk from 36 to 46 below F. Many letters came in every day where the writers were asking for help in the way of clothing and in many cases of food. Very many of our immigrants were not in the position to provide warm clothing for themselves, and quite a number were in need of bread for themselves and their families.

But while we were worried how all the needs would be provided for, our heavenly Father in His own way touched the hearts of many of our brethren to the south of us. California and in Pennsylvania, in Minnesota and Oklahoma, and many States between kind hearts remembered their needy brethren in the cold North and busy hands packed clothing and sent them to us for distribution.

We have been privileged to distribute clothing to many of our needy brethren, and many shipments are still on the way. We are hopeful now that the greatest needs will be satisfied. I believe that by the time this year ends, we will have received here at Rosthern about 15,000 lbs. of clothing which of course are distributed as soon as we receive them. I hope that later on I will be in the position to report more definitely about the receipt of clothing and their distribution.

But not only that we receive clothing, but we receive also

money from kind individual friends and boards of charities and relief commissions. From the 1st of January 1927 until the 19th of November we have received \$13,818.94. Of this we have expended \$11,668.70 up to November 19th. The greater part of this sum was paid out for hospital bills and providing for the sick. \$6,931.78 were paid out in this way. For those who were in need in other ways we have paid out in this period \$4,736.92. Generally we are not paying the full hospital bills at once since with the large number of immigrants on hand we must always keep a sum in reserve for emergency cases, especially since we never know what we may expect in the way of assistance from the different sources.

In order to get the kind contributors into closer touch with the recipients, I would herewith give extracts of some letters as we have received them:

1. A widow in Manitoba writes: "When the need is greatest the help of God is nearest. I had spent all that I had earned on my transportation indebtedness. I together with two of my smaller children am on a farm where I get \$6.00 per month for my work. I received your letter with the gift and while I am writing this tears of joy are dropping on the paper."

2. Another widow also from Manitoba whose son was operated upon and the expense was paid out of contributions received from our kind friends, writes as follows: "May the tears of joy of a mother bring a blessing to the children of the kind contributors who made it possible that my son could recover his health."

3. Another widow in Saskatchewan writes as follows: "We who are grown up will of course freeze a little during the winter because we will not have money to buy fuel, this will not matter so much, but there are the little children who have a far way to school and they have no warm clothing." (We were at that time not in the position to send them clothing but we sent them some money to provide for the greatest need until we would be in the position to send them clothing).

4. From Coaldale, Alta., a brother writes: "Yesterday we received the parcel which you sent us. We were overjoyed, everybody in the family got something. We would express our sincerest thanks to the kind people who have contributed these clothes. Until the 4th of Nov. we have been working in the beet fields, at present the fields are under

snow and it is cold. Many beets have not been taken out and much wheat has not been thrashed and is now covered with snow."

5. A widow from Lethbridge, Alta., writes as follows: "We herewith acknowledge receipt of a shipment of clothing. When winter set in we had no warm clothing and we had no money. We know, however, that the destinies of mankind are governed by a higher hand. The knowledge of this cheers us up. May the Lord bless all the kind people who have helped us."

6. A brother from Davidson, Sask., writes as follows: "I would herewith acknowledge with many thanks the receipt of a parcel of clothing. We had hardly expected to get as good and as much clothing as we received. The clothing is all very good. May the Lord reward the unknown brethren who have helped us. I would also thank the Colonization Board for recognizing my letter and for the trouble they are taking in providing for me."

We get many similar letters and the kind friends will take from them that their sacrifices are being appreciated.

Here again it has become true: I will hear before they are calling. Before we saw the need our heavenly Father saw it and He cared for His children. Looking into the future which surely will bring many problems, we will, thinking of the past, remember the exhortation of our Master: Cast all your cares upon Him for He careth for you.

David Toews.

ON TO "LOS ANGELES-1928"

Growing interest is being manifested in the Tenth Convention of the World's Sunday School Association which will be held in Los Angeles, California, July 11-18, 1928. Recently conferences we had with the leaders in the Departments of Religious Education of five denominations and groups in other denominations are to be visited as soon as arrangements can be made.

Those who are especially charged with responsibility for developing the Program of "Los Angeles-1928" and securing the delegates are Rev. H. McAfee Robinson, D. D., Philadelphia, Chairman of the Program Committee and Secretary of the Board of Christian Education of the Presbyterian Church in the U. S. A.; Rev. Robert M. Hopkins, D. D., St. Louis, Vice-Chairman and Secretary of Religious Education of the United Christian Missionary Society; and Rev. Samuel D. Secretary of the Program Committee and Associate General

Secretary of the World's Sunday School Association. These officials met the religious education leaders of the Reformed Church in the U. S., the United Lutheran Church, American Baptist Publication Society, Presbyterian Church in the U. S. A., Philadelphia, and Presbyterian Church in the U. S., Richmond. Special attention was given to suggestions in building the program and particularly the matter of having leading nationals present from the various countries abroad where these denominations are active. Each group was greatly interested in having a denominational get-together social meeting at Los Angeles in which all delegates from both at home and abroad will participate. Efforts will be made to have present at the Convention those who are responsible for Religious Education in the various colleges and theological seminaries, and also any of their students who can become delegates. Heartiest efforts of general publicity promotion were made at each of the five group conferences. Plans are already under way to hold similar conferences with officials of other denominations in Boston, New York, Chicago and Nashville just as soon as mutually convenient dates can be arranged.

At least 7,000 will be in attendance and registrations are reaching the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, from all parts of the United States and Canada as well as from countries overseas. The registration fee for all delegates, except active foreign missionaries, is \$5. It has always been the policy of the World's Sunday School Association to register foreign missionaries without any charge and other courtesies are planned for these men and women.

NATION-WIDE BROADCAST OF CHRISTMAS CAROLS

A national radio song service on Christmas Eve in which the whole country is invited to join in the singing of carols, has been arranged under the auspices of the Federal Council of the Churches with the cooperation of the National Religious Radio Committee.

The National Religious Radio Committee, which is composed of prominent representatives of various Protestant communions, was initiated to enable the churches to make more effective and nation-wide use of the radio.

"This Christmas Eve service is an indication of the immense possibilities of the radio in awaken-

ing and cultivating interest in religion," said Dr. Charles S. Macfarland, chairman of the Committee. "It is expected that similar impressive services will be sponsored from time to time, especially in connection with the great religious festivals which are so dear to the hearts of all people. The participation of church people of many communions in all parts of the country in services such as these should go far in developing a sense of their spiritual unity."

Leading stations of the country will carry the broadcast, including WEAF, New York City; WGY, Schenectady; WGR, Buffalo; WJAR, Providence; WFI, Philadelphia; WCAE, Pittsburgh; WTIC, Hartford; WWJ, Detroit; WHAS, Louisville; WSB, Atlanta; WTAG, Worcester. It is expected that other stations also will cooperate in the program.

The service begins at 10:30 P. M. and continues until midnight of Saturday, December 24. "Everyone," states the program, "is invited to join in singing the old familiar carols as led over the radio, thus uniting in a great nation-wide chorus of praise and joy on Christmas Eve."

Dr. S. Parkes Cadman will conduct the program. Following the "Pastoral Symphony" from "The Messiah", played on the organ, Dr. Macfarland will offer the prayer. The music is directed by Channing Lefebvre, organist and choirmaster of Trinity Church, New York.

After the carols Dr. Cadman will give a message, which, followed by chimes at midnight and the singing of "O Come all Ye Faithful" will close the service.

The program in full follows:
Pastoral Symphony from The Messiah Organ
Greetings by Dr. S. Parkes Cadman.

Prayer by Dr. S. Macfarland,
Silent Night All unite in singing
O Holy Night Tenor and Chorus
Hark the Herald Angels Sing....

....All unite in singing
Christmas in Sicily Organ
O Little Town of Bethlehem....

....All unite in singing
In Dulci Jubilo Chorus
The First Noel....

....All unite in singing
Three Kings....

....Contralto and Chorus
It Came Upon the Midnight Clear
....All unite in singing

Christmas Eve Organ
We Three Kings....

....All unite in singing
Good King Wenceslaus Chorus
Christmas Message by Dr. Cadman.

Chimes at midnight, followed by
"O Come all Ye Faithful".
Benediction.

THE MENNONITE

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EDITORIAL

As the Mennonite makes but fifty appearances during the year there will be no issue for next week. The busy holiday season is on, and, while we are sure that the devout Christian and church member will not neglect his relation to his church and its institutions, we will omit our usual weekly visit, wishing all our readers a Merry Christmas and a Happy New Year.

The yearly celebration of the Lord's birthday is, to the devout Christian, something more than just an occasion for another holiday and the celebration of a feeling of good cheer. It is, indeed, a solemn reminder of the coming of the "Prince of Peace," the Saviour of the world. While we recognize the fact that our Creator wills that His creatures shall be happy, let us make our happiness of the kind that differs from the superficial joys of the world and find added joy in the Christ whose blessings go deeper than the mere material things of earth and assure us a peace of soul in blessed fellowship with Him who came from heaven to be one with us that we might eventually find our way to heaven to be one with Him.

State churches are becoming more and more obsolete. Since the Reformation began Christians came to think for themselves and to resent the assumption that a government has the right to direct or interfere in purely spiritual matters. True, it took a long while until dissenters were tolerated and a considerably longer while until those not in accord with the idea of a state church became more than a tolerable minority. The spirit of independence, that began with the Reformation, has continued and some of the problems incidental

with it remain to be worked out in this present day. A noteworthy illustration of this is to be seen in the efforts in England to revive the Book of Common Prayer. After more than ten years of work on the part of the high authorities in the church, the matter came up for ratification in the English Parliament and met with defeat in the House of Commons, much to the chagrin of the Archbishops and other high lights in the Established Church. The purpose of the revision was to create a satisfactory compromise between the Low Church and the High Church, or Catholic Parties. Since the time of Henry VIII there have been two factions, one of which insists that the English church be Protestant, while the other stoutly insists that, though separated from Rome, it remain Catholic. To the latter party the Prayer Book of 1662 is highly unsatisfactory and it desires greater authority for some of its non-Protestant practices and beliefs. Hitherto there has been continual friction because of two opposite principles. The High Churchmen maintained that that which is not forbidden is allowed while the Low Churchmen insisted that that which is not allowed is forbidden.

While the Church of England has been continuing its internal dissensions the Dissenters have continued to increase until it appears that a state church is maintained at public cost which has a lesser membership than the churches of the Christians not in accord with the Established Church. The Bishops of the state church are peers and have a seat in the House of Lords, thus have a part in the legislation of the Kingdom. In modern times it is not long possible for a minority to maintain exclusive rule over a majority and so legislation affecting the spiritual affairs of the Kingdom become a sort of football to be kicked about in the House of Commons. The final result of the defeat of the established church in the English Parliament will be the disestablishment of the English church, which will no doubt be great as a financial relief to the rest of the Christians in England.

After all to persons accustomed, as we Americans are, to absolute separation of Church and State it does seem strange that matters of a purely spiritual nature should be referred to a legislative body for settlement while that body may be composed of all kinds of people, including unbelievers as well as believers. We may be glad that

we of America are spared such an exhibition of Middle Age procedure. It may be a severe blow to the dignitaries of the English Church to be compelled to shift for themselves and settle their own problems among themselves, but in the end the effect will no doubt be healthy and an aid rather than a hindrance to the spread and maintenance of the Gospel.

CORRESPONDENCE

Emmaus Church, Whitewater, Kansas.—A year has passed since the last correspondence from here appeared in the "Mennonite," a year that has brought to some joy; to others sorrow, but which has brought everyone nearer to the end of life and

"That undiscovered country, from whose bourne No traveler returns."

In a material way, the year was, on the whole, much like other years, with fairly good crops, so that we have the fulfillment of Agur's prayer in Proverbs:

"Give me neither poverty nor riches."

Besides the regular services conducted by Rev. B. W. Harder and Rev. Henry Thiessen, we have been favored with sermons and lectures by many visitors and teachers from Bethel college, missionaries on furlough, and ministers from neighboring churches. Of especial interest was the series of meetings conducted by Rev. Abraham Warkentin, whose subject was the epistle to the Galatians. It would require too much space to give even a short report of his sermons, but they were full of interest and instruction. He made an especially good exposition of Gal. 6, 2: "Bear ye one another's burdens and so fulfill the law of Christ." Although we recognize this command to be our duty, we often fail to realize or see other's burdens and of course cannot help to bear anything of which we do not know. An illustration of this failing to see is shown in the great number of suicides that are a surprise and shock to those nearest the person involved. As a rule few of the suicide's friends knew that he was bearing a heavy burden, and none had realized that it was a burden that made life intolerable for him. A passive willingness to help is not enough; it is necessary to actively seek the need for help.

A very interesting lecture on astronomy was given recently before our C. E. society by Prof. D. H. Richert of Bethel College. With the help of stereopticon

slides, he pictured for us the celestial world as revealed by telescope and spectroscopic. The unbelievably great number of stars shown on telescopic photographs of the heavens, the extraordinary size of some of these, the vast distances separating the heavenly bodies, all combine to give one an overwhelming conception of an incomprehensibly great universe and a still greater Creator, and cause one to ask with David: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained: What is man, that Thou art mindful of him, and the son of man that Thou dost visit him?"

Ernest G. Claassen, Corr.

First Mennonite Church, Butterfield, Minn.—Dec. 14, 1927—In order to comply with my duty as correspondent, I must send in another report before the year goes to a close.

Another year the gracious Lord has guided us and bestowed blessings innumerable upon us for which we are very grateful.

Our small congregation has suffered losses this year by the removal of two successive Superintendents and their families to other localities. A. E. Linscheid and family was the last one to leave us this fall, they having decided to choose California for their home. While we regretted much to lose these estimable families, we wish them God's blessings and are confident that they will work in His vineyard wherever they are.

Erwin J. Linscheid has been elected as Superintendent of our S. S. and is doing very commendable work.

The shortage of available teachers in our S. S. is proof of the necessity of religious training for young people for future service.

Rev. Kliever was with us this fall and showed us his slides of Palestine which give us an insight of the Holy Land. He also preached to us one afternoon.

At our annual meeting Nov. 29, all business was peacefully arranged again for another year and we trust the Heavenly Father for His guidance in the future.

Mrs. Peter P. Friesen.

The joint choirs of Bethel College and the First church, Newton, Kansas, rendered Dudley Buck's Cantata, "The coming of the King", in the Newton City auditorium, on the afternoon of Dec. 18.

Former students of the Halbstadt, Russian School who are now in Canada, are expecting to hold a reunion during the holidays. Prof. Benj. Unruh is expected from Germany in time to attend the gathering.

YOUNG PEOPLE'S DEPARTMENT

HOLIDAY NUMBER

YOUNG PEOPLE'S COMMITTEE OF THE GENERAL CON- FERENCE

A. R. KEISER—Chairman
Dalton, O.
ANNA G. STAUFFER
654 E. 79th St., Los Angeles, Cal.
H. T. UNRUH
Halstead, Kansas.
A. J. NEUENSCHWANDER
2342 N. 9th St., Philadelphia, Pa.

For unto us a child is born,
unto us a son is given; and
the government shall be upon his
shoulder: and his name shall be
called Wonderful, Counsellor,
The mighty God, the everlasting
Father, the Prince of Peace.—
Is. 9:6.

For unto us is born this day in
the city of David a Savior, which
is Christ the Lord. And this
shall be a sign unto you; Ye shall
find the babe wrapped in swad-
dling clothes lying in a manger.
—Luke 2:11-12.

AS OF OLD

Don't you hear
The angel's singing,
Singing with joy
Above?
Christ is born
In Bethlehem,
Prince of Peace
And Love—
Come, come, come!
And at morn
When day is breaking,
O'er the hills
We go,
Seeking Him,
The new born King,
Babe in
A manger low—
Come, come, come!
Beaunie Ray.

WHAT A DIFFERENCE

What if Christ had not been
born? What if God had not con-
tinually been revealing Himself
unto humanity? What would
the world be like today without
that wonderful influence of the
Church and those who call them-
selves followers of Him?

Henry Rogers has written a
book entitled "The Eclipse of
Faith" wherein the author im-
agines that all the influence of
Christ has been wiped away.
Every word of Christ has disap-
peared, the best literature has
been ruined, our finest pictures
and works of art like the Madon-
nas have been removed.

Churches are down, our best
schools are gone, all restraint in
society has been removed, civiliza-
tion has been hurled beyond
the Dark Ages. No one would

dare to venture forth after dark
for fear of being robbed and kill-
ed by a thug.

But "Glory to God in the
highest, and on earth peace, good
will toward men," this was the
angels' song and today we have
the great power of Christ inas-
far as we will permit Him to
abide in us.

A WORD ON THE Y. P. QUESTIONNAIRE

The questionnaires which have
been sent out to nearly all of the
churches in the General Con-
ference are coming back in good-
ly numbers, they give informa-
tion which will be helpful and
should result in a better Y. P.
Department. Those who have
not yet returned theirs, will you
please attend to this at once?

There has been a slight mis-
understanding on the part of a
few individuals. It has been the
purpose of our committee to
send out these lists of questions
in order to get information in re-
spect to the contents of the Y. P.
Department in the future. All
questions pertain only to our de-
partment and shall in no case
pertain to any other columns of
the Mennonite nor any other
church paper except our own
columns.

Because young people want to
read things which are of interest
to them and because we do not
want to print things which are
not being read, this is the reason
for our asking these questions
and we believe that even with
the comparatively few answers
which have come to us we will
be able to give a better Y. P. De-
partment in the future. Church
papers are a mighty influence in
molding the opinion of the peo-
ple, may this be our humble
honest goal, and may the Spirit
of Christ ever lead us in our
wish.

CHRISTIAN ENDEAVOR MEETING

January 1st, 1928

A. J. Neuenschwander

Topic: "What are the Values
of Daily Devotions?" Psalm 40:
1-8. (Quiet Hour consecration
meeting.)

If your local committee sees
fit, it would seem most appro-
priate, to ask the pastor to lead
this meeting.

Bringing the Scripture Down to Date

We hurrying Americans need
to learn the art and usefulness of
waiting upon the Lord in calm
and expectant worship.

Worship includes many things,
retrospect, a look into the future,
and praise, play important parts.
One cannot indulge in these
three things and long forget God.

Worship develops faith and
prayer. Worship is far more
than outward observance of cus-
toms and practices.

Worship develops a feeling of
desire for regular attendance at
services, and a delight in doing
the Will of God.

The Prayer Thought

Let us thank God fervently
for: daily family devotions when
we were children, for praying
fathers and Bible reading moth-
ers, for ministers who ranked
high in worship even though
handicapped in education.

In our petitions let us ask: for
a deeper appreciation of prayer,
for a desire of the spiritual pres-
ence of God in our daily lives,
for a regularity in our devotions
like the regularity of the Master.

The Open Forum

1. Can you give five reasons
why each Endeavor ought to
observe a definite period for pri-
vate devotion?

2. What are the biggest ob-
stacles for prolonged quiet devo-
tion?

3. What books have you read
that helped you in your devo-
tional life?

4. Is family devotion still
practical and possible with the
encroachment of commercial
life?

Dividing the Subject for Assignment

1. Christ as an example for
our Daily Devotional Life.

2. The Quaker meaning and
interpretation of the "Inner
Light" as an outgrowth of the
devotional life.

3. What is included in a truly
devotional life?

Daily Devotion—Their Values

Well did the poet say: "More
things are wrought by prayer
than this world knows?" Our
daily newspapers give us the sen-
sational happenings. We often
shudder as we quickly glance
over the awful reports of crime.
There is far too much crime of
every type in our land, yet when
we make a survey, we find that
only a small proportion of our

population is connected with
crime. Our newspapers give us
mostly only one side of life—the
sensational. The large part of
our population never gets writ-
ten up in the newspaper because
they live quiet, fruitful, solid
lives that are kept and guided by
God. Such lives are guided and
kept because of a devotional life
and because thousands of indi-
viduals seek and cherish com-
munion with our Father as a
means of daily help, in lives that
are full of trials.

This subject is harder to dis-
cuss than many others, because
of the very nature of the reaction
that it produces in the individ-
uals that indulge in daily devo-
tions. Daily devotions make life
sweeter and brighter, they help
us to appreciate God's nearness
and readiness to lead us into
paths of peace and joy, and also
to spread these experiences. Daily
devotions pour an abundance
of oil upon the troubled
waters that are encountered ev-
ery day. Daily devotions make
God a reality and Christ a per-
sonal friend.

Illustrations

Books helpful to develop our
devotional life are many. We
have found S. D. Cordon's books
under the general title—"Quiet
Talks" very helpful. In the
Standard Three Years Teacher
Training Course, Part IV, of
Second Year, are 10 lessons on
"How to Develop the Devotional
Life." "The Possibilities of
Prayer" by Edward M. Bounds,
is wonderfully helpful and in-
spiring in developing daily devo-
tions. You make your own se-
lections and use them for your
own good and to the good of
others.

THE INFLUENCE OF A CHRISTIAN HOME

Elwood S. Shelly

The question is quite frequ-
ently asked by many: Why is it
that so many young people care so
very little for the church or Sun-
day school, etc.? It is only too
true that when there is anything
going on that is sinful and un-
godly within the reach of our
average young people, it is hard
to find them at church. It is
quite evident that some one is
responsible for this, and I am
afraid in very many instances
the Christian influence in the
home is lacking; and that does,

A FINE AMERICAN STOVE

(Concluded)

I was taken out, hauled on a
cart a short distance. Then we
came to another stretch of water.
This was not near anything like
the big stretch of water where
the big ship was. I could easily
see through the opening of the
crate to the other side. But they
put me on a boat and sent me
across the water. Then came a
long rough journey. It seemed
the road was full of rocks and
ravines and ruts. It seemed my
back would break. "Well," I
said, "If at the end of this jour-
ney I can be of some good I
guess I can stand this too." Then
when I heard the cart driver
singing and calling to the ani-
mals; when I saw that he had a
happy face, I took courage and
said, "No, I not only guess I can
stand this rough journey. I will
be happy to stand this if only I
can warm my heart at its end
and make some other people
happy too." Then I heard the
cart driver sing a song which was
a happy song though its words
sounded strange: "Yesu Mash
mere prana bachaya." Over and
over again the cart driver was
singing about Yesu Mash.
Surely I thought, this man with
a brown skin is a very happy sort
of a man.

It is only too true that there
are people who, as professing
Christians, approach their friends
and neighbors very kindly, but
ever fail to speak a kind word
to their own family. This is in-
deed not exerting a Christian in-
fluence. First of all, it is our
duty to wield a Christian in-
fluence at home; and then, when
we come out among strangers, that
influence cannot fail us. Children
who are thoroughly reared in a
Christian home, will in most in-
stances, become Christian young
men and women, of which the
world is so much in need today.

In order to exert this Chris-
tian influence in the home, par-
ents must see to it that their
children are at home. It is too
often the case that young boys
and girls are out too much, and
parents are not concerned
enough about their whereabouts.
Consequently, they are at such
places where all Christian atmo-
sphere is lacking; and, in that
way, they are led away from
their homes into the broad road
of sin. It is seen daily how dif-
ficult it is to turn them when
once under the influence of the
world.

There is not a more beautiful
picture of heaven in this world
than a Christian home where
father and mother, sister and
brother harmoniously love one
another, and, through loving
obedience, serve their Lord and
Master. The influence of such
homes is beyond our conception.
May we all strive to have in our
homes such an influence, and it
cannot fail to reach the world
at large. It shall all redound to
the honor and glory of our Heav-
enly King, who will honor those
who honor Him.

other room I could see three
white people eating off me for
the first time in this fine new
large house. There was one
white man and two white women.
It seemed to be the birthday sup-
per for the white man's wife.
Then a few days later two more
white people came with a little
white boy. Everybody seemed
happy. The brown skinned peo-
ple who worked about were sing-
ing songs which seemed jungly.
Nevertheless they were happy
songs. During the song service
the white folks had the evening
of the next day they sang many
songs. Some of these white folks
seemed weary and worn. Never-
theless they seemed to sing two
songs with special joy and en-
thusiasm. If I remember they
were these:

"Oh my soul, Bless Thou Je-
hovah"

and

"I will sing the wondrous
story, of the Christ who
died for me.

How He left His home in
glory, for the cross on
Calvary."

The next day the white man
and woman were alone looking
at me with much satisfaction.
The man said, "Well, this is a
fine American Stove." The white
woman said, "I'll never want
to have my meals again cooked
from fire made between three
clods." I was happy because I
could see they were made happy.

OUR FRUIT BASKET

No doubt we are familiar with
the story of an old couple who
lived near a country road. It is
said that every day they placed
a basket of fresh fruit on a bench
by the roadside, for the weary
travelers of the day. This old
couple had only their fruit
basket, and it proved a blessing.

Every Christian should have
his own fruit basket. In John
15:8 we are told that we are to
bear much fruit. When we go
out with the purpose of gather-
ing fruit, we need a basket of
some kind. I'm going to call our
desire to bear fruit, the basket
for our Christian fruit. This de-
sire must be divinely impelled by
our love for our Savior, Jesus
Christ. Just as the empty basket
would have been of no use to
the weary traveler, so our mere
desire to bear fruit, without the
fruit, is of no use. I believe
that everything we do or say for
Christ will be counted as fruit.

As we view our basket, is it
filled with fresh or dried fruit?
Are we working for Christ day
by day? Or, as we are trying to
place the fruit in our basket, do

we only have a soul that was
won to us last year, or possibly
even longer ago? Or did we just
help someone along last month,
or did we speak a word of cheer
and comfort two weeks ago? I
think our fruits may become dry,
and then we might pack them up
and set them aside. I believe it
is possible to have fresh fruit in
our basket all the time. The
condition that is set down is
"Abide in Me."

God tells us in His Word
which fruits are well pleasing to
Him. They are love, joy, peace,
longsuffering, meekness, good-
ness, faith, gentleness, and tem-
perance. Then, in the Sermon
on the Mount Christ tells the
people that "by their fruits ye
shall know them." Matt. 7:16.
The Christian's fruit basket is
hung up before man and God.
May a vision of our fruit basket
serve as a challenge to deeper
and more consecrated service for
Christ.

Marie C. Eitzen,
Los Angeles, Calif.

BRIAND PEACE PLAN DISCUSSED

Following the receipt of a
memorial bearing the signatures
of 700 prominent churchmen in
all parts of the United States ex-
pressing hearty support of the
proposal of Foreign Minister
Briand of France, that the United
States and France negotiate a
treaty to outlaw war between
those two countries, President
Coolidge disclosed that diplo-
matic conversations looking to
that end have already been plan-
ned. The President said that dis-
cussions looking toward an anti-
war pact would be instituted up-
on the early return to France of
Ambassador Myron T. Herrick,
who has been in this country on
furlough and sick leave for sev-
eral months. Mr. Herrick, it was
disclosed, brought to America a
tentative draft of a treaty de-
signed to outlaw war and this
draft has been studied carefully
by the American State Depart-
ment, which will pass its views
along to Ambassador Herrick to
be used in his negotiations with
M. Briand.

Past achievements will not
atone for present duties left un-
done.

A welcome for every worship-
er, work for all who are willing.

Swat the Summer Slump;
Shame the Summer Slumberer.

Because a friend is polite do
not think his time is valueless.

THE S. S. LESSON

January 8, 1928

Jesus and The Sick
Mark 1:21-34

Golden Text: "He hath done all things well: he maketh both the deaf to hear and the dumb to speak." Mark 7:37.

About Capernaum cluster some of the most delightful associations of Jesus. It was the place where He often went and where many of His mighty works were done. How sad that He should later anticipate the ruin of that city because they did not profit by His presence and that all we should have of it today is a few ruins. Yet the world has for many centuries had Jesus, and while there have always been some who responded to Him, there have been, and are, many more who miss His blessed presence.

Jesus attended the synagogue service in Capernaum. It was his custom to do this wherever He was, as we note at Nazareth and other places. He set us the example of public worship with regularity. There are plenty who need to profit by this example even now. Indeed, the crying shame of the present generation is that the House of God is neglected, even by those who profess to be followers of Jesus. To be sure there were some who were secret followers of Jesus, but they were few, indeed, and Jesus as well as Paul, and other Apostles like their Lord, gave us the example of church going.

Jesus came into the synagogue to teach. His teaching was different. It was not like the teaching to which the people were accustomed. Others slavishly were content with comments on the old Rabbis. They had no new message. Jesus, however, taught with authority. He had new revelations to make and He applies the practice of a godly life to everyday life. Then, again, He came in a special sense to reveal the fulfilling of the Law. He was giving to old truths newer and fresher importance. He alone could speak with the authority of the divine Son of God. They noted the difference in His teaching, but few profited by them. The old Gospel that Jesus revealed is the ever new story of God's love. When we come to the House of God with the proper spirit, there will be an eternal freshness in the message that the Spirit of God dictates. Many people came to see and to know through going to the synagogue. This was the purpose of public worship, that those who enter in-

to it may get visions of their Lord and may find a place near His heart. The message of Jesus "astonished" the hearers. When the truth is once rightly proclaimed there is bound to be great astonishment, for it rebukes the sinner, reveals the unspeakable love of God and portrays the magnificent love of God through Jesus Christ.

There was one who specially needed Jesus. The man possessed of an unclean spirit was one of a style common in those days and sometimes found in heathen countries and elsewhere in our day. The presence of Jesus struck the demon with terror for he knew that he was powerless now. Note that the demon only asked to be let alone. This is the devil's old story. All the forces of evil ask is that they be ignored by the forces of good. What would this world be if the devil were let go on in his evil unhindered? The answer to the demon was that he be silent and obey. Before the Son of God all the terrors of hell are weak and though, like the demon, they seem to take one last shot at their victims their conquest is complete. The teaching of Jesus astonished but the miracle of subduing the evil amazed. If there were ever two circumstances that should have turned the hearts of men to Jesus forever, they were present here.

The news of the teaching and the miracle naturally made its impression in all the countryside. What God, through His Son, is doing will ever be noticed and in many instances it will impress those who note with their duty toward the Christ even though there be many who will either forget or ignore, or even hate Him. On the whole the ministry of the Lord in Galilee was a popular one and wherever He went there were crowds attracted by various motives. Those who did surround Him found that He had blessings to bestow. He was near Him to hear Him and to see His works must bring us blessings.

Next we find Jesus in the house of Peter where there was sickness. Jesus is always the best friend for the sick room. His cheer and hope is a blessing for body, mind and soul. The afflicted one was speedily restored to health and usefulness. In the incident of the healing of Peter's mother-in-law we note that (1) Jesus came to the home. (2) He was told of the distress. (3) He took her by the hand and (4) He raised her up healed. Jesus is ready to enter every home, give heed to its needs, answer prayer.

SOME FACTS

Rev. Homer Tope, D. D.

When Prohibition first became effective, it was prophesied that an inevitable result would be great decrease in drug addiction. The records of Bellevue and allied Hospitals in New York City show a decrease of $\frac{3}{4}$ between 1915 and 1925, while the New York State Insane Asylums show only $\frac{1}{2}$ the number of cases of drug psychoses in 1925 as compared with 1915. Alcoholic cases in Bellevue Hospital, New York, averaged about 11,000 a year from 1910 to 1919, the number in 1925, 5,000. Philadelphia General Hospital prior to prohibition averaged yearly 2,300 alcoholic cases; in 1925 less than 600. Prior to 1920 we were losing in this country 200,000 a year from alcoholism; in 1925, 40,000. Since 1920 prohibition has saved at least a million lives.

One-half of the population of this country attend no place of worship, and 80% of all the lawlessness comes from that half. Two prominent judges in New York State agree with the late Judge Shaffer of Berks county that at least 90% of all criminal cases are to be found in the godless part of the population.

The undergraduate enrollment in our colleges is today 3 times that of 1919. The actual number of undergraduates drinking is less than 1/6 as compared with the pre-prohibition period. Alcoholic insanity has decreased throughout America over 65%. The Charity organization societies report a decrease in applications for relief arising from alcoholism of over 60%. The Federal Census Bureau shows a decrease for last year of 43% in Juvenile delinquencies up to the age of 18. The New York City Children's Court, a decrease of 50% in children's cases between 7 and 15 years of age. The Finger Prints Bureau of New York City Police Courts shows a decrease of 75% in first-time drunks between 1920 and 1926.

The British Government appointed a trade commission under Sir William McKenzie to investigate the reasons for American prosperity. In its official report recently given this Commission says: "Prohibition is responsible for American prosperity in two ways. 1st. A great decrease in absenteeism and a great improvement in the quality of the output. 2nd. The withdrawal of hundreds of millions of dollars from less useless channels to circulation in advantageous trade."

The Prohibition Department operating in Pennsylvania reports: In the first six months of this year, 656 distilleries raided, 953 stills destroyed; 316,000 gallons high powered beer poured out—the kegs alone worth \$45,000; 41 alcohol and storage plants gotten rid of; 340 automobiles taken; 2916 arrests made; 800,000 gallons of liquors, wines and beers destroyed; and 42 railroad box cars held for the decision of the Supreme Court as to whether these cannot be confiscated as are bootlegging autos.

In 1914 in Luzerne County practically every alcoholic case presented to the Grand Jury was thrown out. Last year out of 53 cases, 50 true bills were returned. Within the last few weeks notable captures have been made near Locustdale in Schuylkill County, in Pottsville, and 5,000 barrels of beer here in Philadelphia destroyed.

Surely the Canadian Press should know the results of the modification of the Canadian Prohibition Act. The Vancouver Sun, which urged the passage of the new law says: "It is the unanimous opinion of the people here that modification is a complete failure, socially, economically and morally." The Vancouver World: "Bootleg liquor is being sold in twice the quantity of the output of the Government stores." The Montreal Star says of conditions in Quebec Province: "Boisterous drinking and licentiousness are markedly on the increase. Drunkenness among women has increased 53%."

In the October Cosmopolitan and Collier's Weekly for November 5th are notable articles by Major Mills, ex-aid to General Harbord in France. Appointed to the headship of the N. Y. Prohibition Unit, he was so interfered with, and finally, to use his own phrase, kicked up-stairs, where they thought he could do no harm, he resigned. He openly states that the only difficulty in the way of prohibition enforcement is political interference. "I could have made a million a year. I will do all I can to break the horrible system of political patronage."

DEATH

Bury—Gottfried Bury was born March 12, 1843 in Canton Bern, Switzerland, and died from heart failure at the home of his daughter, Mrs. C. C. Welty of Ft. Wayne, Ind., on Sunday evening, November 20, 1927. His age was 84 years, 8 months, and 8 days. The last 13 years were spent at Ft. Wayne.

Mr. Bury came to Berne, Indiana, from Switzerland forty years ago. He was engaged as a farmer for many

1927.

years and later for a time he was also a sexton of the First Mennonite church of Berne, where he was a faithful member. His parents died when he was but a boy. On Nov. 24, 1866, he was married to Barbara Weber. She died after they moved to Ft. Wayne.

Five children survive. Two children died in infancy. 28 grandchildren and 22 great-grandchildren also survive. Besides these many other relatives and friends mourn his departure.

He went to his grave at a ripe old age, but his memory lingers in the affections of the children and grandchildren.

The funeral service was held at the First Mennonite Church of Berne, Ind., on Nov. 23. Bro. P. R. Schroeder spoke German and English on Nehemiah 9, 9-15.

CONTRIBUTIONS

Emergency Relief Commission, Month November, 1927

For Russia and Siberia—
Bethel Sunday School, Inman, Kan., \$31.73; Bergthal Ch., Pawnee Rock, Kan., \$25.83; Sichar Cong., Cordell, Okla., \$9.43.

For General Fund—
Herold Ch., Clinton, Okla., \$9.79; San Marcos Menn. Ch., Paso Robles, Calif., \$7.65; West Zion Cong., Moundridge, Kan., \$30.00; Bethel College, Menn. Ch., Newton, Kan., \$31.02; First Menn. Ch., Philadelphia, Pa., \$10.14.

For Germany—
Mrs. K. Busenitz, Newton, Kan., \$10.00; Wm. Busenitz, Newton, Kan., \$10.00.

For Canada—
Brudert Cong., Hillsboro, Kan., \$35.18; J. J. Mendel, Freeman, So. Dak., \$10.00; Anonymous, Ely, Nev., \$10.00; Christian Ch., Moundridge, Kan., \$34.50; Children of Prof. G. Enns, Hesston, Kan., \$2.50; Brudert Ch., Hillsboro, Kan., \$30.76; Eden Cong., Moundridge, Kan., \$53.00; Alexanderwohl Ch., Goessel, Kan., \$54.30; John P. Regier, Newton, Kan., \$5.00; Abr. Bixel (First Menn. Ch.) Bluffton, O., \$25.00; Hutterthal S. S., Dolsen, S. Dak., \$40.65; Gleaners S. S. Class of Bergthal Ch., Pawnee Rock, Kan., \$10.00.

Balance on November 1, 1927, \$7.81
Rec'd during month for Russia and Siberia 66.99
General Fund 88.60
Received during the month for Germany 210.00
Received during the month for Canada 310.89

Total \$747.29
Paid out during the month \$727.50
Balance on hand, December 1st, 1927, \$19.79

Gratefully acknowledged
C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS
FOR NOVEMBER, 1927

Bethel Ch., Inman, Kansas, \$7.85; Bergthal Ch., Corn, Okla., \$14; First Menn. Ch., Geary, Okla., \$47.87; Goessel Menn. Ch., Goessel, Kan., \$56.50; Christian Ch., Moundridge, Kan., \$76.62; Bergthal Ch., Pawnee Rock, Kan., \$115.63; Emmaus Ch., Whitewater, Kan., \$982.58; Hereford Ch., Bally, Pa., \$97.65; S. S. Johannestal Ch., Hillsboro, Kan., \$132.69; C. E.

So., Bergthal Ch., Pawnee Rock, Kan., \$15.00; Friend, Deer Creek, Okla., \$50.00; Menn. Immigrants, Leamington, Ont., \$50.00; Menn. Ch., Summerfield, Ill., \$16.50; Bethlehem Ch., Bloomfield, Mont., \$68.96; Bethel Ch., Lustré & Volt, Mont., \$225; friend, Aberdeen, Idaho, \$40.00; S. S., Bethel Ch., Fortuna, Mo., \$24.09; Sew. Soc., Bethesda Ch., Marion, S. Dak., \$80.00; S. S. Menn. Ch., Wisner, Neb., \$22.47; C. E. Soc., Einsiedel Ch., Hanston, Kan., \$30.00; Anna Abrahams, Goessel, Kan., \$30.00; S. S., First Menn. Ch., Mt. Lake, Minn., \$90.00; S. S. Jr. Department, Reedley, Calif., \$15.00; Friends, Inman, Kan., \$450.00; Home Mission Board, for Mission Quarterly, \$172.77; Barbara Hofer, Freeman, S. Dak., \$25.00; Gnadenberg Ch., Whitewater, Kan., \$34.50; Mrs. Cora Haury Dyck, Halstead, Kan., \$30.00; Menn. Ch., Hutchinson, Kan., \$5.50; S. S., New Hutterthal Ch., Freeman, S. Dak., \$5.00; Orphan Soc. East Dist. Conf., \$35.00; Grace Ch., Pandora, O., \$52.39; S. S., Ebenezer Ch., Bluffton, O., \$200.00; Tabor Ch., Goessel, Kan., \$42.51; West Zion Ch., Moundridge, Kan., \$158.00; S. S., First Menn. Ch., Halstead, Kan., \$47.77; Menn. Ch., Deer Creek, Okla., \$18.75; Salem Ch., Marion, S. Dak., \$400.00; Eden Ch., Inola, Okla., \$11.74; Alexanderwohl Ch., Goessel, Kan., \$95.75; W. F. Unruh, Newton, Kan., \$25.29; First Menn. Ch., Bluffton, O., \$200.00; Hebron Ch., Buhler, Kan., \$25.96; Friend, Cordell, Okla., \$10.00; First Menn. Ch., Upland, Calif., \$41.60; Menn. Ch. & S. S., Pratum, Ore., \$25.50; P. H. Eck, Ringwood, Okla., \$15.00; Herold Ch., Bessie, Okla., \$4.00; First Menn. Ch., Halstead, Kan., \$55.19; S. S., Salem Ch., Munich, N. Dak., \$191.90; S. S., Brudert Ch., Hillsboro, Kan., \$68.59; Menn. Ch., Arlington, Kan., \$10.00; Bethany Ch., Kingman, Kan., \$33.24; Upper Millford Ch., Zionville, Pa., \$100.00; Zion Ch., Dallas, Ore., \$7.90; D. J. Schmidt, Aberdeen, Idaho, \$30.00; S. S., First Menn. Ch., Aberdeen, Idaho, \$93.43; Menn. Ch., Butterfield, Minn., \$17.92; Susie Rudiger, Great Bend, Kan., \$7.00; David Goertz, Hillsboro, Kan., \$30.00; C. E. Soc., Gnadenberg Ch., Whitewater, Kan., \$30.00; Bethel College, Menn. Ch., Newton, Kan., \$105.62; Menn. Ch., Pulaski, Iowa, \$93.18; Bethesda Ch., Marion, S. Dak., \$41.00; Interest (Immigrant Note), \$7.50; Salem Ch., Munich, N. Dak., \$68.60; Menn. Ch., Hillsboro, Kan., \$73.72; C. I. Wall, Waldeck, Sask., \$200.00; Aletta & Mattie Krehbiel, Clarence Center, N. Y., \$40.00; S. S., Swiss Ch., Alsen, N. Dak., \$41.8; S. H. Thanksgiving Offering, Newton, Kan., \$20.00; P. A., Hillsboro, Kan., \$100.00; Bethesda Ch., Henderson, Neb., \$92.67; Menn. Immigrants, Duff, Sask., \$4.80; Mrs. C. B. Swartzendruber & Mrs. J. E. Baughman, Pulaski, Iowa, \$30.00; First Menn. Ch., Philadelphia, Pa., \$81.12; P. H. Pankratz, Henderson, Neb., \$100.00; Mrs. John A. Warkentin's S. S. class, Mt. Lake, Minn., \$5.00; First Menn. Ch., Reedley, Moundridge, Kan., \$50.00; C. E. Soc., Menn. Ch., Pratum, Ore., \$30.00; Susie Friesen, Mt. Lake, Minn., \$30.00; Sew. Soc., Menn. Immigrants, Jansen, Sask., \$40.00; Alexanderwohl Ch., Thanksgiving Offering, Goessel, Kan., \$23.45.38; Alexanderwohl Ch., Children Thanksgiving Offering, Goessel, Kan., \$284.66; Tabor Ch., Thanksgiving Offering, Goessel, Kan., \$872.89; Tabor Ch., Children Thanksgiving Offering, Goessel, Kan., \$265.17; Mother's Class, First Menn. Ch., Newton, Kan., \$25.00; Eden Ch., Thanks-

THE MENNONITE

giving Offering, Moundridge, Kan., \$100.00; S. S., Second Menn. Ch., Beatrice, Neb., \$100.00; Bethel Ch., Fortuna, Mo., \$107.74; Bethel Ch., Children, Fortuna, Mo., \$28.97; Johannestal Ch., Hillsboro, Kan., \$71.00; Dorcas S. S. Class, First Menn. Ch., Bluffton, O., \$35.00; Menn. Ch., Kismet, Kan., \$9.71; J. E. Enz, Newton, Kan., \$30.00; S. S., Class No. 54, Berne, Ind., \$30.00; Zion Ch., Souderton, Pa., \$502.44; Zion Ch., S. S. Primary Dept., Souderton, Pa., \$8.00; C. A. Krehbiel, Long Beach, Calif., \$20.00; Barbara & Mary Steiner, Pandora, O., \$30.00; S. S., Zion Ch., Souderton, Pa., \$500.00; Interest, \$4.33; Women's Bible Class, Bethel College Menn. Ch., Newton, Kan., \$30.00; First Menn. Ch., Thanksgiving Offering, Newton, Kan., \$67.39; First Menn. Ch., Children Thanksgiving Offering, Newton, Kan., \$103.96; San Marcos Ch., Paso Robles, Calif., \$44.00; Friedensfeld Ch., Liberal, Kan., \$39.54; Goessel Menn. Ch., Thanksgiving Offering, Goessel, Kan., \$627.79; Goessel Menn. Ch., Children Thanksgiving Offering, Goessel, Kan., \$153.72; S. S., Goessel Menn. Ch., Goessel, Kan., \$30.00; Marie Botse, Newton, Kan., \$30.00; S. S. Class No. 53, Berne, Ind., \$42.00; Menn. Immigrants, Mission and Thanksgiving Offering, Dundurn, Canada, \$20.00; Ex. Com. of Mission Soc. (Rec. by Mrs. J. G. R.), \$102.00.

Total—\$14,050.86
Balance in Bank on November 1, 1927 \$ 424.06
Fund \$12,706.76
Gifts for Orphans, Teachers, etc., 1,088.00
Gifts for China 5.00
Gifts for Sundries 246.77
Interest 4.33
Balance and Total Receipts: \$14,474.92
Notes Receivable 2,000.00
\$16,474.92

Paid on order during the Month 4,977.78
Paid on Debt during the Month 11,000.00
\$15,977.78
Balance in Bank on December 1, 1927 \$497.14
On December 1, 1927, our Board has a debt of \$3,000.00, and \$4,818.03 unpaid orders.

Gratefully Acknowledged,
J. G. Regier, Treas.
Newton, Kansas.

REPORT OF EX. COM. OF MISSION SEWING SOCIETIES
FOR NOV. 1927

For Girl's Home, Canada
Oakleaf Mission Soc., Mt. Lake, Minn., \$12.00; Brudertal Sew. Soc., Hillsboro, Kan., \$12.00; Hereford Ladies' Aid, Bally, Pa., \$15.00; Johannestal Sew. Soc., Hillsboro, Kan., \$10.00; Menn. Mission Soc., Trenton, Ohio, \$13.35; Mrs. D. A. Vogt, Pratum, Oregon, \$5.00; Sew. Soc., Monroe, Wash., \$10.00; Mission Soc., Berne, Ind., \$25.00; Ebenezer Sew. Soc., Gotoho, Okla., \$8.11; Jr. Mission Band, Berne, Ind., \$10.00; Sew. Soc., Donnellson, Iowa, \$12.00; Sew. Soc., Reedley, Calif., \$15.00; Sew. Soc. First Menn. Ch., Newton, Kan., \$10.00; Bethel Mission Soc., Fortuna, Mo., \$10.00; Hoffnungsau Sew. Soc., Buhler, Kansas, \$10.00; Bethesda Sew. Soc., Henderson, Neb., \$5.00; West Zion Sew. Soc., Moundridge, Kan., \$5.00; Northeast Alexanderwohl Sew. Soc., Goessel, Kan., \$10.00; Zion Sew. Soc., Elbing, Kansas, \$28.25; Dorcas Soc., Halstead, Kan., \$13.40; Emmaus Sew. Soc., Whitewater, Kansas, \$10.00; Mission Soc. First Menn. Ch., Bluffton, Ohio, \$20.00; Girls S. S. Class No. 9, Berne, Ind., \$14.00.

Christmas Money for All Stations

Oakleaf Mission Soc., Mt. Lake, Minn., \$60.00; Brudertal Sew. Soc., Hillsboro, Kan., \$10; Zion Sew. Soc., Elbing, Kan., \$42; Sr. Sew. Soc., Halstead, Kan., \$25.00; Johannestal Sew. Soc., Hillsboro, Kan., \$10.00; Menn. Mission Soc., Trenton, Ohio, \$20.00; Sister of Christian Menn. Sew. Soc., Moundridge, Kan., \$10.00; Sew. Soc. Menn. Ch., Hillsboro, Kan., \$7.00; Sew. Soc., Berne, Ind., \$90.00; Ebenezer Sew. Soc., Gotoho, Okla., \$10.00; Sew. Soc., Donnellson, Iowa, \$15.00; Bethel Sew. Soc., Mt. Lake, Minn., \$25.00; Sew. Soc., First Menn. Ch., Newton, Kan., \$40.00; Tabetal Sew. Soc., Beatrice, Neb., \$5.00; Northeast Alexanderwohl Sew. Soc., Goessel, Kan., \$5.00; Sew. Soc., Arlington, Kansas, \$22.00; Hereford Ladies' Aid, Bally, Pa., \$30.00; Dorcas Mission Soc., Pulaski, Iowa, \$7.00; Grace Menn. Mission Soc., Pandora, Okla., \$30.00; Mrs. Erwin F. Keller, Bedminster, Pa., \$2.00; Tabor Sew. Soc., Goessel, Kan., \$10.00; C. E. Soc. 2nd Menn. Ch., Beatrice, Neb., \$20.00; Emmaus Sew. Soc., Whitewater, Kan., \$30.00; Salem Ladies' Aid, Marion, S. D., \$10.00; Ladies' Aid Soc., Geary, Okla., \$5.00; Mission Soc., First Menn. Ch., Bluffton, Ohio, \$5.00; Girls S. S. Station No. 29, Menn. Ch., Berne, Ind., \$12.00; Women's Mission Soc., Upland, Calif., \$65.00; Mission Soc., Bethel College Ch., Newton, Kan., \$10.00; P. C. Goring, Moundridge, Kansas, \$3.00; Bethany Sew. Soc., Freeman, S. D., \$10.00; Dorcas Soc. Menn. Ch., Wayland, Iowa, \$10.00; Sew. Soc., Carpenter, S. D., \$5.00.

Gratefully Acknowledged,
Mrs. J. G. Regier, Treas.

The Mennonite and Bundestote to one address (old or new subscriber) for \$2.50.

THE MENNONITE JOTTINGS

December 22, 1927

Rev. Albert Classen of Los Angeles, Calif. has changed his address from 239 E. 52 st., to 621 E. 78th st.

The committee on Doctrine and Conduct of the General Conference, which recently met in Philadelphia, announces that in order to work effectively necessary funds will have to be supplied. Not less than \$500 are needed for 1928.

Wadsworth, O., church, Rev. Wilmer S. Shelly, pastor, has a Catechetical class of 24, meeting regularly. The annual business meeting of the church is to be held on the evening of Jan. 6. A C. E. Society has recently been organized and is commanding interest. The C. E. orchestra is helping to increase the enthusiasm.

In the city where children cried out in joy as Jesus approached the temple, a Sunday-school conference was held recently under the auspices of the Bible Lands' Sunday School Union, which operates in both Syria and Palestine. Following a devotional message the aims and activities of the Union were stated by Rev. George H. Scherer, the General Secretary, who came from his headquarters at Beirut. During the afternoon special attention was given to a discussion of methods for "The Training of Teachers." A class demonstration was conducted by one of the Jerusalem workers. Out of this general conference arose the decision of a joint rally of all the Sunday-schools of Jerusalem on World's Sunday School Day.

Rev. D. C. Stucky, superintendent of the Detroit City Rescue Mission, occupied the pulpit of the Berne, Ind., Church, Sunday, December 11. The Berne church held a special service for fathers and mothers who have children on the cradle roll on Dec. 18.

The ministers of the Mt. Lake, Minn., district have organized themselves into an Association. Revs. J. J. Balzer, J. J. Dick and Rev. D. P. Eitzen were among those who gathered for organization. Meetings are to be held regularly on the first Monday of every month when a paper will be read prepared by one of the members.

Miss Loretta Lehman, returned missionary, visited the Salem church, Dalton, Ohio, last Sunday. On the Sunday before this the Women's Missionary of Salem church held its Anniversary. Letters from former workers now living at a distance were read. Miss Elizabeth Goertz gave a talk on her work in China. In the short review of the societies' work, it developed that about 13 of the original members are still living.

On Dec. 13 a community Sunday School convention was held in the West Zion, Moundridge, Kan. church in which all of the churches of the town participated. Various subjects were discussed by county S. S. officials and local talent. The Mission Workers of the West Zion church met with Sister Marie Lorentz at their last meeting. The main topic was "Christian Homes", Leader, Mrs. O. C. Rupp. Roll call was answered

with a Thanksgiving Scripture passage, quotation or poem. What constitutes a Christian Home? was discussed by Mr. P. K. Regier. "Reviving Old Customs," by Margaret Richert; "A True Mother," by Mrs. B. M. Dirks; "Training Home Makers in Mission Schools and Institutions of Higher Learning," by Elizabeth Dyck. A reading was also given by Margaret Pankratz and a talk by Mrs. Eddington.

The first nation-wide conference on Christian unity to follow up the work of Lausanne will be the Baltimore Christian Unity Conference on January 12th and 13th at the First Presbyterian church, Rev. Hugh L. Hodge, Minister, Baltimore.

It will be under the direction of the Christian Unity League, which was organized in Baltimore in the spring of 1927 for the study of all approaches to the Christian unity. The first day of the conference will be given to the discussion of attitudes making for unity, the social approach as expressed by the Federal Council, the ethical approach as expressed by the Stockholm Conference, and the theological approach as expressed by the Lausanne Conference, with an interpretation of the purposes of the Christian Unity League.

The second day's session will be devoted to the discussion of unity in worship, in education, in evangelization, and in social betterment. In the evening there will be a sermon and the celebration of the Lord's Supper, with a Presbyterian presiding, assisted by an Episcopalian, a Lutheran and a Baptist.

The Mennonites Year Book for 1928 is ready for distribution. It contains the usual Almanac and statistical information relative to the General Conference and the District Conferences. The usual Chronicles are particularly full and interesting. The features for this year are a Bible Study Course and several articles of interest relative to Home and Foreign Missions, and an account of the Mennonite Bethel Hospital and Deaconess Home at Mountain Lake, Minn.

The work has such a value that it is hard to understand how any worker in the church can afford to be without one on his or her desk for constant reference, or, how any Mennonite family would want to be without a copy.

The Annual International Conference of Vacation School workers will be held in Chicago, on Wednesday, February 8, 1928. At the same time the weekday church school workers will meet for their International Conference, and two joint sessions will be held. The problems of the relationship between the Vacation and the Weekday church school will be considered, as well as the question of supervision, its importance and technique. Both groups will discuss problems arising out of the Proposed Standard for the Vacation School, and the Weekday school, as well as other topics of importance to each group. A complete program will be sent to any one who is interested, upon application to the International Church Schools.

The Mennonite Year Book and Almanac

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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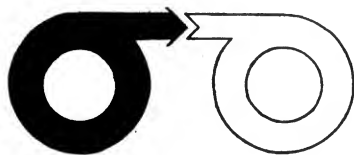
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